

**A SOCIOLINGUISTIC SURVEY  
OF  
THE BANTAWA LANGUAGE**

**A REPORT SUBMITTED  
TO**

**LINGUISTIC SURVEY OF NEPAL (LinSuN)**

**CENTRAL DEPARTMENT OF LINGUISTICS**

**TRIBHUVAN UNIVERSITY**

**KATHMANDU, NEPAL**

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**2016**

## ACKNOWLEDGEMENTS

The sociolinguistic survey of the Bantawa language was conducted in Bhojpur and Dhankuta districts of eastern Nepal in 2016. Many people from Bantawa language community have contributed for this survey.

First of all, we would like to express our sincere gratitude to the Central Department of Linguistics, Tribhuvan University; all the members of Senior Management Committee of Linguistic Survey of Nepal (LISMAC) for providing an opportunity to conduct the sociolinguistic survey of Bantawa, a Kirati language of the Rai group.

We would also like to express our sincere thankfulness to all the representatives of the Bantawa speech communities of Khoku (Dhankuta), Lungin, Thidinkha, Khena and Rimchim for their kind support during the sociolinguistic field survey in the respective areas.

We would express our sincere thanks to Mr. Padam Walahang Rai and Mr. Nirajan Rajalim 'Batas' for coordinating the local people in their respective areas. We would also like to express our sincere gratitude to those dedicated Bantawa people in their homeland, Mr. Arjun Rai (teacher) and Mrs. Man Kumari Rai (teacher), Mr. Manoj Rai (teacher) in the Khoku area; Mr. Dal Bir Rai, Mr. Tilak Walahang Rai, Mr. Ambar Bahadur Rai and Mr. Tikaram Rai in the Lungin area; Mrs. Mana Maya Rai, Mr. Raj Kumar Rai and Mr. Bhim Bdr. Rai in the Khena area; and Mr. Ratna Bahadur Rai, Mr. Dev Ram Rai (teacher), Mr. Hark Raj Rai (teacher) in the Rimchim area.

Finally, we want to thank the generous Bantawa people from the villages we visited for their great warmth and hospitality and taking so much time from their busy day. Without their cooperation, the linguistic survey in Bantawa would not have been completed successfully.

Many people have directly or indirectly contributed to the completion of this survey; any credit we happily share with all those mentioned above.

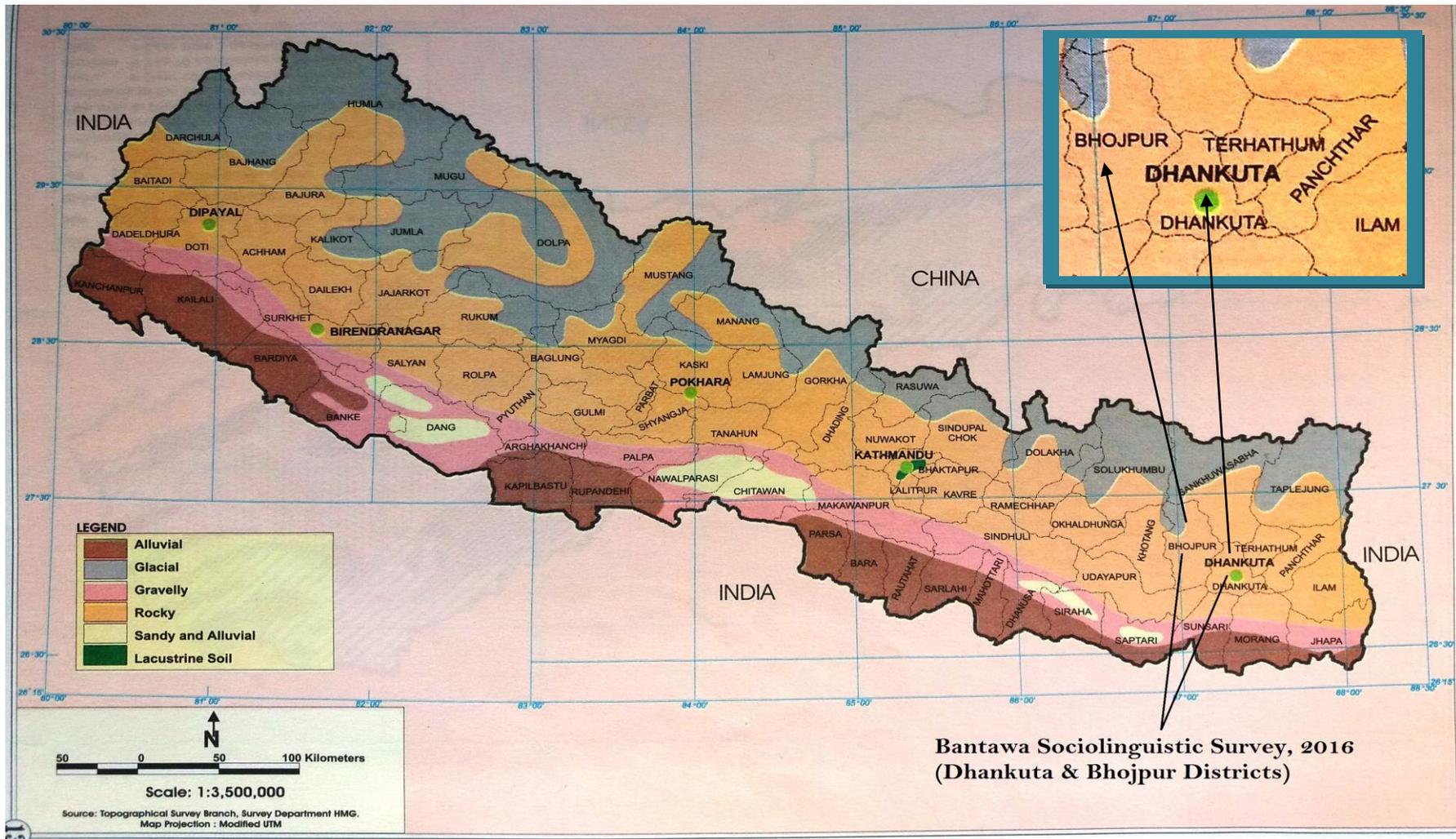
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# LINGUISTIC SURVEY MAP

The Dhankuta and Bhojpur districts, visited during the Bantawa sociolinguistic survey, are shown in the following map.

**Map 1: Bantawa Sociolinguistic Survey, 2016 (Dhankuta & Bhojpur Districts, Eastern Nepal)**



Source: Poudel, Krishna Prasad, et al. (eds.). 2005

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## ABBREVIATIONS

A <sub>1</sub>	:	First age group (of the participants)
A <sub>2</sub>	:	Second age group (of the participants)
A <sub>3</sub>	:	Third age group (of the participants)
ACI	:	Appreciative Inquiry
BLM	:	Bilingualism
CBS	:	Central Bureau of Statistics
DLM	:	Dialect Mapping
DLU	:	Domains of Language Use
GPS	:	Global Positioning System
IPA	:	International Phonetic Alphabet
B and N	:	Bantawa and Nepali languages
LinSuN	:	Linguistic Survey of Nepal
LISMAC	:	Linguistic Survey Management Committee
lg	:	Language
LWC	:	Language of Wider Communication/Link Language
MTP	:	Mother Tongue Proficiency
N or n	:	total number (of the participants)
n.d.	:	no date
No.	:	Number
PM	:	Participatory Method
Q. N.	:	Question number
SLQ	:	Sociolinguistic Questionnaire
VDC(s)	:	Village Development Committee(s)
WLC	:	Wordlist Comparison

## CHAPTER 1

### INTRODUCTION

#### 1.0 Background

This is a report of a sociolinguistic survey in Bantawa; the largest Kirati language of the Rai group. Bantawa is one of the Kirati languages of Eastern Himalayish of Tibeto-Burman group under Sino-Tibetan family, spoken mainly in Bhojpur, Ilam, Dhankuta, Sunsari, Udayapur, Panchthar, Morang, Khotang, Jhapa and some other districts in eastern Nepal.

While there are Bantawa living in 53 districts throughout Nepal (Census 2011) and even in other parts of the world. This survey will focus primarily in the Bantawa homeland (i.e., Bhojpur and Dhankuta districts) and the research was conducted in densely populated area of Bantawa speakers, viz., Thapa Tole of Khoku VDC in Dhankuta district; Lungin village of Hatuwa VDC, Pasal Bhanjyang of Thidinkha VDC (i.e., Amchok area), Rimchim village of Timma VDC and Khena village of Okhre VDC in Bhojpur District.

The native speakers of the language as well the non-speakers call them Bantawa. They have their own distinct language that they prefer to call *Kirawa j#j /jΛj* 'Bantawa language'. The Ethnologue (Lewis, et al. 2015:34) has distinguished Bantawa as Dilpali (Northern Bantawa), Dhankuta (Eastern Bantawa), Hatuwali (Southern Bantawa), Amchoke (Western Bantawa), which are linguistically closely related (i.e., inherently intelligible) and are seen as having a homogenous culture and ethnic identity.

Bantawa is currently classified on the Expanded Graded Intergenerational Disruption Scale (EGIDS) as (6b) *Threatened*. This level of language vitality status is defined as, 'the language is used for face-to-face communication within all generations, but it is losing users' (Lewis, et al. 2015).

This chapter discusses the basic information about the Bantawa people and their mother tongue. It consists of four sections. Section 1.1 deals with basic information about ethnicity, migration, religion, occupation and literacy. In section 1.2, we discuss further information: the language, demography, linguistic affiliation and review of earlier works. Section 1.3 discusses the purpose and goals of the survey. Finally, in section 1.4, we present the organization of the report.

## **1.1 Ethnicity, geography, migration, religion, occupation and literacy**

In this section, we discuss the ethnicity, geography, migration, religion, occupation and literacy in the Bantawa speech community.

### **1.1.1 Ethnicity**

Nepal is a heritage of multiethnic and multilingual country. One of the components of this multi-lingual setting is the Bantawa. They are found to have been originated particularly to Bhojpur district in eastern Nepal. There are some reliable and precise written documents/literatures available in or about this language. As much possible as published/unpublished literature, including articles and books dealing with socio-linguistic and linguistic aspects of this ethnic group, have been reviewed.

The total ethnic population of Bantawa is approximately 4,04,600, while the population of Bantawa speakers in Nepal is 1,32,583 (CBS report, 2011). Among them, most of the speakers are from the different villages of Bhojpur district in eastern Nepal. In recent trend, it seems the Bantawa speakers are gradually shifting to Nepali as the lingua franca due to the medium of instruction and communication as well in formal education system.

The term *Bantawa* is popular in the Bantawa area and is the name most exclusively used for both the language and its speakers. From the recent field survey, it is found that the main Bantawa-speaking districts are Bhojpur, Dhankuta, Sunsari, Morang in Koshi zone; Okhaldhunga, Khotang, Udaypur in Sagarmatha zone; Panchthar, Taplejung, Ilam, Jhapa in Mechi zone. In the view of linguistic Typology, Bantawa is

a polysynthetic (or pronominalized) language, carrying number and person affixes in the verb, sometimes for the agent participant and sometimes for the patient but usually not for both. This language is not endangered and the number of Bantawa speakers is fairly high. In Bhojpur district, there are some villages with a majority of Bantawa speakers. The inhabitants of these villages use Bantawa every day, and children learn Bantawa as their mother tongue. Some children from the Bantawa origin (i.e., some villages in Bhojpur district) learn Bantawa as their mother tongue and only learn Nepali when they go to school.

### **1.1.2 Geography**

Bantawa people particularly live in Bhojpur, Ilam, Dhankuta, Sunsari, Udayapur, Panchthar, Morang, Khotang, Jhapa and some other districts in the Eastern Development Region of Nepal. Bhojpur district is considered as the homeland of the Bantawa language community. Research took place in test sites in five extreme points in Bantawa villages located at the altitude of 1152m to 2106m in the hilly region of Bhojpur and Dhankuta districts.

### **1.1.3 Migration**

The origin of the Bantawa community is considered as the Bhojpur district of eastern Nepal. In addition, they are also found to have been living in other 52 districts especially in the eastern Nepal. They all agree that the homeland of Bantawa speech community is in Bhojpur district and they migrated in different parts of the country and outside Nepal from the origin. They are also found to have been living in small scale abroad like India, Hongkong, Singapore, UK, USA, etc.

### **1.1.4 Religion**

During the sociolinguistic field survey, the Bantawa participants were found to have followed Kirat religion as nature and ancestral worship. However, like other speech communities, there is direct influence of Hindu religion in this speech community in their ritual practices.

### 1.1.5 Occupation

The traditional occupation of the Bantawa community is agriculture and pasture. Still the Bantawa people in their homeland (or origin) are dependent on traditional farming. In addition to them, they also depend upon the seasonal cash crops like ginger, orange, vegetables, sugar cane, tomato, peas, etc. Besides, they are also found to have contributed service in Nepal, Indian and British army, teaching, government job (civil service), business, etc.

### 1.1.6 Literacy

Both literate and illiterate participants were involved during the sociolinguistic survey of Bantawa in each survey point. The literacy situation in aggregate (from the five survey points) is presented in Table 1.1.

**Table 1.1: Literacy in the Bantawa speech community**

Literacy category of the participants			
Total Participants: (N=60)			
Literate		Illiterate	
45		15	
Female		Male	
29 (48%)		31 (52%)	
Literate	Illiterate	Literate	Illiterate
20 (69%)	9 (31%)	25 (81%)	6 (19%)

*Source: Sociolinguistic survey of Bantawa (2016)*

Table 1.1 presents the fact that out of the total sixty participants from Bantawa community, forty-five are literate and fifteen illiterate; twenty-nine were female and thirty-one male. Of the female participants, twenty (i.e. 69%) were literate; and nine

(i.e. 31%) were illiterate. Similarly, of the male participants, twenty-five (i.e. 81%) were literate; and six (i.e. 19%) were illiterate.

## **1.2 Language, demography, linguistic affiliation and review of earlier works**

In this section, we discuss about the language, demography, linguistic affiliation and review of earlier works in the Bantawa language community.

