



Trivani (त्रिवाणी)

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- ◇ Identity
- ◇ Integration
- ◇ Empowerment

Association of Nepali Teraian in America (ANTA)

ANTA Chairman's Message

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UNITED OUR VOICE WILL BE HEARD

Dear friends and families of ANTA,

The **MISSION** of the Association of Nepali Teraian in America (ANTA) is to promote the Advancement of the Madheshi's Identity, Awareness of Language and Cultural heritage, and facilitate close Ties, Cooperation and Networking among Nepali Teraians in North America. With the **VISION** to Enhance Nepali Teraian's (Madheshi's) Identity, Integration and Empowerment through facilitating close cooperation and networking among Nepali Madheshis and friends of Madheshis in North America. ANTA's programs will focus on the opportunities and challenges in these three pillar areas: (1) Professional Development & Communication among Teraians; (2) Cultural Awareness and (3) Community Service & Philanthropy.

Dear ANTA members,

This is a critical time within ANTA and to Madheshi community at large. We know the root cause of current conflict. Few ill minded people want to use ANTA as a political weapon to fulfill personal vested interest. We are as clear in our thoughts and actions as our mission, vision and objectives are. We will not allow this platform to be utilized for vested interest people/group. We are an independent organization and we will cooperate and coordinate with like-minded organizations but will not allow ANTA to be a sister organization of any other (like NRN).

As you all are familiar with the current situation, I would like to assure you (on behalf of interim board of directors) that none of us has any

personal agenda. We are working to amend the by-laws to facilitate contested election and strengthen our chapters. We ask for all your support, cooperation and patience to organize the postponed 4th general convention as early as possible.

We cordially invite all Madheshis living in North America and also all those who would like to participate in our association's noble mission, to join ANTA. We hope you will support ANTA by becoming one of its members. We look forward to receiving your constructive comments and suggestions to further better ourselves.

Let's join hands.....

Dr. Chakradhar Mishra
Chairman, Interim ANTA Board
chairman@terai.org
Executive Editor

Disclaimer

The sole purpose of this newsletter is to provide information about ANTA activities. The information in this Newsletter is solely for informational purpose only and should not take as legal advice. The opinions in the articles are solely the opinions of the writers of those articles. ANTA does not convey any warranty about the contents. If you have concerns or need more information

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TRIVANI

Association of Nepali Teraian in America (ANTA)

Editorial Message

Namaste, Respected Families and Friends of ANTA!

Our Trivani e-Publication is a direct resource of ANTA's news updates providing with recent accomplishments with programs, projects and articles. In this publication you will find ANTA's dedication for assisting towards the development of Madhesh through educational resources such as Pakadi Library and Community Information Center which will give generational advancements to all age groups and professional interests. With your continued support ANTA was also able to help the fire victims in Madhesh.

Along with some of our ethnic activities such as recent grand celebration of Chhath, ANTA had proudly participated in Nepal Day Parade in New York. It is ANTA's best interest to work diligently towards strengthen our Identity, Integration and Empowerment. We had proudly

acknowledged Buddha 2578th Birth Anniversary on May 21st at the Jud Sheetal celebration in Dallas, ANTA-DFW chapter for peace and harmony, when the whole world was celebrating Buddha Jayanti.

I would like to thank all the members of editorial boards 2014-2016 Executive Committee and present Interim Committee for everyone hard work towards this publication. This publication of ANTA is a continued effort from previous board.

ANTA thrives to excel with your blissful support as always. We look forward to your contribution for the next publication of Trivani. Thank You All!

Sincerely

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<http://www.terai.org/>

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ANTA Interim Executive Committee

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Dr. Upendra Karna, NJ

Mr. Vijay Singh, DC

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ANTA: An Introduction

The Association of Nepali Teraian in America (ANTA) is a non-political and non-profit organization, and was registered with the State of Texas on March 31, 2005. ANTA was formally announced at the ANA Convention of 2005 held at Dallas, Texas.

ANTA was formed to promote Advancement and Awareness of the Teraian's Identity, Linguistic and Cultural heritage, and facilitate close ties, cooperation and networking among Nepali Teraians in North America. It will also promote cooperation and strengthen ties with other Nepali Organizations in North America.

By cultivating closer relationship with different organization, ANTA will seek to promote harmony, better cooperation and greater unity amongst all people of Nepali origin living in North America.

We cordially invite all Nepali Teraians living in North America and also all those who would like to participate in our association's noble mission, to join ANTA.

We hope your support to ANTA by becoming one of its members. We look forward to receiving your constructive comments and suggestions to further better ourselves... Let's Join hands !!!

ANTA Recent Update

As you all know that EX-ANTA EC (2014-16) postponed the 4th ANTA convention because current Bylaws were inadequate for contested election. ALL effort to hold the convention without an election was unsuccessful. In addition, the Current ANTA board/ Interim Executive committee was formed with the primary purpose of amending current bylaws that will allow provisions and detailed guidelines for this contested election and to hold the 4th ANTA Convention. We are making progress on amending the Bylaws and formed the subcommittees for completing these tasks.

We also recently formed the advisory committee with our prominent members and shared with all the members. All details related to subcommittee will be shared with members in few days. We will share the draft of Bylaws very soon and announce the new date for the postponed convention as soon as Bylaws is approved by ANTA members. During this transition period, we are also taking care of regular day-to-day business and organizing our cultural events.

For example, our chapters (ANTA -GNYC, DC-Chapter, and other chapters) organized **Chhatha Puja** as grand event, which brought all the member together to celebrate our great festival with lots of joy. **Especially, the Chhatha Puja organized by ANTA-GNYC**

Recent Update Cont.

Especially, the Chhatha Puja organized by ANTA-GNYC was the one of the biggest event by ANTA so far.

Interim Executive Committee again would like to emphasize that we have no interest in anything but helping ANTA during this difficult situation. Because of our love and passion for ANTA, we have agreed to take on these very challenging and difficult tasks. We promise that we will work with all members fairly, independently with culture of honesty and truth for the unity of ANTA members. With the help, you all members and well-wishers we will fulfill our responsibilities. We know you all love ANTA and want to see united and stronger. Our goal is to keep unity among ANTA members. We need to create new business model to make ANTA as platform for ANTA's future. We sincerely request that all of you will help us in this very noble cause and make ANTA greater and stronger again.

आओ हम सब मिलकर चलते हैं

by Vijay Kumar Singh
Washington, DC

एकता का हम ढोल पिटते हैं |
लेकिन तोते की भांति जाल में फसते हैं |

जयकार उस देश का ,
जहा हम सभी रहते हैं |

जिसका सर सर्वोच्च ,
सब यही कहते हैं |

लेकिन कछु बिभेदी, सब को
cheet करते हैं |

आओ हम सब मिलकर उसको ठीक करते हैं |

पहले हम उस पुण्य भूमिको नमन करते हैं |

जहा जग जननी आ शांति दूत
जनम लेते हैं |

जिस धरती पर हम युगों से रहते हैं |

आओ हम सब मिलकर चलते हैं |

आओ प्यारे ,
अपनी **culture** का गुणगान करते हैं |

सभी भाई बंधू का सम्मान करते हैं |

उसी नाम पर हम सब मिलकर साथ चलते हैं |

आओ हम सब मिलकर चलते हैं |

यही दीपावली तथा छठ पर्व को सुभकामना साथ |

ANTA Program and Activities

Chhath Festival

ANTA's Greater New York Chapter ((GNYC) organized and celebrated Chhath Puja in Lambertville, New Jersey on November 6th and 7th 2016. Devotees performed the puja and blessed the people present. The program was very successful as more than 120 ANTA members and well-wishers were present in the program which included the participants from Texas, North Carolina, Washington DC, Pennsylvania, New York, New Jersey, Delaware and other neighboring states. ANTA Board would like to appreciate Mr. Subhash Kumar Baitha, President, ANTA-GNYC and his team for their hard work. ANTA board is equally indebted to Mrs. Rekha (Mallik) Karna and Dr. Upendra Karna for hosting this event and serving very delicious traditional foods for Chhath celebration. We would also like to thank consular general (NY) Mr. Pushpa Raj Bhattarai for his physical presence at ghat and Nepales Ambassador Dr. Arjun Karki for his best wishes conveyed via chairman Dr. Chakradhar Mishra.

After puja, an interaction program was held on venue which was presided by our chapter President Mr. Subhash Baitha. Speakers in this program include Founding President Mr. Ratan Jha, Advisors Dr. Upendra Karn and Mrs. Annapurna Deo; prominent personalities Mr. Narayan Deo, Dr. Subodh Mallik, ANTA Chairman Dr. Chakradhar Mishra, ANTA Board

ANTA Program and Activities Cont.