### **1.2.1 Overview**

The Bantawa language is one of the Kirati languages spoken in different villages of Bhojpur, Ilam, Dhankuta, Sunsari, Udayapur, Panchthar, Morang, Khotang, Jhapa and some other districts in eastern Nepal. The language that is spoken in the Bantawa community is called *Kirawa j#j /jAŋ* 'Bantawa language'. The term *j#j* (in Dilpa, Hatuwa and Dhankuta area) and, *jAŋ* (in Amchok and Jirmale-Ilam) refers to language.

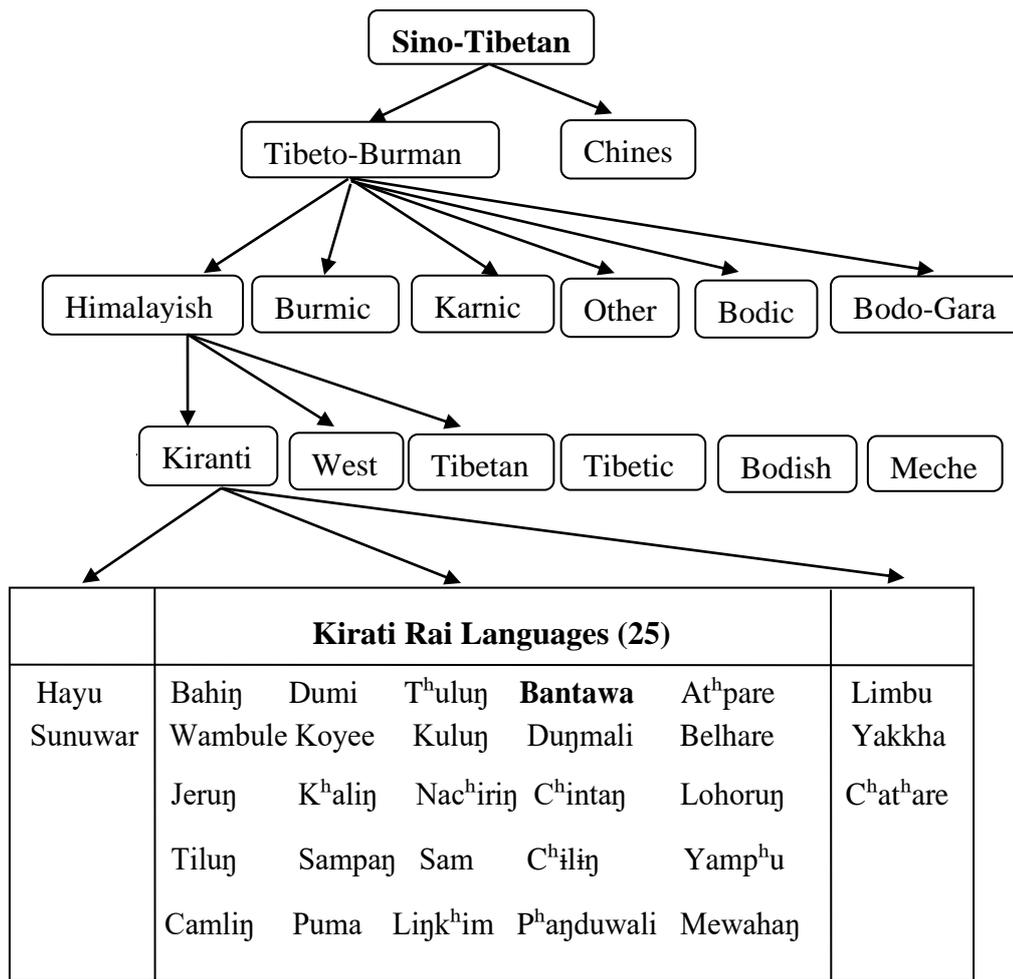
### **1.2.2 Demography**

The CBS report 2011 shows that the total population of Bantawa speakers is 1,32,583. Among them 70,120 (i.e. 52.89%) are female and 62,463 (i.e. 47.11%) male. The population distribution shows 35,814 (i.e., 27%) in Bhojpur; 24,200 (i.e., 18%) in Ilam; 15,677 (i.e., 11.8%) in Dhankuta; 12,394 (i.e., 9.3%) in Sunsari, 11,737 (i.e., 8.8%) in Udayapur, 10,549 (i.e., 7.9%) in Panchthar, 8,576 (i.e., 6.4%) in Morang, 7,717 (i.e., 5.8%) in Khotang, 3,328 (i.e., 2.5%) in Jhapa and minority of them are in other districts too. The maximum youth people from the Bantawa speech community have also gone outside their homeland in search of job or income source.

### **1.2.3 Linguistic affiliation**

The linguistic affiliation of Bantawa is presented in the Figure 1.1.

**Figure 1.1: Linguistic affiliation of Bantawa**



*Adapted from Bradley (2002)*

#### 1.2.4 Review of earlier works

Regarding the Bantawa language, Winter (1991:111) classifies Bantawa under the southern sub-group of Central Kirati languages. Bantawa is one of the largest Kirati language communities among the Rai group. Bhojpur district, and its adjacent areas, is considered to be the Bantawa homeland. There seems to have undergone a process of strong Nepalization in current trend. In primitive analysis, Bantawa is closely related to the Kirati languages like Dungmali, Puma, Chhulung, Chamling, Chhintang and Chhiling.

Rai (1985) for the first time maintains the consistency in free variation of spelling and the pronunciation of Bantawa among the foreign writers and native speakers. As a native speaker of Bantawa, he further claims that Bantawa (with the variations Bontawa, Buntawa, Bnetuwa, BANTawa) refers a single language or a sub-tribe of the

Rai group. In addition, he clearly mentions that Bantawa, a pronominalized Tibeto-Burman language is spoken in the eastern part of Nepal and it is also spoken in some parts of West Bengal, Sikkim, Assam and Bhutan.

Eppele et al. (2003) shows the majority of Bantawa speakers live in the eastern hills of Nepal. Bantawa is the largest language among the Kirati languages of the Rai group. It is clearly mentioned that the traditional home area of most of those who are both ethnically Bantawa and whose mother tongue is Bantawa is in Bhojpur district and adjacent areas. The northern boundary of this area is the Mayung danda range (i.e., just above the northernmost tributaries of the Pikhwa River). The western boundary is the district boundary between Bhojpur and Khotang districts, extending into the Bunwa River valley in southern Khotang district. Despite of Bantawa living in southern part of the Sun Koshi River, this river is considered as the southern boundary. The eastern boundary could be considered the Arun River, up to its confluence with the Pikhwa River, and then following the eastern edge of the Pikhwa River valley. There are also majority of Bantawa-speakers in Khoku Village Development Committee located across the Arun River in Dhankuta district.

Doornenbal (2009) codes van Driem that Bantawa speakers generally identify themselves as *Kirawa*, and their language as *Kirawa jɨj*. The term *kirawa* has some relationship with the Nepali word *kirati* that is used nation-wide. This etymon is as old as the Vedas, dating back to 1000 BC (van Driem 2001: 594). He further notes that the name 'Bantawa' has been used for the Bantawa speakers for a long time. Unfortunately, in the 19th century, Hodgson (1857: 162) noted that Waling, Runchhenbung and Chhintang languages 'could be unitised under the common name of Bantawa'. However, the ground reality is that Runchhenbung and Waling (present pronunciation 'Walahang) are only the clan names within The Bantawa community, but not any separate languages like Chhintang.

Ethnologue (Eppele et al., 2012) identifies Bantawa (639-3; bap) as a member of the Sino-Tibetan, Tibeto-Burman, Himalayish, Mahakiranti, Eastern family. It has been categorized under the '(6b) threatened' in this edition. There are four dialects: Hatuwa (Southern Bantawa), Amchoke (Western Bantawa), Dilpali (Northern) and Dhankuta (Eastern Bantawa). They all are mutually inherently intelligible. It is also mentioned that Amchoke variety can also be found in Ilam district.

### **1.3 Purpose and goals**

The main purpose of this survey is to acquire a better understanding of the sociolinguistic situation of Bantawa speakers in Nepal.

The specific goals of the study are as follows:

- i. To investigate variation among Bantawa varieties and assess the mother tongue proficiency;
- ii. To look at the vitality of the language by investigating the patterns of language use in certain domains;
- iii. To examine the intelligibility among Bantawa speech communities by assessing the levels of lexical similarity;
- iv. To evaluate the language maintenance and the attitudes of the speakers towards their language; and
- v. To gather information regarding the resources and language development in Bantawa.

### **1.4 Organization of the report**

The survey report is organized into eight chapters. Chapter 1 outlines general background information about the language including the purpose and goals of the study. Chapter 2 deals with the methodology employed in the survey. Chapter 3 examines the possible dialectal variations in the Bantawa language regarding the lexical comparison. Chapter 4 presents major domains of language use. Chapter 5 evaluates the mother tongue proficiency and multilingualism in the Bantawa language. Chapter 6 presents language vitality, language maintenance and language attitudes in the Bantawa language. Chapter 7 discusses language resources, dreams and plans of the speech community for language development in the Bantawa language. Chapter 8 presents summary of the findings and recommendations. The annex includes sociolinguistic questionnaire, wordlist collected in five points during the survey, name list, survey points, participants' gender and literacy category, survey tools used, distribution of Bantawa speakers and some field photographs.

## **CHAPTER 2**

### **RESEARCH METHODOLOGY**

#### **2.0 Outline**

This chapter presents research methodology employed in the survey. It consists of four sections. Section 2.1 presents the overview of the research methodology. Section 2.2 deals with different types of research tools, their basic characteristics and the ways they were employed in the survey. Section 2.3 deals with the survey points, sampling procedure and sample size. And section 2.4 consists of limitations of the survey with respect to time, access, area, methods and participants.

#### **2.1 Overview**

This survey employed five different methods/tools in order to fulfill its goals. The methods/tools consist of Sociolinguistic Questionnaire (SLQ), Wordlist Comparisons (WLC), and Participatory Method (PM).

The Sociolinguistic Questionnaire (SLQ) consists of three sets: Sociolinguistic Questionnaire A, Sociolinguistic Questionnaire B and Sociolinguistic Questionnaire C. Participatory Method (PM) comprises four tools: Domains of Language Use (DLU), Bilingualism (BLM), Dialect Mapping (DLM) and Appreciative Inquiry (ACI).

Table 2.1 presents the major goals of the survey, the research methods/tools used, and a brief description of the methods/tools including the major focus of the tools in the survey.

**Table 2.1: Overview of the major survey goals, research methods/tools including the major focus of the tools**

<b>S.N.</b>	<b>Goals of the survey</b>	<b>Research methods/tools</b>	<b>Brief description</b>	<b>Focus of the methods/tools</b>
1.	To examine the patterns of language use in certain domains; language attitudes, and language vitality; language maintenance, mother-tongue proficiency and multilingualism; and language resources in Bantawa	Sociolinguistic Questionnaires (SLQ)	Consisting of three sets: A, B and C	
		Sociolinguistic Questionnaires - A (SLQ A)	80 questions to be administered on individual of different age groups, sex and literacy in at least five points including the core point	Language resources; Mother-tongue proficiency and multilingualism; Domain of language use; Language vitality; Language maintenance; and Language attitudes
		Sociolinguistic Questionnaires -B (SLQ B)	The four tools: DLU , BLM, DLM and AI be used in a group of at least eight to twelve participants of mixed category	Domain of language use; Dialect mapping; Multilingualism; Appreciative enquiry
		Sociolinguistic Questionnaires - C (SLQ C)	21 questions to be administered on language activist or village head	Language attitudes; Language maintenance; Language vitality; Language development
2.	To assess the levels of lexical similarity among the selected varieties in the language;	Wordlist Comparisons (WLC)	Lexical comparison of 210 words	Lexical variation among selected varieties in the language

## 2.2 Research methods/tools

### 2.2.1 Sociolinguistic Questionnaire (SLQ): description, purpose and procedure

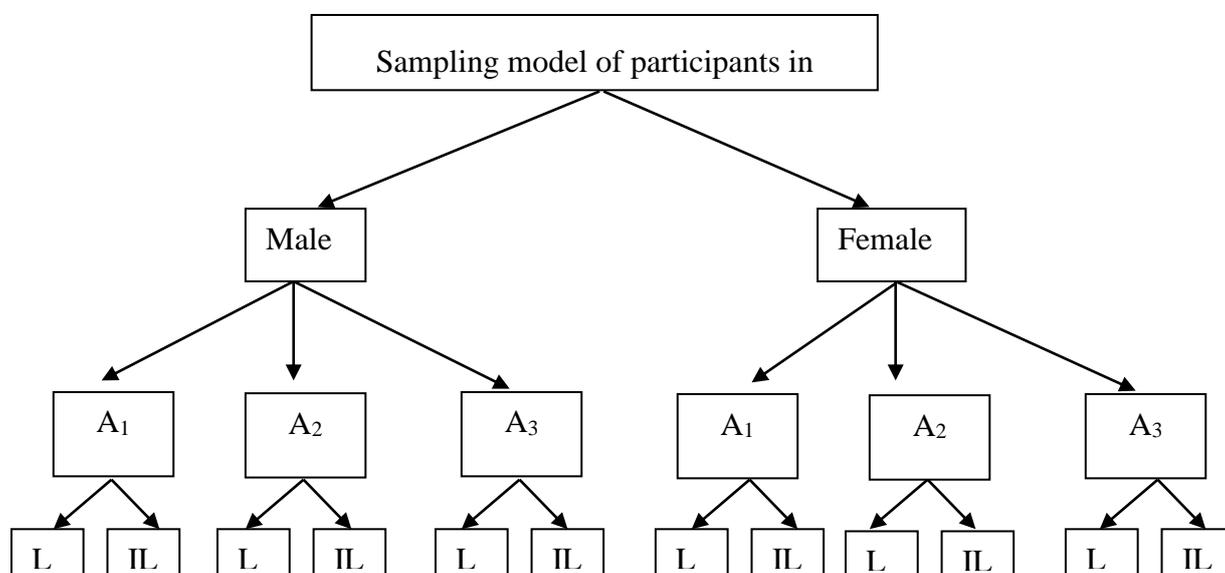
Three sets of sociolinguistic questionnaire (i.e., SLQ: A, B & C) in the survey were employed. Their description, purpose and procedure are described in the following paragraphs.

#### 2.2.1.1 Sociolinguistic Questionnaire A (SLQ A)

Sociolinguistic Questionnaire A which consists of eighty (80) questions was intended to be administered to the individuals of the speech community. The main purpose of this set was to gather information from the individuals about the language resources, mother-tongue proficiency and multilingualism, domain of language use, language vitality, language maintenance and their language attitudes. The opinions from the individuals are often influenced by factors such as location, education, age and sex.

Prior to the administration of this set, first, the Bantawa speaking areas were selected on the basis of geographical location from the core point i.e. Lungin (Hatuwa) village of Bhojpur. Other points from the same district were Thidingkha, Timma, Okhre and Khoku (Dhankuta), the participants were chosen from different categories of age, sex and educational background from each survey points. Figure 2.1 presents a model for sampling of participants from each point in the Bantawa speech community.

**Figure 2.1: Model for sampling of participants from each point**



A<sub>1</sub>=15-29, A<sub>2</sub>=30-59, A<sub>3</sub>= 60+, L= Literate, IL= Illiterate

In Figure 2.1, the term 'point' refers to sociolinguistic field survey points in the speech community. During the sociolinguistic field survey in the Bantawa speech community, five survey points were visited. Similarly, (15-29), A<sub>2</sub> (30-59), A<sub>3</sub> (60+) refer to age category; likewise, 'L' and 'IL' to 'literate' and 'illiterate' category of the participants who participated during the discussion and interview in the survey so far. The survey has a specific checklist for the Sociolinguistic Questionnaire A.

**Table 2.2: Checklist for Sociolinguistic Questionnaire A**

Checklist for Sociolinguistic Questionnaire (SLQ-A)											
Point X											
Male						Female					
A <sub>1</sub>		A <sub>2</sub>		A <sub>3</sub>		A <sub>1</sub>		A <sub>2</sub>		A <sub>3</sub>	
L	IL	L	IL	L	IL	L	IL	L	IL	L	IL
1	1	1	1	1	1	1	1	1	1	1	1

Following the sampling model to the maximum, sixty (60) participants from the Bantawa speech community were interviewed with their different age categories, sex and educational background in each linguistic survey point. The questionnaire was administered in Nepali language and the answers given by the participants were recorded in the questionnaire in Nepali and English. After the data collection, the answers were entered into a computer database and analyzed for general patterns and trends that would contribute to fulfilling the research goals.

#### **2.2.1.2 Sociolinguistic Questionnaire B (SLQ B)**

Another set of questionnaire was Participatory Method (PM). PM was a tool employed during the survey to elicit information from the Bantawa participants. The tools included in the PM were Domains of Language Use (DLU), Bilingualism or Multilingualism (BLM), Dialect Mapping (DLM) and Appreciative Inquiry (ACI). The main purpose of the use of PM tools was to help the Bantawa speech community think about the dialects of the Bantawa language, how bilingual/multilingual Bantawa people were, in which contexts they employed the Bantawa language, and what their dreams and aspirations were for their language development. In the questionnaire, each tool was equipped with well-written systematic procedures for the facilitators in the group.

**(a) A sample photo of Participatory Method (PM)**

**Photo 2.1: A sample photo of Participatory Method (PM)**



*Source: Sociolinguistic survey of Bantawa (2016)*

The criteria consisted of the implementation for the participatory tools are as follows:

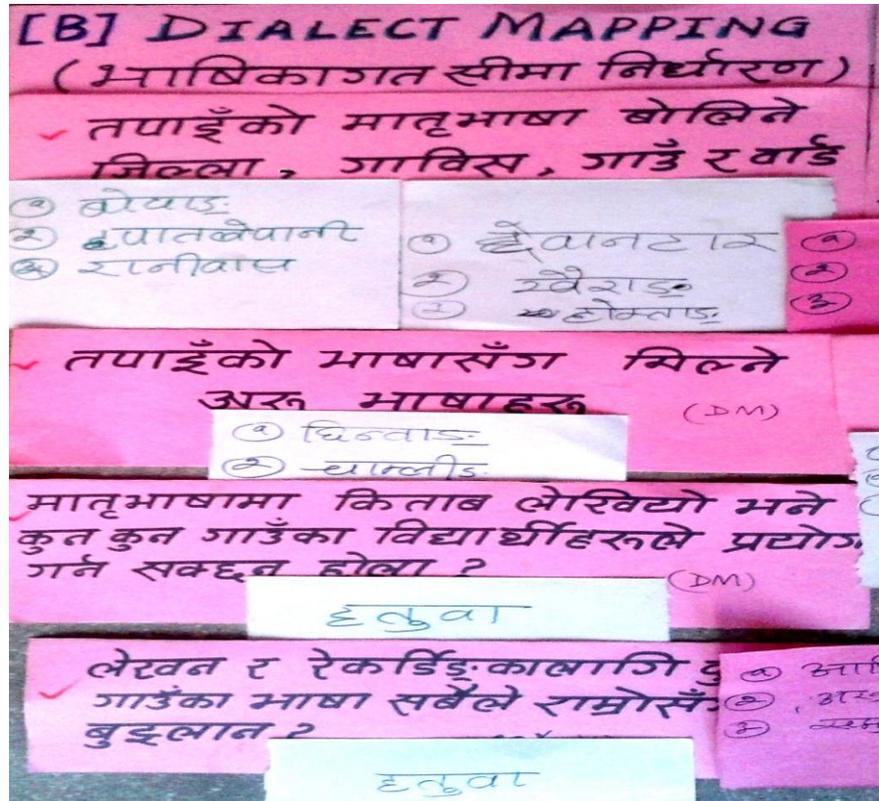
- i) The group must consist of eight to twelve participants of mixed category of the speech community. Furthermore, it is desirable that there be several women and men in each group having of all ages (15 years and older) in the group with several older, middle aged and younger participants.
- ii) The participant must belong to the target mother tongue and his/her; at least, one parent must be from the target language.
- iii) The participants must be grown up in the survey point and must have lived in the society currently. If s/he has lived elsewhere, it should not be more than five years and s/he must have lived in the village for the past five years.
- iv) Each tool involves the members of the speech community in group-discussion on the sociolinguistic situation of their language.



### (c) Dialect Mapping (DLM)

The main purpose of the Dialect Mapping (DLM) tool was to help the community members think about and visualize different varieties of the Bantawa language. During the linguistic field survey, Bantawa participants were gathered for group discussion. Then, during the discussion, they were asked to write down the names of each village on a separate sheet of paper where Bantawa is spoken and placed them on the floor to represent the geographical location. Then, they were asked to use the loops of string to show which villages speak the same as others. Next, they were asked to use the number to show the ranking from easiest to understand to most difficult. Then, they were advised to use coloured piece of plastic to mark those varieties they understand very well, average and poorly. A sample of dialect mapping carried out in the survey is presented in Photo 2.3.

Photo 2.3: A sample photo of dialect mapping taken in the survey



Source: Sociolinguistic survey of Bantawa (2016)

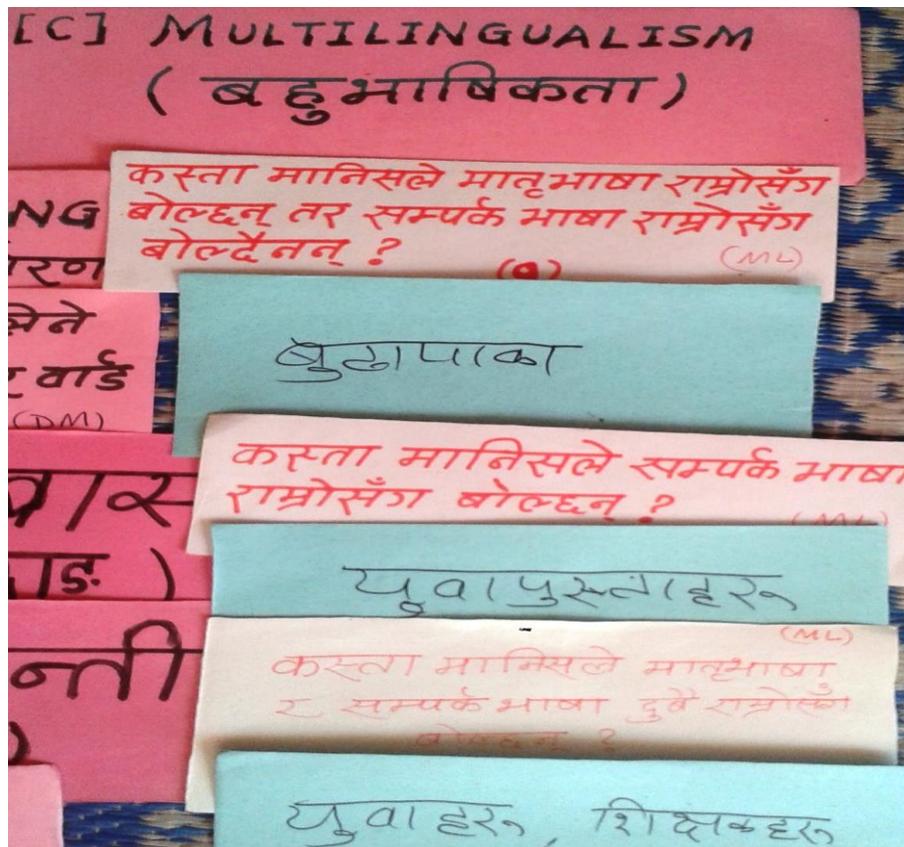
### (d) Bilingualism/Multilingualism

Bilingualism/Multilingualism tool was employed to help the community members think about and visualize the levels of fluency in both the Bantawa language and Nepali by different subsets of the Bantawa community. In this community, Nepali

language is the most dominant language, which is used for communicating with outsiders. The participants were asked to use two overlapping circles, one representing the Bantawa people who speak the Bantawa language well. The overlapped circle represents those who speak both languages well. The participants were advised to write down the names of subgroups of people that speak Nepali well.

For each group, they also discussed whether they also spoke the Bantawa language 'well' or not 'so well'. Then, they were asked to place them in the appropriate location in circles. After having done this, they were advised to write down the names of the subgroups of Bantawa people that spoke the Bantawa language 'well', which was increasing and how they felt about that. A sample of bilingualism/multilingualism carried out in the survey is presented in Photo 2.4.

**Photo 2.4: A sample photo of bilingualism/multilingualism taken in field survey**



*Source: Sociolinguistic survey of Bantawa (2016)*

#### **(e) Appreciative Inquiry (ACI)**

Appreciative Inquiry tool was administered to gather information about the dreams and aspirations of the speech community for their mother tongue development. Using this tool, the participants were asked to describe things that make them feel happy or



languages and their readiness for language development. This set was administered to at least two participants in each survey point in Bantawa.

#### **2.2.1.4 Wordlist comparisons: Description, purpose and procedure**

The basic wordlist contains 210 items. The main purpose of this wordlist is to determine the thresholds of lexical similarity uniting groups of languages and dialects at various percentage levels on the basis of standard wordlists elicited from the mother tongue Bantawa speakers. The results have been presented in Table 3.2 to Table 3.5, which illustrates the relative linguistic distances among various speech communities, and lexical differences have been compared in an exhaustive matrix of pairs.

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

For each item on the wordlist, the researchers elicited, in Nepali, the local Bantawa word from a Bantawa mother tongue speaker. The responses were transcribed using the International Phonetic Alphabet (IPA). Afterwards, the words were entered into the computer software known as Wordsurv (word survey), and the words entered in the WordSurv were exported as WordSurv 6 XML file to Cog for the comparison of the words collected in the five survey points in terms of lexical and phonetic similarity, and the lexical items were compared in order to determine similarities and differences among the varieties sampled.

This tool provides an initial indication of possible dialect groupings in Bantawa. However, the intelligibility between dialects cannot be conclusively stated on the basis of lexical similarity percentages.

### **2.3 Sampling: Survey points, sampling procedure and sample size**

#### **2.3.1 Geographical location of the survey points**

In the sociolinguistic field survey of the Bantawa language, information was taken from the five survey points from different villages of Dhankuta and Bhojpur districts pertinent to the Eastern Development Region of the country.

Table 2.3 presents the geographical location of the survey points recorded by the Global Positioning System (GPS) device.

**Table 2.3: GPS for five survey points in Bantawa speaking area**

	<b>Survey points</b>	<b>Elev.</b>	<b>North</b>	<b>East</b>	<b>Remarks</b>
1.	Khoku, Thapa Tole	1,152 m	26 <sup>0</sup> 58' 59.0"	87 <sup>0</sup> 13' 32.7"	School Danda
2.	Hatuwa, Lungin	1,442 m	27 <sup>0</sup> 01' 27.8"	87 <sup>0</sup> 05' 15.2"	Garam Tole
3.	Amchok, Thidinkha	1,915 m	27 <sup>0</sup> 00' 00.06"	86 <sup>0</sup> 00' 49.66"	Pasal Bhanjyang
4.	Timma, Rimchim	1,667 m	27 <sup>0</sup> 14' 00.4"	86 <sup>0</sup> 58' 49.5"	School danda
5.	Okhre, Khena	2,106 m	27 <sup>0</sup> 05' 56.2"	86 <sup>0</sup> 56' 65"	Majha-Tole

*Source: Sociolinguistic survey of Bantawa (2016)*

### **2.3.2 Sampling procedure**

First, the Bantawa speaking areas were selected on the basis of geographical location from the core point i.e. Lungin (Hatuwa) in Bhojpur district. Other points were Khoku, Thidingkha, Timma and Okhre. Secondly, the individuals were chosen from different categories of sex, age and educational background from each survey points.