Chhath Festival Cont.

ANTA-GNYC



Member Dr. Kaushal Jha and Mr. Arbind Singh underscored the need for unity among ANTA members while keeping its principles and values intact.

Likewise, ANTA DC Chapter organized Chhath puja in Washington DC. This is the 5th straight year that DC chapter has been able to celebrate one of the greatest festivals of Madhesh. We would like to appreciate ANTA DC chapter president Mr. Anil Dwivedi, our Advisors Mr. Vijay Singh & Mr. Dharmendra Thakur and the Chhath committee for organizing this event with such a great success.

Finally, ANTA Central Board encourage all its chapters to organize various festivals depicting culture of Madhesh and assure that Board will extend their full cooperation to make the program successful.

ANTA board is equally indebted to Mrs. Rekha and Dr. Upendra Karna for hosting this year GNYC Chhath in their residence in NJ

Chhath Festival Cont.





Significance of Chhath Festival

by Narayan Prasad Deo

Chhath puja is related to Shasti Devi (called Chhathi Maiya) and to the sun God (Surya Deva). So, in Chhath Puja we worship Shasti Devi and Surya Deva. It is celebrated in the kshati tithi of Kartika Shukla paksha by offering Argh (a mixture of water and milk) to the sun at the sunset time and the next day in the morning time to the rising sun. The King Sharyati's daughter princess Sukanya worshipped Chhathi Maiya and Surya Deva by fasting per the advice of Nagkanya for the blessing to cure the damaged eyes of her husband Chyavan Rishi who was the son of Bhrigu Rishi in Satya Yuga. In Treta Yuga, Bhagwan Ram and Sita did Chhathi Puja in Ayodhya after the victory over Ravan. The sun was the main God in Treta Yuga. Chhath is celebrated in Bihar and U. P. states and the Terai area of Nepal.

According to Brahma Baivart Puran, Shvambhuv Manu had a son Priybrat. Unfortunately, a dead boy was born to Malini, the wife of Priybrat. Carrying thier dead son, Malini and Priybrat went to Shamshan. They were very sad and crying there. All of sudden one beautiful Devi who was **Man-skanya** of Brahma came from the sky and touched the dead boy. The boy became alive. Both Malini and Priybrat became very happy and worshipped Devi who was Kshasti Devi (Chhathi Maiya) who is also known as Goddess Dev Sena, the consort of Lord Kartik. Kshasti Devi is *shastangsa prakrite*

(the sixth incarnation of PRAKRITI).

It is said in Mahabharat that Dropadi (Panchali), the wife of Pandav, also worshipped Shasti Devi and Surya in *banbaas* time. Dropadi received Akshya Patra (inexhaustible bowl), a divine bowl by praying the Surya. The divine ball provided her food all day till Panchali took her meal. She was taking her meal after feeding everybody in her family including the guests such rishis.

Another story behind Chhath festival is that there was a man named Mahipal Banick who became blind due to some curse. Devarshi Narad advised him to worship Surya (Surya pooja). Mahipal Banick followed the advice of Devarshi Narad and became normal and able to see. Since then we celebrate Chaath for good health.

In Saamb Puran, there is another story of Saamb, the son of Jaambanti and Bhagwaan Shri Krishna who had serious health problem due to curse of Durvaasa Rishi.

Saamb also recovered quickly as a result of praying to Surya by chanting 21 names of Surya which are:

विकर्तन-Vikartana, विवस्वान- Vivaswana, मार्तण्ड-
Martanda, भास्कर- Bhaskara, रवि- Ravi,
लोकप्रकाशक- Lokaprakashaka, श्रीमान- Shrimana,
लोक चक्षु- Loka Chakshu, ग्रहेश्वर- Graheshwara,
लोक साक्षी- Loka Sakshi, त्रिलोकेश- Triloksha,
कर्ता- Karta, हर्ता- Harta, तमिस्रहा- Tamisraha,
तपन- Tapan, तापन- Tapan, शुचि- Shuchi,
सप्तशववाहन- Saptashvavahana, गभस्तिहस्त-
Gabhastihasta, ब्रह्मा- Brahma, सर्वदेवनमस्कृत-
Sarvadevanamaskrita

Surya is the adhipati (controller) of Vayu (air element-breathing). If there is no breathing there is no life that means the end of life. Therefore, the Surya who is the controller of breathing (svash-prasvash) is worshiped to be alive, healthy and to have a happy long life.

Significance of Chhath Cont.

Why we do Surya pooja in Chhath? We worship Surya to fulfil our **material desires** for good health, wealth and mental strength, and our **spiritual desires** for liberation as we pray Surya, “*Ghrini Suryah Aadityom, gyan vigyan mokshadam*”.

What we do in Chhath pooja? It is related to Surya Atharvashirsh in the end of Atharva Veda and that is to Chant two mantras: Surya mantra, *Om Ghrini Surya Adityom* - ॐ घरिणी सूर्य आदित्य ॐ

and Surya Gayatri mantra (गायत्री मंत्र), *Om vuvah svah tat savitur vareniam, bhargodevasya dimahi dhio yonah prachodyat* - ॐ भूर्भुवः स्वः

तत्सवितुर्वरेण्यं भर्गो देवस्यः धीमहि धियो यो नः प्रचोदयात्.

The above Surya Gayatri mantra is in Yajur Veda 36.3 and Rig Veda 362.10. It means that we pray to Surya to inspire our thinking, actions and speech towards positive and right directions to be successful for achieving good health and sound mind, and our mission of human life.

How to do Surya Pooja in Chhath? We worship Surya on the first day of Chaath Pooja at the time of Sunset and the second day of Chaath Pooja at the time of rising Sun: we worship and pray by fasting and offering special Prasad facing to the Surya (Sun) standing in a river or pond.

Suryopnishad states that every sin can be washed away by chanting “*Ghrini Suryah Aditom*” and Padma Puran 1/80/58 shloka says, “*sharir arogya dhanbridhi tusyet Divakar*”.

The soul is the form of light as said in Shiv Samhita. Light can pass through light only. That is why Vedant Darshan 4/2/18 Sutra says, “*rasmyanusari*” which means the soul follows the rays of sun to get liberation which is one of the main reasons for worshipping the sun.

साम्ब उवाचः

आदिदेव नमस्तुभ्यं प्रसीद मम भास्कर ।

दिवाकर नमस्तुभ्यं प्रभाकर नमोऽस्तु ते ॥१॥

Adi-Deva Namastubhyam Prasad Mama Bhaaskara.

Divaaakara Namastubhyam Prabhaakara Namostu Te.

Salutation to you Adi-Dev (the first God). O Bhaaskar (the shining one) be gracious to me. Salutation to you Divaaakar (the maker of the day) and again salutation to you Prabhaakara (the maker of light).

ANTA's participation (Dhoti Rally) in Nepal Parade in NY

ANTA family members and friends were delighted to participate in the Nepal Parade Day on 22 May 2016 in New York, USA, organized by different Nepali organizations including Association of Nepali Terai in America (ANTA). In the organizing committee, Mr. Satendra Sah (Former Sr. Vice-President) and Mr. Arbind Singh (ANTA GNYC President) represented ANTA. We exhibited a historic moment of our pride and confidence of Madhesh traditional cultural dress of men and women for Identity, Integrity and Empowerment.



ANTA's participation (Dhoti Rally) in Nepal Parade in NY Cont. Distribution of Relief to Fire Victims

Male members of ANTA family dressed in Dhoti-Kurta-Gamcha and female members in Shaari-blause, Sulwar-kuarta or Lahnga-choli proudly marched on New York Street where the Statue of Liberty stands high as the universal symbol for an expression of freedom and liberty. ANTA feels proud to attend this celebration in coordination with



ANTA-New York Chapter

Our slogan "HO hami Madheshi ho, Ho hami dhoti ho, HO dhoti hamro pahichan ho", was wonderful. Great Job ANTA-New York Chapter! ANTA is thankful to all the participants, Dr. Binod Shah, Mr. Mukesh Jha, Mr. Arbind Singh, Mr. Satendra Sah for making the Dhoti Rally a grand success.



ANTA signed an memorandum of understanding (MOU) with Sammaj Utthan Yuwa Kendra, Janakpur, Nepal on April 27, 2016 to distribute the relief materials to fire victims in different districts of Nepal. In total, ANTA contributed \$2,950, collected by ANTA on the name of Fire Victims Relief Fund. The fund included \$1,200 donated by NRN NCC of USA.