Of the sample points, sixty participants were sampled and interviewed. The age of the participants of Bantawa was from 15 to 60 above with their sex and educational background in each linguistic survey point. The questionnaire was administered in the Nepali language and the answers given by the participants were recorded in the questionnaire in Nepali and English.

### **2.3.3 Sample size**

During the field survey, the sociolinguistic information was collected by using the different tools such as Sociolinguistic Questionnaires A, B, C and Wordlist.

Table 2.4 shows the survey points, tools and the number of sheets of information collected from each survey point in the field-study.

**Table 2.4: Survey points, tools (at least to be used) in each survey point**

Survey Points	Sociolinguistic Questionnaires			Other Tools
	A (Individual)	B (Participatory)	C (Language activists)	Wordlist
Khoku, Dhankuta	12	✓	2	6
Lungin, Hatuwa	12	✓	2	6
Thidingkha, Amchok	12	✓	2	6
Timma, Rimchim	12	✓	2	6
Khena, Okhre	12	✓	2	6
<b>Total</b>	<b>60</b>		<b>10</b>	<b>30</b>

*Source: Sociolinguistic survey of Bantawa (2016)*

General sampling for questionnaire A requires that the participants must be selected reasonably from both literate and illiterate groups. Regarding this point, the sampling maintained the both literate and illiterate participants during the survey. Participatory Method was held in all the five major survey points in Dhankuta district.

#### **2.4 Limitations: Time, access, area, methods and participants**

The survey was conducted in five points of different villages, viz. Khoku, Lungin, Thidingkha, Timma, and Okhre. Especially, it was very difficult to gather and find the people satisfying all criteria for the qualified participants for the collection of the data. We used mainly four types of tools. However, there are other effective participatory tools like Cause and Effect Tree (a tool used to assist community leaders in thinking about the reasons why they use the language and what effects of the use of those languages on community members), Stakeholder Analysis (a tool used to help a small group of people to identify other stakeholders, categorize those stakeholders, select stakeholders to involve more and develop initial plans for involving them), Force field Analysis (a tool used to help a group who has a goal and wants to solve a problem to identify the forces working for and against the goal or solution).

## **CHAPTER 3**

### **DIALECTAL VARIATIONS**

#### **3.0 Outline**

This chapter mainly assesses the levels of lexical and phonetic similarity among the forms of speech spoken in survey areas in order to look at if there are any dialectal variations in Bantawa, based on the primary data of the wordlist comparison. It consists of five sections. Section 3.1 deals with methodology and evaluation criteria of wordlist comparison in Bantawa. Similarly, section 3.2 presents the lexical and phonetic comparison with a recently developed program COG. In section 3.3, we present the global correspondences of all the segments used in the words collected in the survey. Section 3.4 discusses the results drawn from Dialect Mapping tool. In section 3.5, we present the summary of the findings of the chapter.

#### **3.1 Wordlist comparison**

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

##### **3.1.1 Methodology**

The methodology comprises the collection of wordlists and tools used in the analysis of the wordlists. First, the standardized wordlist of 210 words were elicited in the survey points, namely, Khoku, Hatuwa, Amchok, Timma and Okhre from the mother tongue speakers (grown up in the their locality, representing different sex, age and literacy), compiled them with phonetic transcriptions and cross-checked from other speakers from the same site (See Annex E for 210 wordlist). Secondly, the words from the wordlists were entered into the WordSurv (Wimbish, 1989), a tool primarily used to determine the genetic relationship of the languages or dialects. Thirdly, the words entered in the WordSurv were exported as WordSurv 6 XML file to Cog for the comparison of the words collected in the five survey points in terms of the lexical and phonetic similarity.

Cog is a tool for comparing languages using lexicostatistics and comparative linguistics procedures. It can be used to automate much of the process of comparing wordlists from different language varieties.

### 3.1.2 Evaluation criteria

According to Regmi (2013:63), 60% has been generally taken as a cutoff point for the evaluation of lexical similarity. However, the 60% threshold may not always be a strict cutoff point. Using such a method, the speech varieties having a lexical similarity less than 60% are considered as different languages. However, languages (or dialects) with around 60% or greater lexical similarity should be tested for intelligibility using another tool referred to as Recorded Text Test (RTT). The attitudes and the perceptions of the speakers are also important factors. Table 3.1 presents the evaluation criteria of the lexical similarity percentages among the wordlists.

**Table 3.1: Evaluation criteria of the lexical similarity**

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

### 3.2 Lexical and phonetic similarity

In this section, we compare and analyze the 210 wordlist using a computer software COG, a recently developed program for lexical and phonetic comparison between and among dialects and languages. Cog allows us to compare and analyze wordlists from different language varieties using an iterative approach. Using this program we can quickly make sense of the data and then more refine the wordlists and settings, improving the comparison results and the understanding of the varieties at each step. In this section, we, first, present the lexical similarity in percentage among the survey points in the Bantawa speech community and then phonetic similarities among the survey points.

#### 3.2.1 Lexical similarity

Bantawa presents different arrays of lexical similarity percentages among the survey points. Table 3.2 presents the lexical similarity in percentage among the survey points in the Bantawa speech community in the Dhankuta and Bhojpur districts.

**Table 3.2: Lexical similarity of key points in the Bantawa speech community**

	Khoku	Timma	Khena	Lungin	Thidingkha
Khoku, Dhankuta		79%	75%	71%	66%
Timma, Rimchim	79%		90%	76%	75%
Khena, Okhre	75%	90%		72%	74%
Lungin (Hatuwa)	71%	76%	72%		84%
Thidingkha (Amchok)	66%	75%	74%	84%	

*Source: Sociolinguistic survey of Bantawa (2016)*

Table 3.2 shows that Lungin (Hatuwa), the core area of Bantawa, exhibits a significant degree (ranging from 71% to 84%) of lexical similarity with other survey points, i.e., Khoku (Dhankuta), Timma (Rimchim), Khena (Okhre) and

Thidingkha (Amchok). Moreover, of the total 210 words, Lungin (Hatuwa) exhibits the highest similarity with Thidingkha (Amchok) (i.e., 84%) and the least similarity with Khoku (Dhankuta) (i.e., 71%). Thidingkha (Amchok), another survey point, displays a significant degree (ranging from 66% to 84%) of lexical similarity with other survey points, highest with Lungin (Hatuwa) and least with Khoku (Dhankuta) respectively. It is clear that the lexical similarity percentages categorize the survey points into three groups: Khoku (Dhankuta) and Timma (Rimchim); Khena (Okhre) and Lungin (Hatuwa) and Thidingkha (Amchok). Among these varieties, Thidingkha (Amchok) stands a bit outlying. Until intelligibility testing is carried out by using RTT, it is very difficult to say whether it is a form of different language, or a related dialect of Bantawa. Besides, the attitudes and the perceptions of the speakers are also important factors in the evaluation of the dialectal variation.

### 3.2.2 Phonetic similarity

Bantawa presents different ranges of phonetic similarity percentages among the survey points. Table 3.3 presents the phonetic similarity percentage among the survey points in the Bantawa speech community.

**Table 3.3: Phonetic similarity in the key points in the Bantawa speech community (in percentage)**

	Khoku	Timma	Khena	Lungin	Thidingkha
Khoku, Dhankuta		84%	83%	82%	78%
Timma, Rimchim	84%		94%	84%	83%
Khena, Okhre	83%	94%		80%	83%
Lungin (Hatuwa)	82%	84%	80%		89%
Thidingkha (Amchok)	78%	83%	83%	89%	

*Source: Sociolinguistic survey of Bantawa (2016)*

Quite similar to lexical similarity, Table 3.3 shows that Lungin (Hatuwa), the core area of Bantawa, exhibits a significant degree (ranging from 80% to 89%) of phonetic similarity with other survey points, i.e., Khoku (Dhankuta), Timma (Rimchim),

Khena (Okhre) and Thidingkha (Amchok). Moreover, of the total 210 words, Lungin (Hatuwa) exhibits the highest similarity with Thidingkha (Amchok) (i.e., 89%) and the least similarity with Khena (Okhre) (i.e., 80%) respectively. Thidingkha (Amchok), another survey point, displays a significant degree (ranging from 78% to 89%) of lexical similarity with other survey points, highest with Lungin (Amchok) (i.e., 89%) and least with Khoku (Dhankuta) (i.e., 78%) respectively. This can also be presented in a hierarchical graph which displays the hierarchy of relation among the speech varieties based on COG.

**Figure 3.1: Similarities matrix in hierarchical dendrogram graphs:**

**(a) Lexical, and (b) phonetic**

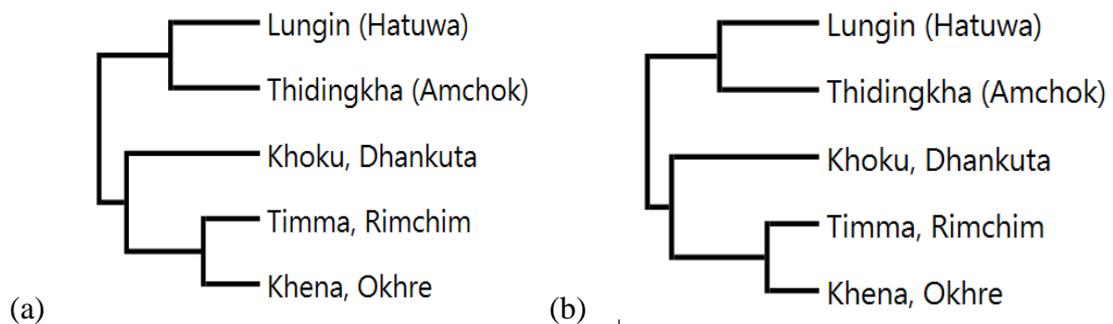
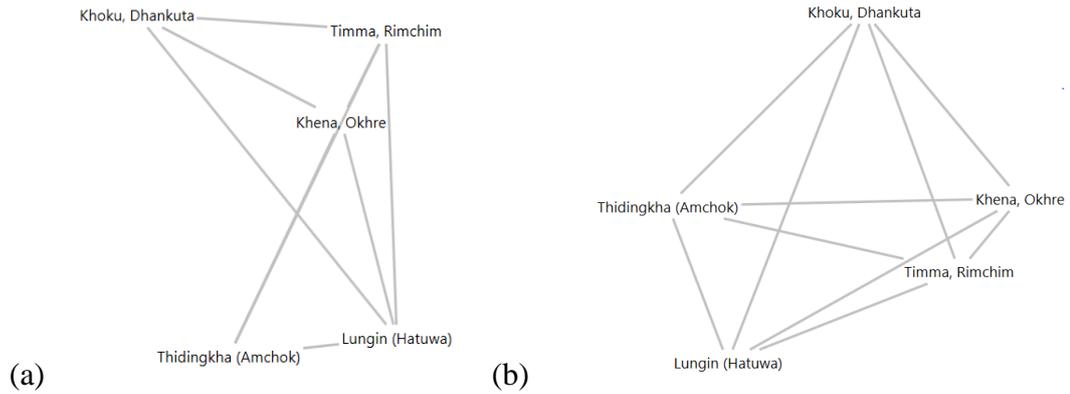


Figure 3.1 (a-b) shows that there are basically two speech varieties of Bantawa: (i) Lungin (Hatuwa) and Thidingkha (Amchok), and (ii) Khoku (Dhankuta) comprising of two sub-varieties, i.e., [Timma (Rimchim) and Khena (Okhre)]. Lungin (Hatuwa) and Thidingkha (Amchok) are both lexically and phonetically closer to each other than Khoku (Dhankuta) speech variety of Bantawa. Similarly, Timma (Rimchim) and Khena (Okhre) are both lexically and phonetically closer to each other than Lungin (Hatuwa) speech variety of Bantawa.

Similarly, the network graph lays out the language varieties, where similar varieties will tend to cluster together. This can be represented in the form of lexical and phonetic network graph in Figure 3.2 (a-b).

**Figure 3.2: Similarity matrix network graph: (a) Lexical, and (b) phonetic**



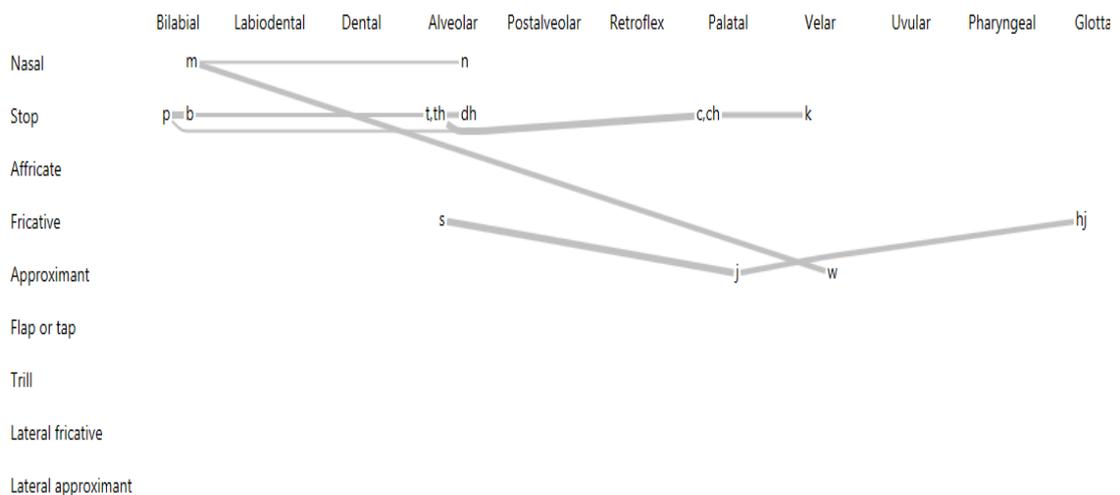
Edges are drawn between varieties that meet a specified similarity threshold. This graph allows us to make clusters of similar varieties and how they might be connected. Figure 3.2 shows that Timma (Rimchim) and Khenā (Okhre) speech varieties of Bantawa are closely related to each other both lexically and phonetically. However, Lungin (Hatuwa) and Khoku (Dhankuta) stand a bit far from other varieties.