Samaj Utthan Yuwa Kendra used the fund for providing the relief to the fire victims in Kushwaha (Kapilvastu), Bhokraha (Sunsari), and villages in Sindhuli, Udaypur District and Gulmi districts. ANTA would like to thank all the donors whose generous contribution made possible to provide the humanitarian help in the affected area. ANTA also thanks Mr. Saroj Ray of Sammaj Utthan Yuwa Kendra for helping in distribution of relief materials in those areas.



New Year and Jude Sheetal celebration by ANTA-DFW

ANTA-DFW Chapter elaborately celebrated the Jude-Sheetal and Happy New Year 2073 at Ruchi Palace on 21 of May 2016 in Dallas, Texas. This event was an overwhelming success attracting around more than 150 Madheshis from Houston and Dallas/Fort Worth Area. Mrs. Annapurna Deo, ANTA Spokesperson was the Chief Guest at the program. The presence of ANTA Central Executive Committee members Mr. Ratan Jha (Advisor), Mr. Suneel Sah (Sr. Vice President), Dr. Kaushal Jha (Treasurer), Dr. Umesh Yadav (Joint-Secretary), and Dr. Vijay Jha (Member) attended this cultural program. The evening was full of fun with an excellent cultural program followed by inauguration and some recognition.

appreciates the efforts and dedication of Mr. Devedra Karna, immediate past president of ANTA DFW Chapter, Mr Suneel Sah, Dr. Rakesh Sah and Dr. Sanjay Karn in making the program memorable and great success.



Mrs. Annapurna Deo acknowledged the 2578th Birth Anniversary of Gautama Buddha, the renowned messenger of peace with 30 second of prayers-in-silence for the peace and happiness in Madhesh-Nepal in harmonious way as Buddha was born in own Lumbini of Madhesh in Nepal. She emphasized on the role of ANTA to bring community together. Other speakers at the program were Mr. Ratan Jha, Mr. Suneel Sah and Dr. Mahendra Mahato. Dr. Mahato, a senior life member of ANTA, also presented his views on strengthening and uniting the community.

Cultural program was kindly organized by Mrs. Kajal karna. Program reflected the rainbow of entertainment, authentic beauty of Terai-Madhesh culture, identity and promotion of young kids. ANTA

Summer Picnic by ANTA-GNYC

The ANTA-GNYC organized annual summer pick on July 23rd, 2016 in the Liberty State Park, New Jersey. In the picnic more than 150 people from Boston, Pennsylvania, Pittsburgh, Delaware, Connecticut, New Jersey, and all from New York were present. The program was a grand success.



Summer Picnic by ANTA-DC

The ANTA DC Chapter had organized annual picnic on 20th August 2016 at Lake Accotink Park in Springfield, VA. There were many local participants as well as some had come from out of state. This was a great occasion where all celebrated our *Madhesi* unity with lots of delicious cuisine.



that the Holi is not only the festival of color but also of the love, friendship and brotherhood.

<http://madheshvani.com/details/11425/madhesh-update>



Holi by ANTA-GNYC

Association of Nepali Teraian in America, Greater New York Chapter (ANTA GNYC) organized a program on March 19th 2016 to celebrate holi in New York. Mr. Arbind Singh, President of ANTA GNYC presided the program in which Consulate General of Nepal Mr. Narayan P. Mainali, Local American leader, Alia Latif, and several Nepali Community leaders including Mr. Anand Bist and Luisang Waiba were present. More than 300 people including several senior Madheshi Community members, Dr. Upendra Karn, Dr. Naveen Singh, Mr. Nawal Kishor Yadav, Dr. Madhav Yadav participated in the program that was started with the inaugural speech by Mr. Subhash K. Baitha. The major attraction of the program was the food and the cultural program, for which Mr. Amit Shah, Ms. Neelu Jha, Ms. Nidhi Rani Sah and Mr. Mukesh Jha had played important role. In the program, the Chapter President, Mr. Arbind Singh emphasized

Holi by ANTA-DC

On a beautiful day of 26th March 2016, ANTA-DC Chapter families celebrated the great festival of colors "Holi" (Faguwa) at Lake Accotik Park in Springfield. Families from DC and surrounding area gathered together with varieties of delicious food and snacks near the lake. Guests from Nepalese Embassy and other Nepali and Indian community friends and families joined to share this joyous occasion.

Holi ANTA-DC Cont.

While grownups were singing songs, children were playing in the park on this great spring day. It truly was a wonderful social event of cultural bond.



Everyone wished Holi to each other with putting Abir. This festival of colors became even more colorful by enjoying each other's company. Participants at the event sang songs in Nepali, Maithili,



Bhojpuri, Hindi and Newari. This gathering proved that Holi is not only the festival of colors but also unity of diversity celebrating the happiest of humanity.

Recognition of ANTA-GNYC by State Senate



Association of Nepali Teraian in America Greater New York Chapter (ANTA GNYC) has received certificate of recognition from New York State Senator Tony Ann Stavisky. On the occasion of Asian Heritage Nights in Queens 2016, the recognition is given to the ANTA GNYC for its long-term hard work for the welfare of Madhesh and Madheshis. The other Madheshi organization that received this recognition on the same occasion was Madheshi Community Empowerment in America, Inc.

ANTA GNYC President, Mr. Arbind Sah, has extended his appreciation to all those ANTA Family members and friends who have helped the organization to achieve this recognition. ANTA Executive Committee Congratulates ANTA GNYC for this achievement.

<http://www.todaykhabar.com/2016/05/21/48536/>



ANTA Conference Call General Meeting

ANTA Conference Call General Meeting was organized in a webinar setting on May 1st, 2016. The major goal of the meeting was to collect suggestions and make a clear road map for future agenda. In the meeting, a presentation on “Association of Nepali Teraians in America for Identity, Integration & Empowerment” by Dr. J. P. Sah, was followed by questions and answers session. In the presentation, Dr. Sah highlighted the history of ANTA and achievements in past 11 years. Following the meeting, discussion focussed on five pre-distributed questions: i) How can ANTA become a broader and inclusive non-political organization for people from Terai/Madhesh to share similar cultural and social activities?, ii) What should ANTA do to expand membership base to let all Madheshi’s (Teraians) in USA to feel ANTA as their own organization?, iii) How can ANTA foster better coordination and cooperation with other Madheshi and Non-Madheshi organizations?, iv) What should ANTA do to open and strengthen ANTA local chapters?, and v) What of the followings should ANTA focus on in next 2 to 4 years?

Social-Cultural program in US

Socio-Economic Issues in Terai/Madhesh in Nepal

Help Young Generation and New-Immigrant Madheshi in USA

Human right issues in Terai/Madhesh

Education opportunities for new-immigrant Madheshi in USA and youths in Terai/Madhesh

Help in creating training and skill development opportunities in Terai/Madhesh

Our enormous effort to disseminate past achievements and exploring better future road map for ANTA was a milestone. ANTA would like to thank all the participants for their valuable suggestions/feedbacks which are going to help in achieving ANTA’s missions/objectives and strengthening our community culturally, linguistically and socio-economically. Following the suggestions of participants in the meeting, ANTA has launched the membership drive at the reduced rate of membership fee for Life (\$50.00), General (\$5:00), and Student (Free) Membership. Similarly, a committee was formed to develop guidelines for ANTA Chapter for the financial aspect in details. ANTA hopes to receive the continuous support/suggestions from the members and friends of ANTA to make it stronger and home organization for all the people from Madhesh/ Terai, who are living in USA.

ANTA Projects

Pakadi Community Library & Information Center

Association of Nepali Teraians in America (ANTA) welcomes the news of the inauguration of the “Pakadi Community Library and Information Center” on November 20th, 2016; in Pakadi Village, Kapilbastu District, Nepal. On behalf of ANTA Board, I would like to thank Mr. Michael Wallace and Staker Wallace fund for generous donation of \$20,000 for this important project. I would also like to thank Mr. Narendra Chaudhary, Deepak Sah and Madhesh Initiative for overseeing the construction of this project. Last but not least, I would like to recognize and appreciate effort of ANTA 2012-2014 and 2014-2016 Executive Committee for their collaboration and time in making this important project possible. Special thanks to ANTA immediate past president Dr. J P Sah for participating in the event on behalf of ANTA and past president Mr. Lalit Jha (2012-14) for initiating this project. This project is example of how ANTA can play important role in working with willing stakeholders to make positive impact for our community in Nepal. Following provides brief background on the project:

In July 2014; ANTA, Staker Wallace Fund and Madhesh Initiative signed memorandum of understanding (MOU) for the purpose of constructing a school library in Pakadi Village, Kapilbastu Dis-

trict, Nepal. Per MOU;

- Staker Wallace Fund, as donor agreed to provide \$20,000 for the project;
- ANTA registered as a non-profit 501c(3) organization in the United States, agreed to be the transferring agent; and
- Madhesh Initiative, as recipient of funds for the construction of a school library in Pakadi Village, Kapilbastu District, Nepal agreed to oversee the construction of the project.