### 3.3 Global correspondences

The global correspondence displays all of the segments that occur in a particular syllable position across the wordlists from all the five survey points. Edges indicate that at least one correspondence has occurred between those two segments. The thickness of the edge indicates the number of correspondences.

Figure 3.3 presents an IPA consonant chart (column headers are place of articulation; rows are manner of articulation) in their onset position.

**Figure 3.3: Global correspondence of Bantawa phonemes in onset positions**



This chart allows us to get a good sense of correspondences that occur across multiple variety pairs. Similarly, Figure 3.4 presents the corresponding of the different phonemes in their nucleus position. A number of phonemes have occurred in the nucleus position i.e. IPA vowel chart (column headers are backness; rows are height).

**Figure 3.4: Global correspondence of Bantawa phonemes in nucleus positions**

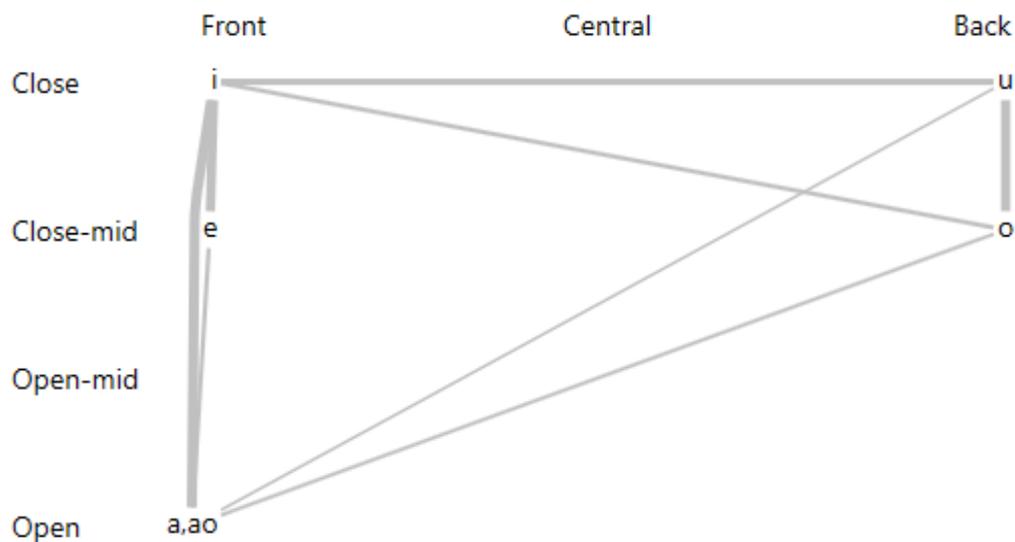
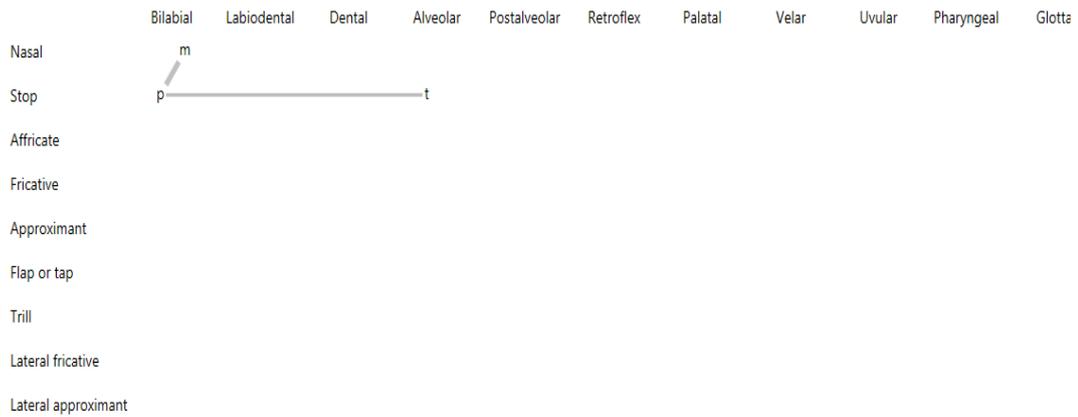


Figure 3.4 shows the vowels phonemes of Bantawa in nucleus position of the syllables. The thickness of the edge indicates the number of correspondences.

Figure 3.5 presents the global correspondence of the phonemes of the basic wordlist in their coda position.

**Figure 3.5: Global correspondence of Bantawa phonemes in coda positions**



We can observe that only a limited number of phonemes have occurred in the coda position in comparison to the onset position. Only bilabial and alveolar phonemes occur in the coda position.

### 3.4 Dialect mapping

The dialect-mapping tool was used to help the community members to think about and visualize the different varieties, if any, in the Bantawa language. The informants in group in each key point were asked to write on a separate sheet of paper the name of each village where the Bantawa language is spoken and placed them on the floor to represent the geographical location. In common, the following names of the villages/places were recognized as the Bantawa language speaking areas in Dhankuta and Bhojpur: Khoku, Lungin, Thidingkha, Timma and Okhre.

A sample Photo 3.1 presents the situation of dialect mapping in the Bantawa language speech community.

**Photo 3.1: A sample photo of situation of dialect mapping**



*Source: Sociolinguistic survey of Bantawa (2016)*

Table 3.4 lists the information about the places where Bantawa is spoken as the mother tongue and where it is spoken the same as others.

**Table 3.4: Information about the places where Bantawa is spoken as mother tongue and where it is spoken the same as others**

Survey points	The places where Bantawa is spoken as mother tongue	Where it is spoken the same as others
Khoku, Dhankuta	Khoku, Dhankuta	Isolated dialect
Lungin, Hatuwa	Lungin, Bhojpur	Close to Amchok
Thidingkha, Amchok	Thidingkha, Bhojpur	Close to Hatuwa
Timma, Rimchim	Timma, Bhojpur	Close to Okhre

Khena, Okhre	Okhre, Bhojpur	Close to Timma
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*Source: Sociolinguistic survey of Bantawa (2016)*

The participants concluded that there are slight dialectal differences among the forms of speech in the Bantawa language. The difference is generally in respect to speaking style and slightly lexical differences. Table 3.4 shows that Khoku (Dhankuta) dialect is as the isolated dialect; Lungin (Bhojpur) dialect is close to Hatuwa dialect; Timma (Bhojpur) dialect is close to Okhre dialect; and Okhre (Bhojpur) dialect is close to Timma dialect. In response to which forms of speech they preferred for preparing reading materials, the informants responded that the forms of Hatuwa (Bhojpur), Amchok (Bhojpur) and Dilpa (Timma, Bhojpur) speech varieties would be satisfactory for this purpose.

### **3.5 Summary**

In this chapter, we first assessed the levels of lexical and phonetic similarities among the forms of speech spoken in the survey points in the Bantawa speech community. Across the survey points, there appear different ranges of lexical and phonetic similarities. Such similarity percentages clearly indicate that there is not a clear tendency towards dialectal variation in Bantawa. Bantawa spoken in five survey points are mutually intelligible to each other.

Lungin (Hatuwa), the core area of Bantawa, exhibits a significant degree (ranging from 71% to 84%) of lexical similarity with other survey points, i.e., Khoku (Dhankuta), Timma (Rimchim), Khena (Okhre) and Thidingkha (Amchok). Moreover, of the total 210 words, Lungin (Hatuwa) exhibits the highest similarity with Thidingkha (Amchok) (i.e., 84%) and the least similarity with Khoku (Dhankuta) (i.e., 71%). Thidingkha (Amchok), another survey point, displays a significant degree (ranging from 66% to 84%) of lexical similarity with other survey points, highest with Lungin (Hatuwa) and least with Khoku (Dhankuta) respectively. It is clear that the lexical similarity percentages categorize the survey points into three groups: Khoku (Dhankuta) and Timma (Rimchim); Khena (Okhre) and Lungin (Hatuwa) and Thidingkha (Amchok). Among these varieties, Thidingkha (Amchok) stands a bit outlying.

Lungin (Hatuwa), the core area of Bantawa, exhibits a significant degree (ranging from 80% to 89%) of phonetic similarity with other survey points, i.e., Khoku (Dhankuta), Timma (Rimchim), Khena (Okhre) and Thidingkha (Amchok). Moreover, of the total 210 words, Lungin (Hatuwa) exhibits the highest similarity with Thidingkha (Amchok) (i.e., 89%) and the least similarity with Khena (Okhre) (i.e., 80%) respectively. Thidingkha (Amchok), another survey point, displays a significant degree (ranging from 78% to 89%) of lexical similarity with other survey points, highest with Lungin (Amchok) (i.e., 89%) and least with Khoku (Dhankuta) (i.e., 78%) respectively.

There are basically two speech varieties of Bantawa: (i) Lungin (Hatuwa) and Thidingkha (Amchok), and (ii) Khoku (Dhankuta) comprising of two sub-varieties, i.e., [Timma (Rimchim) and Khena (Okhre)]. Lungin (Hatuwa) and Thidingkha (Amchok) are both lexically and phonetically closer to each other than Khoku (Dhankuta) speech variety of Bantawa. Similarly, Timma (Rimchim) and Khena (Okhre) are both lexically and phonetically closer to each other than Lungin (Hatuwa) speech variety of Bantawa.

There are slight dialectal differences among the forms of speech in the Bantawa language. The difference is generally in respect to speaking style and slightly lexical differences. Regarding the speech varieties in Bantawa, Khoku (Dhankuta) dialect is as the isolated dialect; Lungin (Bhojpur) dialect is close to Hatuwa dialect; Timma (Bhojpur) dialect is close to Okhre dialect; and Okhre (Bhojpur) dialect is close to Timma dialect. In response to preferring for preparing reading materials, the informants responded that the forms of Hatuwa (Bhojpur), Amchok (Bhojpur) and Dilpa (Timma, Bhojpur) speech varieties would be satisfactory for this purpose.

## CHAPTER 4

### DOMAINS OF LANGUAGE USE

#### 4.0 Outline

This chapter looks at major domains of language use in Bantawa. It consists of ten sections. Section 4.1 deals with the patterns of language use in general domains. In section 4.2, we deal with the patterns of language use at home. Section 4.3 looks at the patterns of language use by the children, whereas in section 4.4 the patterns of language use by the community for marriage invitations are discussed. Section 4.5 deals with the patterns of language used to write minutes in community meeting. In section 4.6, we present the frequency of use of mother tongue in Bantawa. Section 4.7 presents the frequency of use of the language of wider communication (LWC). In section 4.8, we examine the pattern of language use with the speakers of other languages visiting at home. Likewise, in section 4.9, the preference of language for children's medium of instruction at primary level is discussed. Ultimately, section 4.10 presents the summary of the findings of the chapter.

#### 4.1 Patterns of language use in general domains

Pattern of language use is an interesting aspect of sociolinguistic study. It consists of various types of domains of language usage, which are pertinent to daily activities of human beings.

In this section, we examine the languages most frequently used by the Bantawa speakers in terms of sex, age and literacy in different domains consisting of counting, singing, chanting, joking, shopping/marketing, storytelling, discussing/debate, praying, blessing, quarrelling, abusing (scolding/using taboo words), telling stories to children, singing at home, family gatherings and village meetings.

Table 4.1 presents the languages most frequently used by the Bantawa speakers in different domains by sex.

**Table 4.1: Languages most frequently used in different domains by sex (N=60)**

Domains	Sex					
	Female (n=29)			Male (n=31)		
	Ban	B & N	Nepali	Ban	B & N	Nepali
Counting	11 (38%)	12 (41%)	6 (21%)	10 (32%)	13 (42%)	8 (26%)
Singing	12 (41%)	13 (45%)	4 (14%)	10 (32%)	14 (45%)	7 (23%)
Joking	10 (35%)	14 (48%)	5 (17%)	10 (32%)	15 (48%)	6 (19%)
Shopping/Marketing	4 (14%)	12 (41%)	13 (45%)	6 (19%)	11 (36%)	14 (45%)
Story telling	5 (17%)	9 (31%)	15 (52%)	5 (16%)	12 (39%)	14 (45%)
Discussing/Debate	11 (38%)	10 (34%)	8 (28%)	10 (32%)	12 (39%)	9 (29%)
Praying	7 (24%)	11 (38%)	11 (38%)	9 (29%)	9 (29%)	13 (42%)
Quarrelling	6 (21%)	9 (31%)	14 (48%)	6 (19%)	13 (42%)	12 (39%)
Abusing (scolding)	5 (17%)	11 (38%)	13 (45%)	6 (19%)	12 (39%)	13 (42%)
Telling stories to children	7 (24%)	8 (28%)	14 (48%)	8 (26%)	12 (39%)	11 (35%)
Singing at home	5 (17%)	13 (45%)	11 (38%)	6 (19%)	11 (35%)	14 (45%)
Family gathering	12 (41%)	13 (45%)	4 (14%)	11 (35%)	13 (42%)	7 (23%)
Village meetings	9 (31%)	14 (48%)	6 (21%)	9 (29%)	14 (45%)	8 (26%)

*Source: Sociolinguistic survey of Bantawa (2016)*

Table 4.1 shows the gender category of the participants, languages most frequently used in the different domains and the response of the participants. Nepali has been the language of wider communication (LWC) in Bantawa community.

Regarding the domain of counting, a majority of the female (41%) and male (42%) participants reported that they most frequently used both Bantawa-Nepali, which is followed by Bantawa and Nepali respectively.

Regarding singing domain a majority of the female (45%) and male (45%) participants reported that they most frequently used Bantawa-Nepali, which is followed by Bantawa and Nepali respectively.

Under the domain of joking, a majority of the female (48%) and male (48%) participants reported that they frequently used Bantawa-Nepali, which is followed by Bantawa and Nepali respectively. In the domain of shopping or marketing, a majority of the female (45%) and male (45%) participants reported that they most frequently used Nepali, which is followed by Bantawa-Nepali and Bantawa respectively.