ANTA will be listed as a collaborator in this project.

In early 2016, ANTA also committed to provide \$2,000 for library infrastructure and internet. ANTA is looking forward to continuing collaboration with involved parties in similar activities.



Rebuilding Deaf and Hard Hearing Student (Special Need) School for Children, Basatpur, Rauthat District

ANTA Ex Executive committee had approved to launch a long-term project to rebuild special need school for the children in Basatpur. It is ANTA’s first ever project in Nepal for this school. ANTA provided supporting the 15 deaf and hard hearing children school for few years starting in 2006. We plan to continue this project by processing for signing Memorandum of Understanding (MOU) between the School and ANTA in near future.



Photo: Undated ANTA file Pictures: Picture of children at the Deaf and Hard hearing School

ANTA Personality of the Quarter: *Dr. Pramod Mishra*



Dr. Pramod K. Mishra, from Amardaha Village Development Committee, Morang District, Nepal, is an Associate Professor at the Department of English Studies, Lewis University, Romeville, IL. Dr. Mishra, after completing his B.A. and M.A. in English from T.N.B. College, Bhagalpur University and Patna University respectively, worked as a Lecturer/Asst. Professor at Tri-Chandra College, Tribhuvan University (TU), Kathmandu. At TU, he taught English Literature for seven years (1982-1989). Dr. Mishra received a Fulbright Fellowship from Nepal (1989-1991) to pursue his M.A. studies in USA, where he first earned an M.A. in English from Northern Illinois University, and then Ph.D. in English from Duke University in 2003. He specializes in Literatures and cultures of South Asia, the Caribbean, and Africa; Twentieth-Century Anglo-American literature with emphasis on diaspora writers; Theories of Postcolonialism, Literature and Culture. At Duke, he also worked as an Instructor for seven years (1994-2001), and taught English Literature, Translation by Writ-

ers of Indian Descent, American Autobiographies, Twentieth-Century American Fiction, American and Global Multiculturalism, Globalization and Cultural Changes, Healthcare and Society from a Global Perspective, and Literature and Globalization.

In the fall of 2002, Dr. Mishra started his tenure-track Faculty position at Augustana College, Rock Island, IL, where he taught College Writing, American Literature, The Writing Process, Modern Fiction and Anglophone Literature for six years, earning a recommendation for tenure from the Tenure Committee and the Dean and the President. Later, he joined Lewis University, where he is engaged in teaching and research since 2010. At Lewis University, he teaches Global, Post-colonial and Third World Literatures, American Literatures and Cultures, Theories of Culture, post-coloniality, literature and globalization, African American and Multicultural literatures and theory, Experience of Literature, Environmental Literature, College Writing, and others. At the university, he has been twice elected on the Graduate Council. He is also a member of Scholars Advisory Committee, First-Year Writing Advisory Committee and Prior Assessment Learning Committee, and Faculty Advisor of Sigma Tau Delta English Honor Society.

Dr. Mishra has received several fellowships and awards throughout his career. Among the Fellowships, Fulbright Fellowship from Nepal (1989-1991), Duke University Fellowship (1992), and Graduate School Fellowship at Duke (2000) were noteworthy. He has received several research grants and the travel grants to attend the national inter-

national meetings. Those were Ocean-Connect Travel Award for Mexico City (2000), New Faculty Research Grant (2003), CIEE IFDS (Council on International Educational Exchange International Faculty Development Seminar) Funding for South Africa (2008), National Humanities Center Grant for Summer Seminar, Research Triangle Park, NC (2012), Discover Mini Grant to introduce Vocational Reflection into courses (2014), and Lewis University Culture of Inquiry Research Grant (2014). In his current position at Lewis University in recent years (2012-2015), he was nominated for Faculty Recognition three times.

Dr. Mishra is knowledgeable in Sanskrit, and speaks fluently Hindi, Nepali, Maithili, Rajbanshi, Bhojpur, Angika, Bengali and Urdu. Dr. Mishra has given presentations at more than three dozen national and international seminars, symposia and conferences, including one in Mexico City and Tunis and four presentations at Huazhong Normal University, Wuhan, in China (2004). He was the Editor of *The Nepal Digest* (a Web Publication – listserv) for four years (1996-2000), and then its advisor. He has published scholarly articles in high profile journals, and has written several articles on the contemporary socio-political and cultural issues in Nepal in daily and weekly Newspapers, including *The Kathmandu Post* and *Nepali Times*. Since 2009, Dr. Mishra has been writing a fortnightly column, Crossroads, for *The Kathmandu Post*. A valued member of ANTA family, Dr. Mishra can be contacted at mishrapr@lewisu.edu.

Giving back to society: Personal contribution to a school in Nepal: Mr. Nawal Yadav



The strategic priorities of the United Nations Secretary-General include achieving universal primary education as a Millennium Development Goal. Inspired by this noble Goal, **Mr. Nawal Yadav**, who works as an Auditor at the UN Secretariat, NY and is an **ANTA member** and **Adviser to the ANTA Greater New York Chapter** decided to support the community school in Sonamai Village Development Committee of Mahottari District in Nepal where he had completed my primary education.

Mr. Yadav has contributed NRs.3.6 million (~USD 36,000) to the school. The contribution will be used for the: (a) renovation and development of the school infrastructure that will help to improve the quality of education; and (b) construction of girls' toilet in the school.

The school has 844 students with 407 girls and 437 boys. It has only one toilet for girls that indicate the suffering of girl student in the school. The construction of additional girl toilets would reduce girls drop out case.

Mr. Yadav has also pledged to grant annual scholarships to 15 students securing first, second and third positions from 6th to 10th grades to encourage the bright students for education.

Nepal Government accepted the contribution and on the recommendation of the local district authorities and the village community the school has been renamed at his 94-year old father. In his own word,

"I am confident that the contribution made to the school will inspire many others to make similar contributions to improve the quality of education. This has the potential to prepare children to productively contribute to the country development and to competitively participate in the increasingly educated global work force." ANTA highly appreciates Mr. Yadav efforts.

मैथिली भाषा:

पृष्ठभूमि आर विशेषता:

योगेन्द्र प्रसाद यादव

१.पृष्ठभूमि

मैथिली दक्षिण एशियाक दूगोट सन्निकट राष्ट्र-भारत आ नेपाल-मे प्रचलित एकटा स्वतंत्र सम्भ्रान्त भाषा थिक, यद्यपि तिरहुतिया, देहाती आदि पर्यायवाची नामक प्रयोग सेहो एहि भाषाक लेल कथंकदाचित पाएल जाइत अछि। जेना एकर नामाकरणसँ स्पष्ट होएत अछि, मैथिली यथार्थमे मिथिलाक भाषा थिक, जे राजा जनकसँ शासित प्रागऐतिहासिक प्राचीन राज्य तथा हुनक पुत्री आर रामक पत्नी सीता (जानकी) क



Cont. मैथिली भाषा: पृष्ठभूमि आर विशेषता: योगेन्द्र प्रसाद यादव

जन्मस्थल मानल जाइत अछि। प्राचीन कालमे मिथिला एकटा प्रसिद्ध बौद्धिक केन्द्रकें रूपमे स्थापित छल। एहि केन्द्रमे भारतवर्षक समस्त भागसँ विद्वानलोकनि तर्कशास्त्र तथा दर्शनशास्त्रक क्षेत्रमे प्रशिक्षण प्राप्त करबाकलेल अबैत रहल छलाह। एहि केन्द्रद्वारा मानवीय चिन्तनक इतिहासमे किछु उच्चतम बौद्धिक अन्तरक्रियाक आतिथ्य प्रदान कएल गेल तथ्यक उल्लेख पाएल जाइत अछि। मिथिलाकें *तिरभुक्ति* नामसँ सेहो जानल जाइत छल से भारतक विहार प्रान्तअन्तर्गत दरभङ्गा आ मुजफ्फरपुर जिल्ला सम्मिलित *तिरहुत* प्रखण्डक प्राचीन नाम थिक। यद्यपि आधुनिक मिथिला दूगोट पृथक स्वतन्त्र राष्ट्र (भारत र नेपाल)क बीच राजनैतिक रूपसँ विभाजित अछि, तथापि ई दून् राष्ट्रक मैथिली-भाषी समुदायक बीच भौगोलिक समक्षता आर नियमित सम्पर्ककें कारणें एकगोट अविभाज्य सांस्कृतिक अस्तित्वकें रूपमे अद्यावधि विद्यमान अछि। एहि कारणें मैथिली भाषा 'अन्तरसीमावर्ती