Concerning the domain of story-telling, a majority of the female (52%) and male (45%) participants reported that they most frequently used Nepali, which is followed by Bantawa-Nepali and Nepali respectively. In the topic of discussion and debate, a majority of the female (38%) and male (39%) participants reported that they most frequently used Bantawa and Bantawa-Nepali respectively.

In the domain of praying, a majority of the female (38%) and male (42%) participants reported that they most frequently used Bantawa and Nepali, which is followed by Bantawa-Nepali and Bantawa respectively.

In the domain of quarrelling, a majority of the female (48%) and male (39%) participants reported that they most frequently used Nepali, which is followed by Bantawa-Nepali and Nepali Bantawa respectively. Concerning the domain of abusing and scolding, a majority of the female (45%) and male (42%) participants reported that they most frequently used Nepali, which is followed by Bantawa-Nepali and Bantawa respectively.

With regard to the domain of telling stories to children, a majority of the female (48%) and male (39%) participants reported that they most frequently used Nepali and Bantawa-Nepali respectively. In the domain of singing at home, a majority of the

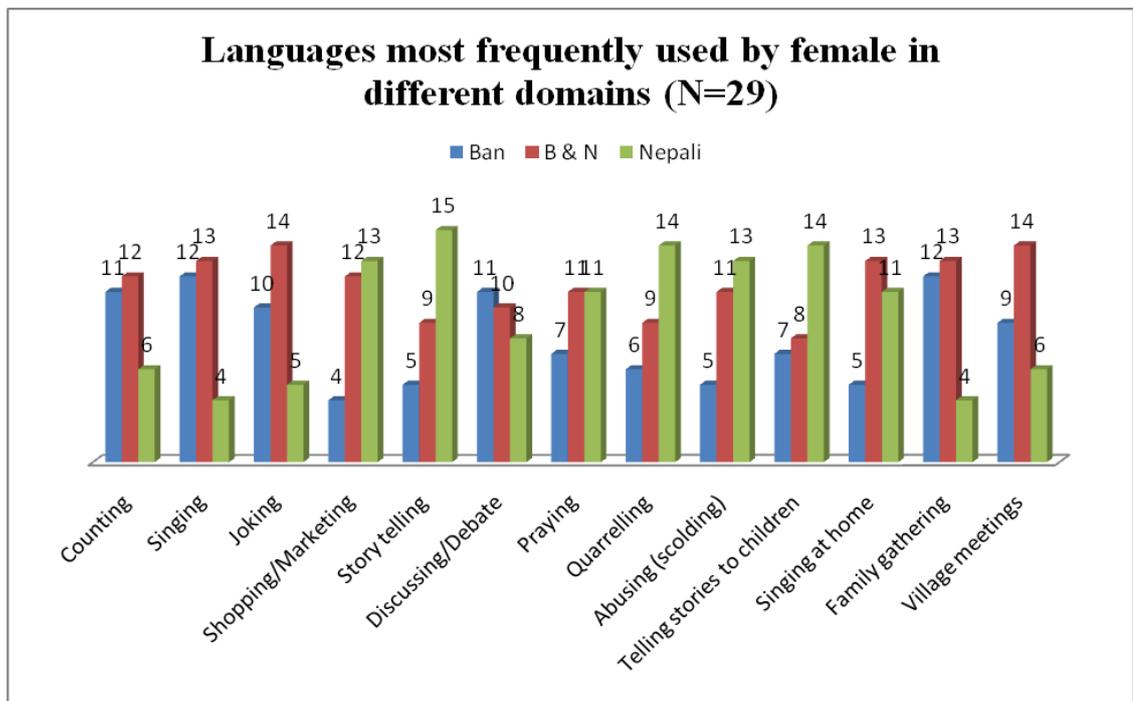
female (45%) and male (45%) participants reported that they most frequently used Bantawa-Nepali and Nepali respectively.

Regarding the domain of family gatherings, a majority of the female (45%) and male (42%) participants reported that they most frequently used Bantawa-Nepali, which is followed by Bantawa and Nepali and Bantawa respectively.

And, in case of village meetings, a majority of the female (48%) and male (45%) participants reported that they most frequently used Bantawa-Nepali, which is followed by Bantawa and Nepali respectively.

The patterns of language use in different domains are presented in the following figures.

**Figure 4.1: Languages most frequently used by female in different domains**

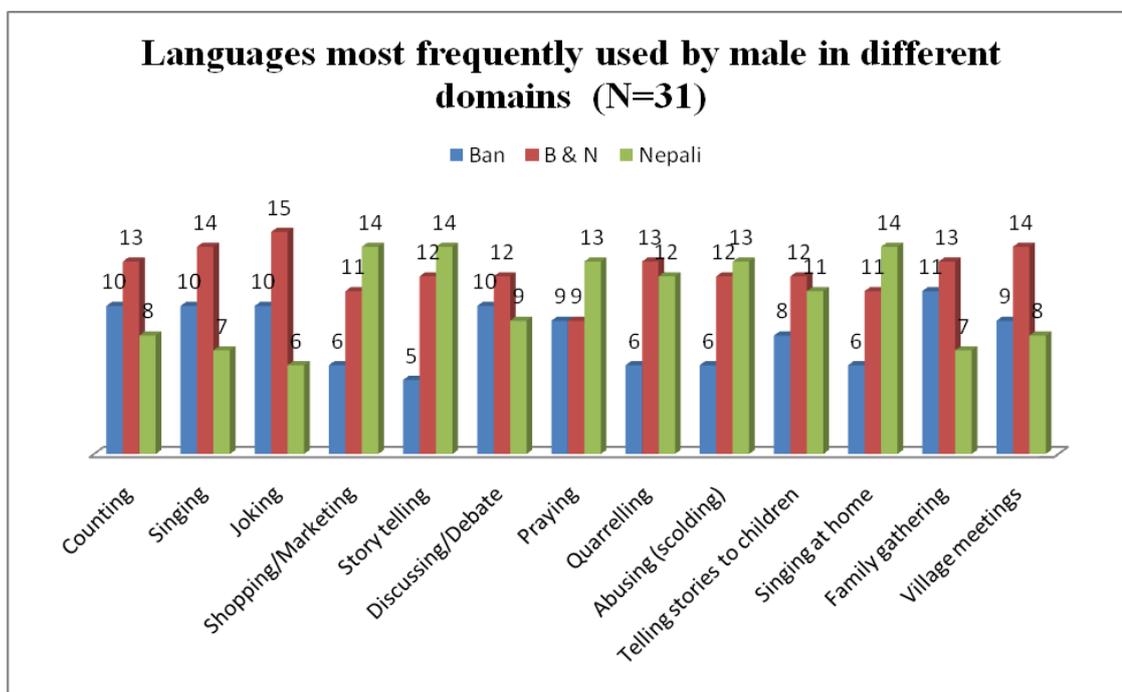


*Source: Sociolinguistic survey of Bantawa (2016)*

Figure 4.1 shows the female participants and their responses on languages most frequently used in different domains. In this regard, a majority of the participants reported that they most frequently used Bantawa-Nepali in domains of counting, singing, joking, praying, singing at home, family gatherings and village meeting. Similarly, a majority of the participants reported that they most frequently used Nepali in domains of shopping, storytelling, quarrelling, abusing, and telling stories to

children. In domain of discussion and debate, a majority of the participants (38%) reported they most frequently used Bantawa, which is followed by Bantawa-Nepali (34%) and Nepali (28%) respectively.

**Figure 4.2: Languages most frequently used by male in different domains**



*Source: Sociolinguistic survey of Bantawa (2016)*

Figure 4.2 shows the male participants and their responses on languages most frequently used in different domains. In this regard, a majority of the participants reported that they most frequently used Bantawa-Nepali in domains of counting, singing, joking, discussing, quarreling, telling stories to children, family gatherings and village meetings. Similarly, a majority of the participants reported that they most frequently used Nepali in domains of shopping, storytelling, praying, abusing and singing at home.

The age groups of the total participants are categorized into three as A<sub>1</sub> (n=13), A<sub>2</sub> (n=36) and A<sub>3</sub> (n=11). The group A<sub>1</sub> consists of age margin from 15 to 34; A<sub>2</sub> from 35 to 59; and A<sub>3</sub> from 60 above. Regarding the age group, the languages most frequently used in different domains are presented in Table 4.2.

**Table 4.2: Languages most frequently used in different domains by age (N=60)**

(A<sub>1</sub>=15-29 years, A<sub>2</sub>=30-59 years, A<sub>3</sub>=60 + years)

Domains	Age groups								
	A <sub>1</sub> (n=15)			A <sub>2</sub> (n=28)			A <sub>3</sub> (n=17)		
	Ban	B & N	Nepali	Ban	B & N	Nepali	Ban	B & N	Nepali
<b>Counting</b>	5 (33%)	6 (40%)	4 (27%)	10 (36%)	12 (43%)	6 (21%)	6 (35%)	7 (41%)	4 (24%)
<b>Singing</b>	5 (33%)	7 (47%)	3 (20%)	9 (32%)	12 (43%)	7 (25%)	8 (47%)	8 (47%)	1 (6%)
<b>Joking</b>	4 (27%)	8 (53%)	3 (20%)	8 (29%)	12 (43%)	8 (28%)	8 (47%)	9 (53%)	0 -
<b>Bargaining/ Shopping</b>	2 (13%)	6 (40%)	7 (47%)	5 (18%)	10 (36%)	13 (46%)	3 (18%)	7 (41%)	7 (41%)
<b>Story telling</b>	2 (13%)	6 (40%)	7 (47%)	4 (14%)	9 (32%)	15 (54%)	4 (24%)	6 (35%)	7 (41%)
<b>Discussing/ Debate</b>	4 (27%)	5 (33%)	6 (40%)	10 (36%)	10 (36%)	8 (28%)	7 (41%)	7 (41%)	3 (18%)
<b>Praying</b>	3 (20%)	5 (33%)	7 (47%)	8 (28%)	9 (32%)	11 (40%)	5 (30%)	6 (35%)	6 (35%)
<b>Quarrelling</b>	2 (13%)	5 (33%)	8 (53%)	5 (18%)	11 (40%)	12 (42%)	5 (30%)	6 (35%)	6 (35%)
<b>Abusing (scolding)</b>	2 (13%)	6 (40%)	7 (47%)	6 (21%)	11 (40%)	11 (39%)	3 (18%)	6 (35%)	8 (47%)
<b>Telling stories</b>	3 (20%)	6 (40%)	6 (40%)	8 (28%)	9 (32%)	11 (39%)	4 (23%)	5 (30%)	8 (47%)
<b>Singing at home</b>	2 (13%)	5 (33%)	8 (53%)	5 (18%)	12 (42%)	11 (39%)	4 (23%)	7 (41%)	6 (35%)
<b>Family gatherings</b>	4 (27%)	5 (33%)	6 (40%)	14 (50%)	13 (46%)	1 (4%)	5 (30%)	8 (47%)	4 (23%)
<b>Village meetings</b>	3 (20%)	5 (33%)	7 (47%)	11 (39%)	14 (50%)	3 (11%)	4 (23%)	9 (54%)	4 (23%)

Source: Sociolinguistic survey of Bantawa (2016)

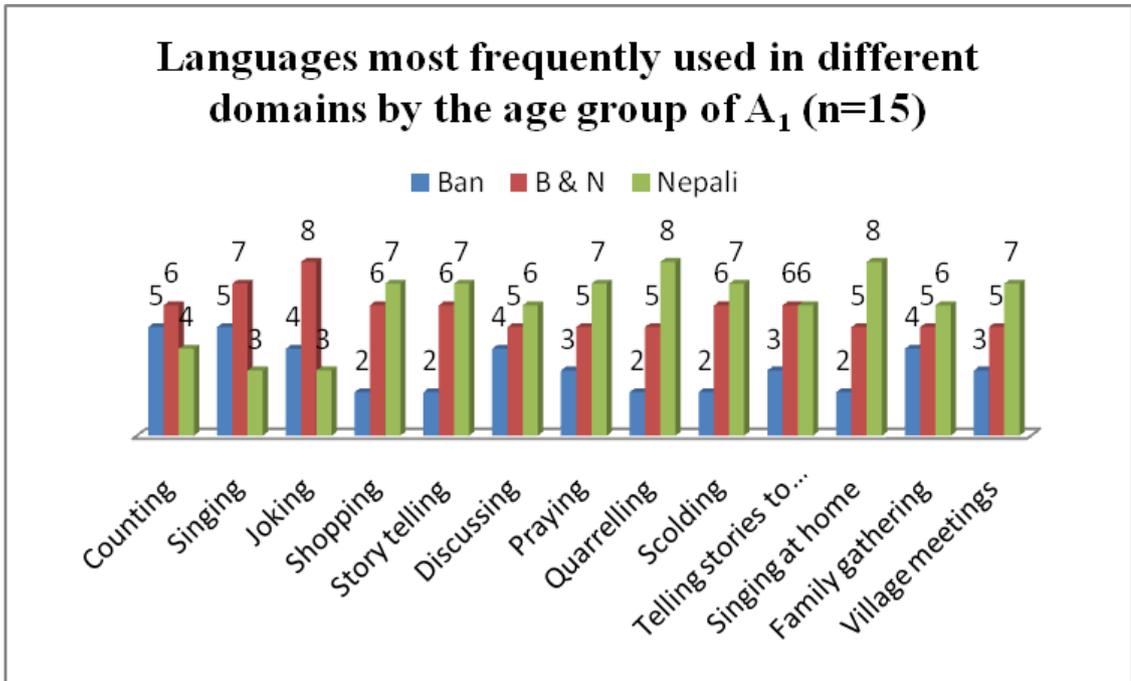
Table 4.2 shows the three age groups of the participants and their responses on the various domains in which languages are most frequently used.

In regard to age group of A<sub>1</sub> (n=15), a majority of the participants in some of the domains such as counting, singing, joking reported that they most frequently used Bantawa-Nepali, which is followed by Bantawa and Nepali respectively. A majority of the participants in some of the domains such as bargaining in shopping, storytelling, discussion, praying, quarreling, abusing, telling stories, singing at home, family gatherings, and village meetings reported that they most frequently used Nepali which is followed by Bantawa-Nepali and Nepali respectively.