भाषा' (crossborder language) करूपमे पाएल जाएत अछि। मैथिली भाषा मुख्यतः विहार प्रान्त (भारत)क उत्तर-पूर्वी आर नेपाल तराईक पूर्वी क्षेत्रमे करीब तीन करोड जनसङ्ख्यासँ मातृभाषाक रूपमे बोलल जएबाक अनुमान कएल गेल अछि। एहि भाषाक प्रयोग किछु अंशमे पश्चिम बङ्गाल, महाराष्ट्र, मध्यप्रदेश आदि निकटवर्ती क्षेत्रमे सेहो पाओल जाइत अछि। नेपालमे मैथिली भाषा-भाषीसभक जनसङ्ख्या देशक कुल जनसङ्ख्याक करिब १२ प्रतिशत (२३,००,०००) बताओल गेल अछि। (जनसङ्ख्या तथ्याङ्क १९९१ ई.) आर भाषा-भाषीक जनसंख्याक आधारपर ई नेपालक दोसर प्रमुख भाषाक रूपमे अछि। नेपाल आर भारत दून् राष्ट्रमे शिक्षाक क्षेत्रमे स्कूलसँ विश्वविद्यालय तहधरि मैथिलीको पठन-पाठन होइत अछि। भारतमे शिक्षाक माध्यमक रूपमे प्रयोग करबाक हेतु सरकारी स्वीकृतिक अभावमे मैथिली भाषाकें हानि भ' रहल अछि। नेपालमे हालांकि वस्तुस्थितिमे किछु (विशेष नहि त) सामान्य अन्तर अवश्य

देखल जाइत अछि। सम्प्रति नेपालमे मैथिलीसहित अन्य मातृभाषासभकें प्राथमिक शिक्षाक माध्यमकें रूपमे प्रयोग करबाक संवैधानिक प्रावधान भेल अछि। नेपालक संविधान आर स्थानीय स्वशासन ऐन अन्तर्गत सेहो विभिन्न स्थानीय भाषाक संरक्षण, संवर्द्धन आर प्रयोगक अभिभारा स्थानीय निकायकें सौंपल अछि। निश्चिच रूपसँ कोनो भाषाक संवर्द्धनक वास्ते ई एकटा प्रशंसनीय प्रयास अछि, अपितु सरकारी तत्परता तथा पठन-पाठन सामग्री आर प्रशिक्षित जनशक्तिक अभावमे एहि प्रयासमे आशातीत सफलता नहि उपलब्ध भ' सकल अछि। यद्यपि प्रयासक बावजूदो भारतीय संविधानक अष्टम अनुसूचीमे मैथिली भाषा अद्यावधि नहि भ' सकल अछि, किन्तु साहित्य अकादमीद्वारा एकरा सोरहम भारतीय भाषाके रूपमे मान्यता प्राप्त भ' चुकल अछि। मैथिली एकगोट पृथक इन्डो-आर्यन भाषा थिक। ई भाषा इन्डो-आर्यन भाषा परिवारक पूर्वी समूहमे पडैत अछि। एहि दृष्टिकोणसँ, ई पश्चिमी

मैथिली भाषा:**पृष्ठभूमि आर विशेषता
CONT.**

मगहीक संगे मैथिली एकटा उपसमूह बनबैत अछि। भाषिक दृष्टिकोणसँ ई हिन्दी आर नेपाली भाषासभसँ बेसी भिन्न आर असमी, बङ्गाली आर उडिया भाषाक अति निकट पाओल जाइत अछि। तदर्थ हर्नले (१८८० ई.) सदृश अन्य विदेशी भाषाशास्त्रीसभ तथा हिन्दीक अन्धप्रेमीसभकद्वारा मैथिलीकेँ हिन्दीक *विहारी* अथवा पूर्वी भाषिकाकेँ रूपमें प्रचारित करब सर्वथा भ्रामक थिक।^१

पूर्वमें, मैथिलीक अपन लिपि *मिथिलाक्षर* वा *तिरहुतिया* छल, जकर उद्गम ओ विकास बङ्गाली लिपिक माध्यमसँ ब्राह्ममी लिपि (ईशापूर्व तेसर शताब्दीक अशोक अभिलेखसभपर आधारित) स भेल अछि।^२ एहि लिपिक प्रयोग मैथिलीक पूर्वलिखित साहित्यमें पाएल जाइत अछि। मिथिलाक्षरक अतिरिक्त *कैथी* लिपिक प्रयोग कायस्थलोकनिद्वारा सरकारी आर निजी स्तरपर रेकर्ड रखबाक लेल कएल गेल। सम्प्रति ई दूनू लिपिक प्रायः (अति सीमित प्रयोगकेँ छोडि) लोप भ' गेल अछि। एकर स्थान

आब हिन्दी, नेपाली आर किछु अन्य इन्डो-आर्यन तथा भोट-बर्मेली भाषासभमें प्रचलित *देवनागरी* लिपी ग्रहण कएल अछि। मैथिलीमें देवनागरी लिपिक प्रचलन भाषा सिखब, छपाईमें सुविधा तथा सम्भवतः हिन्दीक लेख्य परम्पराक प्रभावक भेल अछि। एहि लिपिमें अशिकांश अक्षरसभ भेदक आर वार्णिक (distinctive and phonemic) होइतहुँ किछु अक्षरसभ एहन नहि अछि। उदारणक लेल देवनागरी लिपिमें लघु तथा दीर्घ स्वर वर्णक व्यतिरेक (ई/ई, उ/ऊ आदि) किन्तु नेपाली भाषासदृश मैथिलीमें ई व्यतिरेक नहि पाओल जाइत अछि। कहबाक तात्पर्य जे मैथिलीम लघु स्वर वर्णमात्र होइत अछि, दीर्घ नहि।

२. साहित्य

भारत आर नेपाल दूनू राष्ट्रमें मैथिलीक लिखित साहित्यक परम्परा अत्यधिक पैघ तथा समृद्ध रहल अछि। मैथिलीक सबसँ पुरान लिखित प्रमाणकेँ रूपमें *वर्ण रत्नाकरकेँ* मानल जाइत अछि। ई ग्रन्थ ज्योतिरीश्वर कवि शेखराचार्यद्वारा चौधम शताब्दीमें लिखल गेल अछि। मैथिलीक सर्वश्रेष्ठ लेखक विद्यापति ठाकुरकेँ मानल जायल छैन्हि, जे कवि

कोकिल महकवि विद्यापतिक नामसँ प्रसिद्ध छथि। संस्कृत भाषामें लेखनक अतिरिक्त, ओ मैथिलीमें *विद्यापति* पदावली नामक कवितासभक रचना कयलथि। एहि कृतिक लेल ओ अद्यावधि लोकप्रिय तथा हमर रहल छथि।

मल्लकालमें काठमान्डू उपत्यकामें सेहो मैथिली दरबारक भाषाक रूपमें विकसित आर प्रचलित भेल। काठमान्डूस्थित राष्ट्रिय अभिलेखालयमें अनेक साहित्यिक कृति (विशेषतः नाटक आर गीतसभ) एखनोधरि संरक्षित अछि, जसकर पूर्ण अध्ययनक लेल मैथिली भाषा-साहित्यमें रुचि रखानिहार अन्वेषकलोकनिक ध्यान जाएब अत्यन्त आवश्यक महसूस कएल जाइत अछि।

आधुनिक सन्दर्भमें मैथिली साहित्यक प्रायः हरेक विधामें भारतीय तथा नेपाली साहित्यकारद्वारा लिखित कृतिसभ उपलब्ध अछि। साहित्यक अतिरिक्त, संस्कृति, इतिहास, भाषा-विज्ञान, पत्रकारिता आदि अन्य प्राज्ञिक क्षेत्रमा यथेष्ट कार्य भेल अछि। मैथिली लोक साहित्यक परम्पराक सेहो एकटा विशिष्ट स्थान

मैथिली भाषा: पृष्ठभूमि आर विशेषता CONT.

गीतक रूपमे (यथा-सलहेस नाँच, रासलीला, आदि) लोकगाथाक असीमित भण्डार मैथिलीमे उपलब्ध अछि। एहिमे बहुत थोडक अध्ययन भेल अछि, किन्तु अनेको लोकगाथा लोप होएबाक पूर्व एकर लिपिबद्ध आर विश्लेषण हएब अपरिहार्य देखल जाइत अछि।

३. भाषावैज्ञानिक अध्ययनक सर्वेक्षण

मैथिली भाषाक भाषावैज्ञानिक अध्ययनक परम्परा करिब एक शताब्दीसँ किछु बेसी रहल अछि। मैथिली (वा तिरहुतिया) शब्दक सभसँ पुरान बेलीगट्टीक भारतीय भाषासभक सूची सन्निहित कृति (१७७१ ई.) क अमाडुज्जीद्वारा लिखल 'प्राक्कथनमे' पाएल गेल अछि। तत्पश्चात्, कोलब्रुक (१८०१ ई.) प्रथम विद्वान् छलाह जे मैथिलीकेँ एकटा पृथक भाषाकेँ रूपमे निर्धारण कएलथि। सम्प्रेषणक सुविधाकेँ ध्यानमे राखि मैथिलीक विषयमे अद्यावधि कयल गेल भाषावैज्ञानिक अध्ययनकेँ ई उपशीर्षक अन्तर्गत प्रस्तुत कएल

गेल अछि- व्याकरण, ध्वनि-विज्ञान, शब्दकोश-निर्माण, ऐतिहासिक/तुलनात्मक भाषाविज्ञान, तथा समाजभाषाविज्ञान।

३.१. व्याकरण

मैथिली व्याकरण परम्पराक प्रवर्तक हर्नलेकेँ मानल जा सकैत अछि। व्याकरणीय रूपसभक किछु दृष्टान्तक आधारपर हर्नले (१८८० ई.) ले मैथिलीकेँ हिन्दीसँ भिन्न भाषिकाकेँ रूपमे स्थापित कएलक, यद्यपि मैथिली व्यकरणक गहन अध्ययन श्रेय ग्रिएर्सन (१८८३ ई.) केँ देल जा सकैत अछि। अपन ग्रन्थमे ग्रिएर्सन मैथिली भाषाक तत्कालीन स्तरीय भाषिकाक बृहत् व्याकरण प्रस्तुत कएने छथि। एहि अवधिमे अन्यप्रमुख कृतिसभ ग्रिएर्सन (१८८३ ई., १९०३ ई.) तथा केलौंग (१८९३ ई.) द्वारा लिखल गेल अछि।

मैथिली-भाषी विद्वान्सँ मैथिलीक सबसँ पुरान व्याकरण दिनबन्धु झा (सम्भवतः १९४६ ई.) द्वारा लिखल गेल। एहि कृतिमे व्याकरणीय नियमसभ संस्कृत व्याकरणक पाणिनीयशैलीमे सूत्रक रूपमे लिखल गेल अछि। एकर पश्चात्, गोविन्द झा (१९७९ ई.) मैथिलीक आधुनिक व्याकरण लिखलथि जाहिमे मैथिली भाषाकेँ आधुनिक

भाषावैज्ञानिक दृष्टिकोणसँ विश्लेषण करबाक प्रयास कएल गेल अछि।

आधुनिक भाषावैज्ञानिक दृष्टिकोणक आधारपर डेभिस (१९७३ ई.) आर विलियम्स (१९७३ ई.) क अध्ययनकेँ महत्वपूर्ण मानल जाइत अछि। ई लोकनि नेपालक तराई क्षेत्रसँ स्थलगत निरीक्षणद्वारा मैथिली वाक्यसभक सङ्कलन कएलथि आर भाषाविज्ञानक टैग्मेमिक सिद्धान्त (Tagmemic Model) क आधारपर ओकर विश्लेषण कएलथि। हालमे, मैथिली वाक्यसभक रूपान्तर-प्रजनक व्याकरण (Transformational-Generative Grammar) क ढाँचा अन्तर्गत विश्लेषण करबाक प्रयास सेहो भेल अछि। एहि सन्दर्भमे पहिल काज सिंह (१९७९ ई.) द्वारा भेल अछि। ओ रूपान्तर व्याकरणक सम्बन्धपरक व्याकरण (Retational Grammar) क ढाँचा अनुसार मैथिली वाक्यसभक वर्णन प्रस्तुत कएने छथि। एकर अतिरिक्त, योगेन्द्र प्रसाद यादव (१९८३ ई., १९९८ ई.) मैथिलीक वाक्यात्मक पक्षसभकेँ अन्वेषण कए विश्वक सर्वाधिक प्रभावशाली भाषावैज्ञानिक नोम चौम्स्कीद्वारा प्रतिपादित

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नवीनतम 'शासन-बन्धन सिद्धान्त' (Government-Binding Theory) पर एकर प्रभावकेँ खोज करबाक प्रयास कएने छथि। मैथिली व्याकरणक सन्दर्भमे बर्गहार्ट (१९९२ ई.) क योगदान महत्वपूर्ण रहल अछि। अपन (अद्यावधि अप्रकाशित) कृतिमे विभिन्न सामाजिक परिवेशमे प्रयुक्त मौखिक मैथिली भाषाक बृहत वर्णन प्रस्तुत कएने छथि। ई कृतिक भाषावैज्ञानिक उपयोगकेँ साथेँ विदेशिकेँ मैथिली भाषा सिखैबाक प्रयोजनसँ लिखल गेल अछि। हालमे, रामावतार यादव (१९९६ ई.) क 'मैथिलीक सन्दर्भ व्याकरण' प्रकाशित भेल अछि। एहि ग्रन्थमे मैथिली भाषाक वर्णव्यवस्था, रूपव्यवस्था तथा वाक्य संरचनालगायत अन्य सन्बन्धित विषयसभक विस्तृत वर्णन प्रस्तुत कएल गेल अछि।

३.२ ध्वनि विज्ञान

मैथिली भाषाक वर्ण व्यवस्थाक तथा एकर ऐतिहासिक विकासक अध्ययन करबाक प्रथम श्रेय सुभद्र झा (१९४१ ई.) केँ जाइत

छैन्ह। गोविन्द झा (१९७४ ई.) ई सेहो एहि विषयक अध्ययन प्रस्तुत कएलथि। एहि सन्दर्भमे, प्रजनक-ध्वनि विज्ञान (Generative phonology) क सिद्धान्तक आधारपर मैथिलीक वर्ण व्यवस्थाक प्रथम अध्ययन रामावतार यादव (१९८४ ई.) कएलथि। एहि कार्यकेँ सुनील कुमार झा (१९८४ ई.) तथा मिथिलेश मिश्र (१९९६ ई.) और अगाडि बढौने छथि।

३.३ शब्दकोश-निर्माण

मैथिली भाषाक शब्दकोश-निर्माणक परम्परा पैघ रहल अछि र एहि क्षेत्रमे *वर्णरत्नाकरकेँ* प्रथम प्रयास मानल जाइत अछि। ई कृति प्रथम शब्दकोश मात्रै नहि अपितु चौधम शताब्दीमे ज्योतिरीश्वर कविशेखराचार्यद्वारा लिखित प्रथम लिखित सामग्री थिक।

एहि कृतिक बहुत पश्चात् ग्रिएर्सन मैथिली भाषाक शब्दकोश-निर्माण कार्य पुन आरम्भ कएलथि। सन् १८८२ ई. मे ओ मैथिली भाषाक शब्दावली (vocabulary) प्रकाशित कएलथि। ग्रिएर्सन एहि कार्यकेँ आर अगाडि बढौलथि आर 'विहारक किसानक जीवन' (Bihar's Peasant Life) सन् १८८५ ई. मे प्रकाशित कएलथि। एहि ग्रन्थमे विहारक किसानद्वारा प्रयोगमें लाओल गेल

शब्द-सूची अछि। एहि कृतिक पश्चात् हर्नले आर ग्रिएर्सन (१८८५ ई. १८८९ ई.), संयुक्त रूपसँ 'बिहारी भाषाक तुलनात्मक शब्दकोश (A Comparative Dictionary of the Bihari Language) नामक पुस्तक तैयार कएलथि, जकर दूटा भाग मात्रै प्रकाशनमे आएल अछि।