Likewise, in the age group of A<sub>2</sub> (n=28), a majority of the participants in some domains such as counting, singing, joking, discussing, abusing, singing at home, village meetings reported that they most frequently used Bantawa-Nepali. A majority of the participants in some domains such as bargaining in shopping, storytelling, praying, quarreling, telling stories, reported that they most frequently used Nepali, which is followed by Bantawa-Nepali and Nepali respectively. In the domain of family gatherings, a majority of the participants reported that they most frequently used Bantawa, which is followed by Bantawa-Nepali and Nepali respectively.

Similarly, under domain of the age group of A<sub>3</sub> (n=17), a majority of the participants in some domains such as counting, singing, joking, bargaining in shopping, discussion, praying, quarreling, singing at home, family gatherings, village meetings, reported that they most frequently used Bantawa-Nepali. A majority of the participants in some domains such as storytelling, abusing, telling stories, reported that they most frequently used Nepali, which is followed by Bantawa-Nepali and Nepali respectively.

**Figure 4.3: Languages most frequently used in different domains by the age group of A<sub>1</sub> (n=15)**

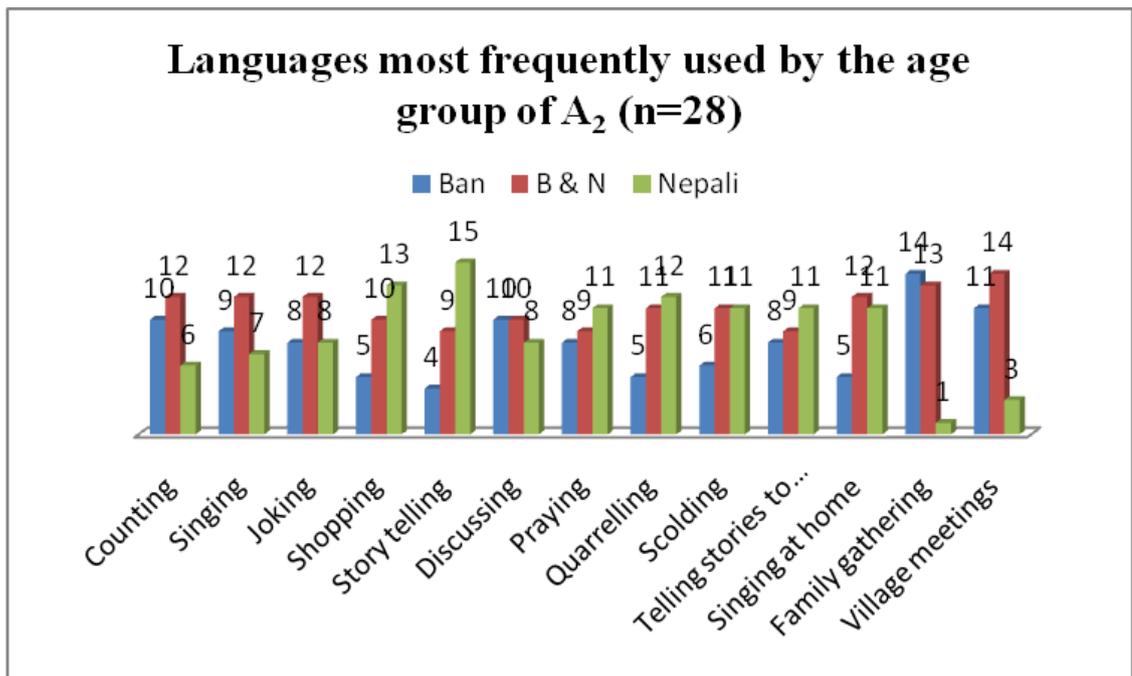


*Source: Sociolinguistic survey of Bantawa (2016)*

Figure 4.3 shows the responses of the participants of the age group of A<sub>1</sub> in various domains of language use. The figure clearly shows that a majority of the participants in domains of counting, singing, joking, reported that they most frequently used Bantawa-Nepali, which is followed by Bantawa and Nepali respectively.

Regarding the domains of shopping, storytelling, discussing, praying, quarreling, scolding, telling stories to the children, singing at home, family gatherings, village meetings, a majority of the participants reported that they most frequently used Nepali, which is followed by Bantawa-Nepali and Bantawa respectively.

**Figure 4.4: Languages most frequently used by the age group of A<sub>2</sub> (n=35)**

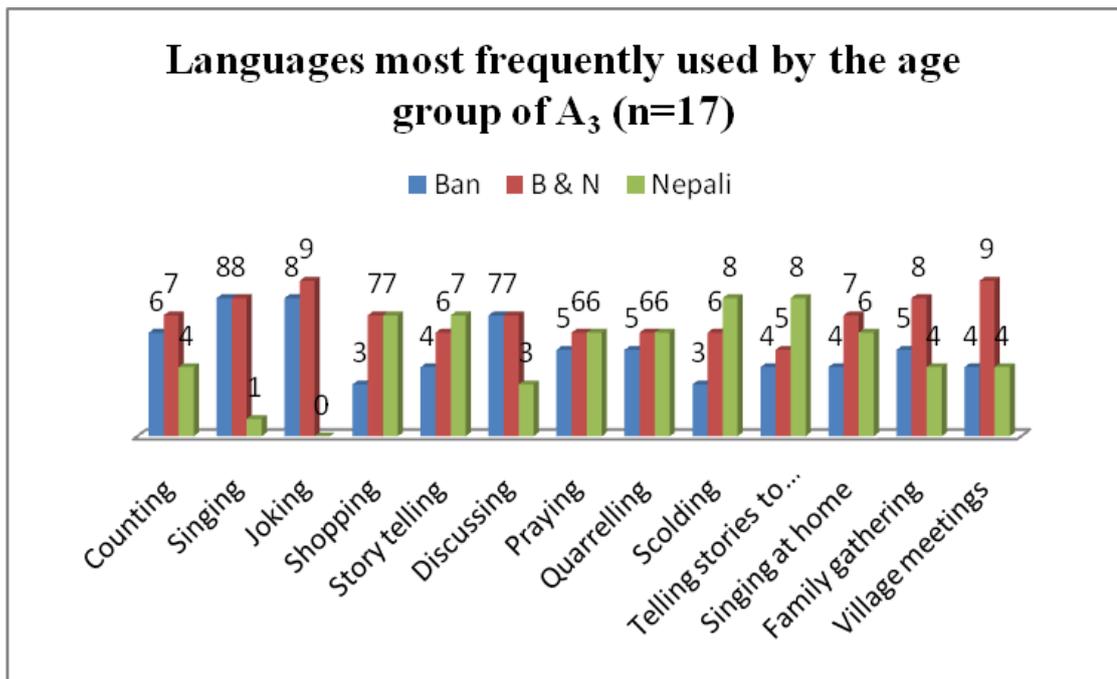


*Source: Sociolinguistic survey of Bantawa (2016)*

Figure 4.4 shows the responses of the participants of the age group of A<sub>2</sub> in various domains of language use. The figure clearly shows that a majority of the participants in domains of counting, singing, joking, discussing, scolding, singing at home, village meetings, reported that they most frequently used Bantawa-Nepali, which is followed by Bantawa and Nepali respectively.

Regarding the domains of shopping, storytelling, praying, quarreling, scolding, telling stories to the children, a majority of the participants reported that they most frequently used Nepali, which is followed by Bantawa-Nepali and Bantawa respectively. In domain of family gatherings, a majority of the participants reported that they most frequently used Bantawa, which is followed by Bantawa-Nepali and Nepali respectively.

**Figure 4.5: Languages most frequently used by the age group of A<sub>3</sub> (n=15)**



*Source: Sociolinguistic survey of Bantawa (2016)*

Figure 4.5 shows the responses of the participants of the age group of A<sub>3</sub> in various domains of language use. The figure clearly shows that a majority of the participants in domains of counting, singing, joking, shopping, discussing, praying, quarreling, singing at home, family gatherings, village meetings, reported that they most frequently used Bantawa-Nepali.

Regarding the domains of storytelling, scolding, telling stories to the children, a majority of the participants reported that they most frequently used Nepali, which is followed by Bantawa-Nepali and Bantawa respectively.

**Table 4.3: Languages most frequently used in different domains by literacy**

Domains	Literacy					
	Literate (n=45)			Illiterate (n=15)		
	Bantawa	B & N	Nepali	Bantawa	B & N	Nepali
<b>Counting</b>	14 (31%)	19 (42%)	12 (27%)	7 (47%)	6 (40%)	2 (13%)
<b>Singing</b>	14 (31%)	21 (47%)	10 (22%)	8 (33%)	6 (40%)	1 (7%)
<b>Joking</b>	13 (29%)	23 (51%)	9 (20%)	7 (47%)	6 (40%)	2 (13%)
<b>Shopping</b>	6 (13%)	18 (40%)	21 (47%)	4 (27%)	5 (33%)	6 (40%)
<b>Story telling</b>	5 (11%)	16 (36%)	24 (53%)	5 (33%)	5 (34%)	5 (33%)
<b>Discussing</b>	14 (31%)	16 (36%)	15 (33%)	7 (47%)	6 (40%)	2 (13%)
<b>Praying</b>	9 (20%)	15 (33%)	21 (47%)	7 (47%)	5 (33%)	3 (20%)
<b>Quarrelling</b>	7 (16%)	16 (35%)	22 (49%)	5 (33%)	6 (40%)	4 (27%)
<b>Abusing (scolding)</b>	6 (13%)	17 (38%)	22 (49%)	5 (20%)	6 (47%)	4 (33%)
<b>Telling stories to children</b>	8 (18%)	16 (36%)	21 (47%)	7 (47%)	4 (26%)	4 (27%)
<b>Singing at home</b>	7 (16%)	18 (40%)	20 (44%)	4 (27%)	6 (40%)	5 (33%)
<b>Family gatherings</b>	14 (31%)	21 (47%)	10 (22%)	9 (60%)	5 (33%)	1 (7%)
<b>Village meetings</b>	12 (27%)	23 (51%)	10 (22%)	6 (40%)	5 (33%)	4 (27%)

*Source: Sociolinguistic survey of Bantawa (2016)*

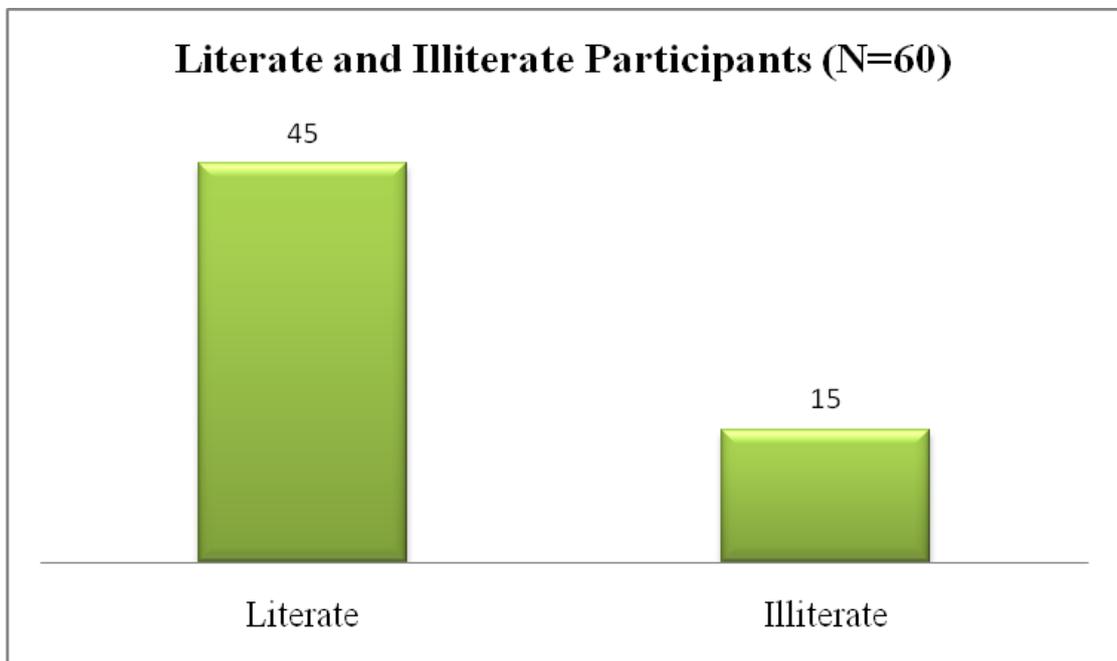
Table 4.3 shows the literacy category of the sixty participants and their response under the different domains of language use. With regard to literate category (n=45), a majority of the participants in domains of counting, singing, joking, discussing, family gatherings, village meetings, reported that they most frequently used Bantawa-

Nepali, which is followed by Bantawa and Nepali respectively. However, regarding the domains of shopping, storytelling, praying, quarreling, abusing, telling stories to children, singing at home, a majority of the participants reported that they most frequently used Nepali, which is followed by Bantawa-Nepali and Bantawa respectively.

With regard to the illiterate category of the participants (n=15), a majority of the participants in domains of counting, joking, discussing, praying, telling stories to children, family gatherings, village meetings reported that they frequently used Bantawa, which is followed by Bantawa-Nepali and Nepali respectively. However, regarding the domain of singing, storytelling, quarreling, abusing, singing at home, a majority of the participants reported that they most frequently used Bantawa-Nepali, which is followed by Nepali and Bantawa respectively.

The data clearly shows that those who are literate are more prone to shifting to Nepali in Bantawa community. The information of the participants regarding literate and illiterate and the languages most frequently used by literate and illiterate participants are more clearly presented in the following figure.