एकर अतिरिक्त, दीनबन्धु झा (१९५० ई.) क मैथिली शब्दकोश एहि क्षेत्रमे एकटा महत्वपूर्ण योगदान मानल जाइत अछि। १९७३ ई. मे मैथिली शब्दकोश निर्माणमे दूगोट प्रयास भेल अछि। प्रथम त ट्रेल (१९६३ ई.) क मैथिलीक शब्द सन्निहित विभिन्न भाषाक शब्दक तुलनात्मक सूची अछि आर दोसर जयकान्त मिश्र (१९६३) क व्युत्पत्तिमूलक शब्दकोश।

जयकान्त मिश्रक शब्दकोश मैथिली भाषाक अध्ययनक क्षेत्रमे एकटा उल्लेखनीय योगदान मानल जाइत अछि। ई कृति अक्सफोर्ड इंग्लिश डिक्शनरीक, ढाँचाक आधारपर ऐतिहासिक सिद्धान्तअनुसार व्युत्पत्तिमूलक शब्दकोश थिक, जकर अद्यावधि तीन खण्डमात्रे प्रकाशित भेल अछि। डेभीस (१९८४ ई.) क आधारभूत मैथिली शब्दकोशमे

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आर अङ्ग्रेजी पर्यायवाची शब्दसभकँ राखल गेल अछि।नेपाल राजकीय प्रज्ञा-प्रतिष्ठानद्वारा तैयार कएल गेल पर्यायवाची शब्दकोशमे सेहो मैथिली लगायत नेपालक विभिन्न भाषाक पर्यायवाची शब्दसभ सम्मिलित कएल गेल अछि।हालमे योगेन्द्र प्रसाद यादवद्वारा नेपाली-मैथिली-अङ्ग्रेजी बहुभाषिक शब्दकोशक तैयारी नेपाल राजकीय प्रज्ञा-प्रतिष्ठानक भाषा विभाग अन्तर्गत भ' रहल अछि।

३.४ ऐतिहासिक तुलनात्मक भाषाविज्ञान

सुभद्र झा (१९५८ ई.) मैथिली भाषाक विकासक विस्तृत वर्णन प्रस्तुत कएने अथि। अपन महत्वपूर्ण कृतिमे ओ कथ्य आर लिखित मैथिलीक प्रचुर उदाहरणसभक आधारपर देखौने छथि जे कोनो पूर्व-इन्डो-आर्यन कालसँ वर्तमान काल धरि मैथिली भाषाक क्रमिक विकास भेल अछि।मैथिली भाषाक इतिहासक अध्ययनक सन्दर्भमे दोसर महत्वपूर्ण कार्य गोविन्द झा (१९६८ ई.) द्वारा भेल अछि।

अन्य इन्डो-आर्यन भाषासभक तुलनमे मैथिलीक चर्चा सर्वप्रथम कोलब्रुक (१८०१ ई.) कएने छथि। मसीका (१९९१ई.) द्वारा लिखित 'इन्डो-आर्यन भाषासभ' (The Indo-Aryan Languages) मैथिली लगायत अन्य इन्डो-आर्यन भाषासभक समकालीन संग-संगे ऐतिहासिक अध्ययनक क्षेत्रमे एकगोट विशिष्ट कृति अछि।

३.५ समाज भाषाविज्ञान

मैथिलीक समाजभाषावैज्ञानिक क्षेत्रमे बहुत कम अध्ययन भेल अछि।अपन अनुसन्धानत्मक पत्रमे सिंह (१९८९ ई.) सूत्रात्मक ढङ्गसँ दर्शाँने छथि जे कोन तरहँ मैथिली भाषामे क्रिया मेलक चयन वक्ता-श्रोताक बीच रहल सम्बन्धद्वारा निर्धारित कएल जाइत अछि। एकगोट दोसर कृतिमे श्रीकृष्ण यादव (१९८९ ई.) मैथिली लगायत नेपालक अन्य मुख्य भाषासभक प्रयोग क्षेत्रक विश्लेषण कए नेपालक सन्दर्भमे उपयुक्त भाषा नीतिक सुझाव पेश कएने छथि।एकर अतिरिक्त, मैथिली भाषाक सामाजिक सन्दर्भ बुझबाक लेल बर्गहार्ट (१९९२ ई., १९९६ ई.) क कृतिसभ अत्यन्त उपयोगी देखल गेल अछि।

एहि विषयसँ सम्बन्धित एकटा

पृथक अध्ययन बिकेल आदि (१९९९ ई.) द्वारा कयल गेल अछि, जाहिमे ई देखाओल गेल अछि जे मैथिली क्रियाक जटिल मेलप्रक्रिया नियमित अछि।मैथिली समुदायमे मानवीय अन्तरक्रियाक दूगोट व्यावहारिक सिद्धान्त अछि -अनुहार(face) आर भाव (empathy) एहि अध्ययनक अनुसार मैथिली क्रियाक मेल व्यवस्था एहि दूगोट सिद्धान्तद्वारा नियंत्रित भेल अछि।

५. निष्कर्ष

उपर उल्लेख भेल अनुसार मैथिली भाषा लिखित साहित्य भण्डार तथा भाषावैज्ञानिक अध्ययनमे समृद्ध पाओल जाइत अछि।एहि भाषाक विकास तथा सम्बर्द्धनका हेतु पर्याप्त शर्तसभ विद्यमान अछि।एकर अतिरिक्त, एहि भाषाक वक्तासभ अपन भाषाप्रति आबद्ध देखल जाइत अछि, जे कोनो भाषाक संरक्षण आर संबर्द्धनकलेल अपरिहार्य होइत अछि; भारत आर नेपाल दूनू राष्ट्रमें मैथिली भाषालोकनि अपन मातृभाषाक हितक उत्थान करबाक तत्पर देखल गेल अछि। उदाहरणार्थ, मैथिली भाषाकँ भारतीय संविधानक आठम

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कतिपय प्रयास होइत रहल अछि। तहिना, नेपालमे सेहो मैथिली भाषालोकनि अन्य अल्पसङ्ख्यक भाषाभाषीलोकनिसं स्थानीय प्रशासनक नेपालीक अतिरिक्त वैकल्पिक कामकाजक भाषाकेँ रूपमे प्रयोग होएबाक लेल मैथिली लगायत अन्य भाषाकलेल एकगोट संयुक्त प्रयास आरम्भ कएने छथि। किन्तु ई बात अवश्य स्वीकार्य होयबाक चाही जे मैथिलीक विकासक मार्गमे किछु बाधक तत्व सभ विद्यमान अछि, यथा : प्रशासन आर शिक्षामे माध्यमक रूपमे प्रयोगक अभाव, अशिक्षा, हिन्दी तथा नेपाली भाषासभसँगे प्रतियोगिता, भाषाकेँ कोनो वर्ग/जाति-विशेषसँ जोडनाई आदि।^६

पाद टिप्पणी

मैथिली हिन्दीक भाषिका नहि अपितु पृथक भाषा थिक/ एहि संदर्भमे ग्रिएर्सन (१८८१:२) देखू। मसीका (१९९१:१४३) मे उल्लेख भेल अनुसार, प्रोटो-बंगाली मैथिली, उडिया, मणीपुरी तथा नेवारी लिपिक स्रोत मानल गेल अछि।

विशेष जानकारीकलेल, रामावतार यादव (१९८४, १९९६), सुभद्र झा (१९५८), एस.के.झा (१९८४) एम. मिश्र (१९९६) देखू। एहि विषयक विस्तृत जानकारीकलेल, ग्रियर्सन (१९०९), सुभद्र झा (१९५८), विलीयम्स (१९७६), सिंह (१९७९), रामावतार यादव (१९९६) आर योगेन्द्र प्र. यादव (१९९६) आदि देखू। एहि तथ्यक व्यावहिक पक्षक विवरणक लेल बिकेल (१९९७ ई.) आदि देखू। शासन-बन्धन सिध्दान्तअन्तर्गत एहि विषयक विस्तृत अध्ययनकलेल योगेन्द्र प्र. यादव (१९९८, १९९९) तथा यादव र ग्लोभर (१९९९) देखू। विस्तृत अध्ययनकलेल ब्रास (१९७४) देखू।



दुरी अब बढ़ गइल बा: सुभाष कुमार बैठा

नेपाल के राजनीतिक परिपेक्ष में अब ई कवनो नया बात नइखे कि नेपाल में दू किसिम के लोग के बसोबास बा । अर्थात पहाड़ में रहेवाला पहाड़ी आ तराई में रहेवाला मधेशी । जइसे ई नामकरण अलग-अलग बा ओइसही ए लोग के सब कुछ अर्थात रहन-सहन , रीति-रिवाज , बोलीचाली , पेन्हावा-ओढ़ावा , धर्म-सस्कृती अलग-अलग बा फिर भी ई लोग समाजिक रुप से एक साथे बड़ा निमन से मिलजुल के रहत रहे । कुछ सिमित पहाड़ी समुदाय के राजनीतिक बैमानी के बावजूद भी समाजिक रुप में ए दूनू समुदाय के लोग के बीच बड़ा प्रेम आ सद्भाव रहे ।

Cont. दुरी अब बढ़ गइल बा: सुभाष कुमार बैठा

बेलदारी - ५, बारा, नेपाल

बाकिर अब ऊ प्रेम, सद्भाव आ भाइचारा कुछ लोग के निजी स्वार्थ आ संकिर्ण मान्सिकता के चलते दुश्मनी में बदलल जाता । मधेशी समुदाय में आइल राजनीतिक चेतना के कारण जब अपना हक-अधिकार खातिर मधेशी समुदाय जागल तब पहाड़ी समुदाय के ई पचत नइखे आ नतिजा ई बा कि अब ई दूनू समुदाय के लोग एक दोसरा के आपन शत्रु माने लागल बा । ए दूनू समुदाय के लोग में बड़का दरार होखे लागल बा आ ऊ दिन पर दिन बढ़ते जाता । जवन खुद अपने नइखे भइल, ई बनावल गइल । काहे कि ए दूनू समुदाय के लोग के हमनी नेपाली हई मात्रे कहत रलस खस, बाकिर मधेशी लोग के सदियो अपना रंग के बेदरंग करत अपना पहचान पर नेपाली पहचान के ओढइला के बावजूद भी नेपाली ना स्विकारल गइला के कारण अब मधेशी समुदाय खुद के पहचान खातिर भी लड़ाई लड रहल बा । कुछ सिमित वर्ग के नीजि स्वार्थ के कारण देश में भेदभाव करा के, उपेक्षा करा के, गलत

भ्रम पैदा कके , अधिकार आ अवसर से बंचित कराके , एकात्मक सोच आ गलत तरिका से दुरुपयोग कइला से ई सब हो रहल बा । जेमें देखल जाय त प्रमुख दोषी राजनीतिकर्मी का साथे नेपाली मिडिया (संचार) भी बा ।

दुनिया के कवनो भी देश के संचार (मेडिया) एगो प्रमुख अंग होला, जवना के बिना ओह देश के चलल असम्भव बा । नेपाल के सन्दर्भ में कहल जाँव त नेपाल के लगभग सब मेडिया आ पत्रकार अपने आप के राष्ट्रवादी , राष्ट्र आ जानता प्रति समर्पित कहेला, बाकिर ई बात ओह लोग के व्यवहार में विलकुल देखाई ना देवेला । एह लोग के “कथनी आ करनी “ में बहुत फरक बा जवन ए लोग के प्रसारण आ प्रस्तुती से पता चलेला । देखल जाय त एमें से अधिकांश लोग कुछ दिन पहिले यानी राजा के समय में राजा आ राज्य परिवार के ही गुणगान में सिमित रहे आ ओकरा बाद जब जनता के बलिदानी से देश में लोकतन्त्र के प्राप्ति भइल एहु में उहे देखल गइल । जइसे कुछ

मेडिया आ पत्रकार कवनो नेता के, त कवनो राजनीतिक पार्टी के, त कौनो नेपाल स्थित विदेशी दुतावास के पोसुवा (पेट) के रूप में, सिर्फ काठमाण्डू में ही सिमित रह के काम कर रहल बा । ए लोग के ओमे भी आपन नाम आ दाम कमाए खातिर दोसर आदमी चाहे समुदाय के धजिया उड़ा रहल बा । इहाँ तकले कि आपन क्षणिक स्वार्थ का चलते दोसरा समुदाय के रहन-सहन , रीति-रिवाज , भेष-भूषा , धर्म-सस्कृति के साथे मजाक उड़ा रहल बा ।

जइसे मधेश आ मधेशी के रहन-सहन , भेष-भूषा , बोली-चाली पर हास्यवयंग करत विधुतीय आ छापा संचार माध्यम के मार्फत सामग्री परोसात रहल । जब कि ठीक एही तरे केहु गैर पहाड़ी, पहाड़ी के उपर मजाक उड़ावत प्रोग्राम चला देवे त बिहाने बन्द होजाई आ ओकरा पर कारवाही भी होजाई । आ ओकरा बाद ऊ कलाकार भा ओह संचार माध्यम के कलाकारिता कहाँ गइल पतो ना चली ।

दुरी अब बढ़ गइल बा: Cont.

ओइसे त नेपाली मेडिया में भी देखल जाय त नेपाल के राजनीतिक आ प्रशासनिक क्षेत्र जइसन खस आर्य के ही बाहुलता (बोलबाला) बा । जवना के चलते ई लोग मनमौजी आ आपना मालिक के आदेश के मान के जे मन करेला उहे बोलेला आ छापेला । सन्दर्भ मधेश आ मधेशी के ही लिआव त “उहाँ होला कुछ और आ समाचार में देखावल जाला कुछ और “ जइसे उदाहरण के लेल मधेश आन्दोलन के बेर के वीरगंज के ५ शहीद के श्रद्धांजली रैली चाहे, मानव जंजीर के बात कवगो मेडिया ना छपलक भा देखइलक जब कि नेपाल के इतिहास में केहु के भी ओइसन आ ओतना लोग वाला श्रद्धांजली नसीब नइखे भइल । हला कि ओ श्रद्धांजली के आ मानव जंजीर के पुरा दुनिया सोसल मेडिया का चलते जनलक आ देखलक । आज हम खुद महशुस कर रहल बानी कि आज स्थिति अइसन हो गइल बा कि अब त विदेश में रहल नेपाली दुतावास भा ओकर कर्मचारी आ नेपाली मेडिया

मधेशी के सफा नेपाली नाहिए मान के चलता ।

नेपाल में नेपाली पहिचान के सदियो से संकुचित कइल गइल आ एगो सिमित जात, भाषा, धर्म, वर्ण के लोग में सिमित कर के नेपाली पहिचान के राष्ट्रीय पहिचान के बदला जातीय पहिचान बनावल गइल, जेमें प्रमुख हाथ कुछ राजनीतिकर्मी एवं संचार के बा । बहुभाषिक, बहुसाँस्कृतिक आ बहुधार्मिक देश में एक भाषा, धर्म, संस्कृति आ भेष में राष्ट्रीयता के कुण्ठीत कइल गइल ओहिसे ई नश्लवादी मिडिया के सिक्किम, दार्जलिंग, कुमाऊ, गढवाल, वर्मा, भूटान के एगो खास भाषा-संस्कृति के आधार पर नेपाली हो जाला आ हजारो वर्ष से ओही धर्ती पर रहल आदिवासी मधेशी नेपाली ना होला । आज मिडिया दार्जलिंग के नेपाली भाषी के एगो छोट से छोट प्रोग्राम भा घाटना के अपना हेड लाइन के न्यूज बनावेला जब कि मधेश के कवनो सकारात्मक घटना में ध्याने ना जाला । इहाँ प्रशान्त तमांग पर गर्व कइल जाला आ उदित नारायण झा पर नाक सिकुड़ावल जाला “जब कि एह दूनू के राष्ट्रियता में बहुत ज्यादा ही फरक बा ।

जब दलाली आ चाकड़ी ही कके खाली पैसा कमाए के रहे त का जरूरी रहे मिडिया आ पत्रकारिता पेशा में अइला के । मानतानी कि प्रेस लाइन में ज्यादा आमदनी नइखे । त का पैसा के चलते एगो पत्रकार चाहे मिडिया कवनो समुदाय के सब कुछ से खेलवाड़ कर दी । ओ समुदाय के बारे में गलत लिख के ओकर जमीर के बेच दी ? दुनिया में बहुते पेशा सब बा । का ओकरा पता ना रहे ए पेशा में आवे से पहिले ? पता रहे त का जरूरी रहे अइला के ? दुष्ट नेता के त गलत बात के फइला के आपन स्वार्थ पुरा करे के आपन खेल त बडलही बा, बाकिर पत्रकार भा मिडिया आ देश के कर्मचारी के कम्ती में ए नेता के खेल में साथ ना देके आपन फर्ज आ देश आ जानता प्रति बफादारी पुरा करे के चाही, सब नेपाली के सामानता के नजर देखे के चाही ना त दुरी अब बढ़ गइल बा ।

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Thank You