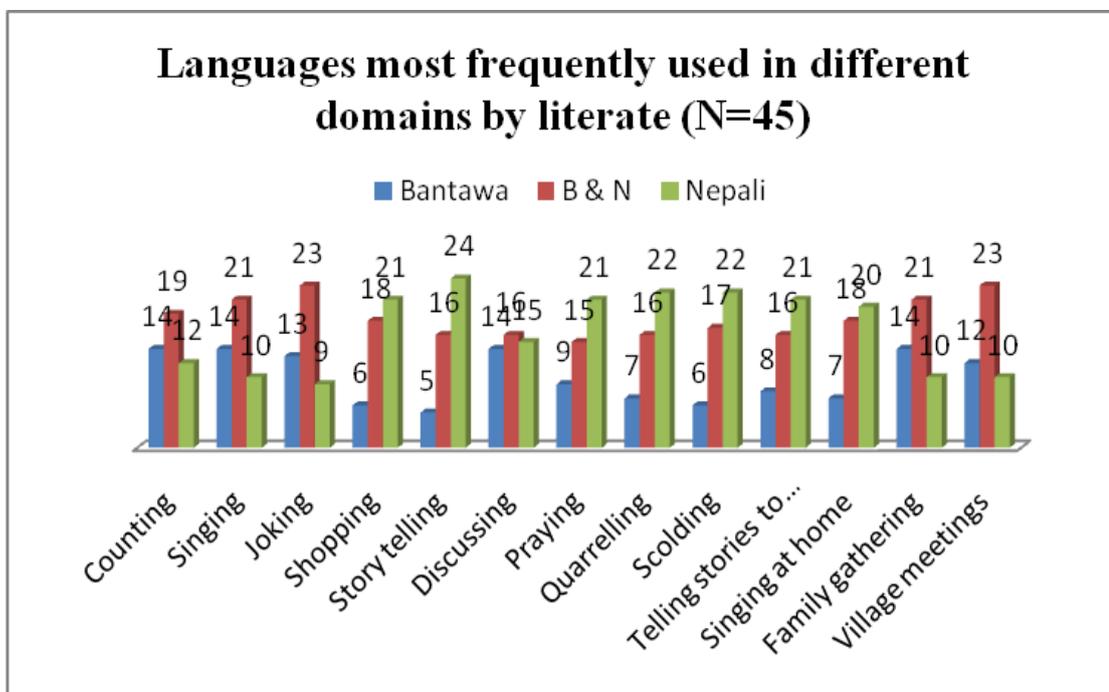
**Figure 4.6: Literate and Illiterate Participants**



*Source: Sociolinguistic survey of Bantawa (2016)*

Figure 4.6 shows that a majority of the participants (75%) fall under the category of literate group and a minority (25%) as category of illiterate group.

**Figure 4.7: Languages most frequently used in different domains by literate**



*Source: Sociolinguistic survey of Bantawa (2016)*

Figure 4.7 shows that in different domains of language use such as counting, singing, joking, discussing, family gatherings, village meetings, a majority of the literate participants reported that they most frequently used Bantawa-Nepali, which is followed by Bantawa and Nepali respectively. In case of domains of shopping, storytelling, praying, quarreling, scolding, telling stories to children, singing at home, a majority of the literate participants reported that they most frequently used Nepali, which is followed by Bantawa-Nepali and Nepali respectively.

#### **4.2 Patterns of language use at home**

So far as the patterns of language use at home in Bantawa community, it is considered as one of the major domains of language use. In this sub-section, we deal with the patterns of language use at home especially while talking about different topics: education matters, discussing social events and other family matters and in writing letters in the following sub-sections.

#### 4.2.1 Patterns of language use at home while talking about education matters

Table 4.4 presents the languages most frequently used while talking about education matters like school, admission, studies, teacher with different family members by sex.

**Table 4.4: Languages most frequently used with different family members by sex**  
(Talking about education matters like school, admission, studies, teacher, etc.)

Domains	Sex					
	Female (n=29)			Male (n=31)		
	Ban	B & N	Nepali	Ban	B & N	Nepali
Grandfather	12 (41%)	10 (34%)	7 (25%)	12 (39%)	13 (42%)	6 (19%)
Grandmother	12 (41%)	10 (34%)	7 (25%)	12 (39%)	13 (42%)	6 (19%)
Father	12 (41%)	11 (38%)	6 (21%)	11 (36%)	14 (45%)	6 (19%)
Mother	12 (41%)	11 (38%)	6 (21%)	11 (36%)	14 (45%)	6 (19%)
Spouse	9 (31%)	12 (41%)	8 (28%)	10 (32%)	13 (42%)	8 (26%)
Children	9 (31%)	11 (38%)	9 (31%)	10 (32%)	12 (39%)	9 (29%)

*Source: Sociolinguistic survey of Bantawa (2016)*

Table 4.4 shows the responses on the language most frequently used by the female and male participants with their grandfather, grandmother, father and mother while talking about educational matter like school, admission, studies, school teachers, etc.

Concerning the female participants, a majority of the participants in domains of grandfather, grandmother, father, mother, reported that they most frequently used Bantawa, which is followed by Bantawa-Nepali and Nepali respectively. However, in domains of spouse and children, a majority of the participants reported that they most

frequently used Bantawa-Nepali, which is followed by Bantawa and Nepali respectively.

Similarly, concerning the male participants, a majority of the participants in all the domains reported that they most frequently used Bantawa-Nepali, which is followed by Bantawa and Nepali respectively.

Table 4.5 presents the languages most frequently used while talking about education matters like school, admission, studies, teacher with different family members by age.

**Table 4.5: Languages most frequently used with different family members by age talking about education matters (like school, admission, studies, teacher, etc.)**

(A<sub>1</sub>=15-29 years, A<sub>2</sub>=30-59 years, A<sub>3</sub>= 60 +)

Domain	Age groups								
	A <sub>1</sub> (n=15)			A <sub>2</sub> (n=28)			A <sub>3</sub> (n=17)		
	Ban	B & N	Nepali	Ban	B & N	Nepali	Ban	B & N	Nepali
Grandfather	5 (33%)	6 (40%)	4 (27%)	11 (39%)	11 (39%)	6 (22%)	8 (47%)	6 (35%)	3 (18%)
Grandmother	5 (33%)	6 (40%)	4 (27%)	11 (39%)	11 (39%)	6 (22%)	8 (47%)	6 (35%)	3 (18%)
Father	4 (27%)	6 (40%)	5 (33%)	12 (43%)	11 (39%)	5 (18%)	7 (41%)	7 (41%)	3 (18%)
Mother	4 (27%)	6 (40%)	5 (33%)	12 (43%)	11 (39%)	5 (18%)	7 (41%)	7 (41%)	3 (18%)
Spouse	3 (20%)	6 (40%)	6 (40%)	9 (32%)	10 (36%)	9 (32%)	7 (41%)	9 (53%)	1 (6%)
Children	3 (20%)	7 (47%)	5 (33%)	9 (32%)	11 (39%)	8 (29%)	7 (41%)	5 (30%)	5 (29%)

*Source: Sociolinguistic survey of Bantawa (2016)*

Table 4.5 shows the three types of age group of the participants such as A<sub>1</sub>, A<sub>2</sub>, A<sub>3</sub> and their responses on the educational matters like school, admission, studies, teacher, etc. With regard to age group A<sub>1</sub>, a majority of the participants (50%) reported that they most frequently used Bantawa-Nepali with their grandfather, grandmother, father, mother, spouse and children.

In A<sub>2</sub> category, a majority of the participants reported that they most frequently used mother tongue with grandfather, grandmother, father, mother, spouse and children, which is followed by Bantawa-Nepali and Nepali respectively.

Similarly, under the category of A<sub>3</sub>, a majority of the participants reported that they most frequently used mother tongue while talking with their grandfather, grandmother, father and mother, which is followed by Bantawa-Nepali and Nepali respectively. In case of spouse and children, a majority of the participants reported that they most frequently used Bantawa-Nepali, which is followed by Bantawa and Nepali respectively.

The participants are categorized into two groups as literate and illiterate and their responses on educational matters. Regarding this issue, Table 4.6 presents the languages most frequently used while talking about education matters like school, admission, studies, teacher with different family members by literacy.

**Table 4.6: Languages most frequently used with different family members by literacy (Talking about education matters like school, admission, studies, etc.)**

Domain	Literacy					
	Literate (n=45)			Illiterate (n=15)		
	Ban	B & N	Nepali	Ban	B & N	Nepali
Grandfather	18 (40%)	17 (38%)	10 (22%)	6 (40%)	6 (40%)	3 (20%)
Grandmother	18 (40%)	17 (38%)	10 (22%)	5 (33%)	8 (54%)	2 (13%)
Father	17 (38%)	18 (40%)	10 (22%)	6 (40%)	7 (47%)	2 (13%)
Mother	17 (38%)	18 (40%)	10 (22%)	6 (40%)	7 (47%)	2 (13%)
Spouse	14 (31%)	18 (40%)	13 (29%)	5 (33%)	7 (47%)	3 (20%)
Children	13 (31%)	17 (33%)	15 (36%)	6 (40%)	6 (40%)	3 (20%)

*Source: Sociolinguistic survey of Bantawa (2016)*

Table 4.6: shows responses of the participants on languages most frequently used with different family members by literacy while talking about education matters such as school, admission, studies, teacher, etc.

With regard to literate category, a majority of the participants (40%) reported that they most frequently used mother tongue with their grandfather and grandmother while talking about education matters, which is followed by Bantawa-Nepali (38%) and Nepali (22%) respectively. However, a majority of the participants reported that they most frequently used Bantawa-Nepali with their father, mother, spouse and children while talking about education matters, which is followed by Bantawa and Nepali respectively.

Similarly, concerning the illiterate category, a majority of the participants reported that they most frequently used Bantawa-Nepali, which is followed by Bantawa and Nepali respectively.

#### **4.2.2 Patterns of language use at home while discussing social events and family matters**

The participants were asked whether they used mother tongue or other languages at home while discussing social events and family matters such as festivals, election, ceremonies, marriage, savings, spending, etc. Regarding this issue, the response of the participants is presented in Table 4.7.

**Table 4.7: Languages most frequently used with different family members by sex  
(Discussing social events and family matters (like festivals, election, ceremonies,  
marriage, savings, spending, etc.)**

Domain	Sex					
	Female (n=29)			Male (n=31)		
	Ban	B & N	Nepali	Ban	B & N	Nepali
Grandfather	16 (55%)	8 (28%)	5 (17%)	17 (55%)	9 (29%)	5 (16%)
Grandmother	16 (55%)	8 (28%)	5 (17%)	17 (55%)	9 (29%)	5 (16%)
Father	15 (52%)	9 (31%)	5 (17%)	16 (52%)	10 (32%)	5 (16%)
Mother	15 (52%)	9 (31%)	5 (17%)	16 (52%)	10 (32%)	5 (16%)
Spouse	13 (45%)	10 (35%)	6 (20%)	14 (45%)	11 (36%)	6 (19%)
Children	12 (42%)	10 (34%)	7 (24%)	12 (39%)	10 (32%)	9 (29%)

*Source: Sociolinguistic survey of Bantawa (2016)*

Table 4.7 shows the sex category of the participants and their responses on the subject matter of discussing social events and their family matters like festivals, election, ceremonies, marriage, savings, spending, etc. With regard to female participants, a majority of the participants reported that they most frequently used the Bantawa language with their grandfather, grandmother, father, mother, spouse and children, which is followed by Bantawa-Nepali and Nepali respectively.

With regard to male participants, a majority of the participants also reported that they most frequently used Bantawa with their grandfather, grandmother, father, mother, spouse and children, which is followed by Bantawa-Nepali and Nepali respectively.

Concerning the age category of the participants, Table 4.8 presents the languages most frequently used with the relatives at home while discussing social events and family matters.

**Table 4.8: Languages most frequently used with different family members by age (Discussing social events and family matters like festivals, election, ceremonies, marriage, savings, spending, etc.)**

(A<sub>1</sub>= 15-29 years, A<sub>2</sub>=30-60 years, A<sub>3</sub>= 60 +)

Domain	Age group								
	A <sub>1</sub> (n=15)			A <sub>2</sub> (n=28)			A <sub>3</sub> (n=17)		
	Ban	B&N	Nepali	Ban	B&N	Nepali	Ban	B&N	Nepali
Grandfather	7 (47%)	4 (27%)	4 (27%)	17 (61%)	7 (25%)	4 (14%)	9 (53%)	6 (35%)	2 (12%)
Grandmother	7 (47%)	4 (27%)	4 (27%)	17 (61%)	7 (25%)	4 (14%)	9 (53%)	6 (35%)	2 (12%)
Father	6 (40%)	5 (33%)	4 (27%)	16 (46%)	7 (31%)	5 (23%)	9 (40%)	7 (33%)	1 (27%)
Mother	6 (40%)	5 (33%)	4 (27%)	16 (46%)	7 (31%)	5 (23%)	9 (40%)	7 (33%)	1 (27%)
Spouse	4 (27%)	7 (47%)	4 (26%)	14 (43%)	7 (34%)	7 (23%)	9 (27%)	7 (33%)	1 (40%)
Children	4 (27%)	6 (40%)	5 (33%)	13 (46%)	9 (32%)	6 (21%)	7 (41%)	5 (30%)	5 (29%)

*Source: Sociolinguistic survey of Bantawa (2016)*

Table 4.8 shows the participants' age groups as A<sub>1</sub>, A<sub>2</sub>, A<sub>3</sub> and their responses on discussing social events and family matter like festivals, election, ceremonies, marriage, savings, spending, etc.

With regard to age group A<sub>1</sub>, a majority of the participants reported that they most frequently used Bantawa with their grandfather, grandmother, father and mother while discussing social events and family matter like festivals, election, ceremonies, marriage, savings, spending, etc., which is followed by Bantawa-Nepali and Nepali respectively. However, a majority of the participants reported that they most

frequently used Bantawa-Nepali, which is followed by Bantawa and Nepali respectively.

With regard to age group A<sub>2</sub>, a majority of the participants reported that they most frequently used Bantawa with their grandfather, grandmother, father mother, spouse and children, which is followed by Bantawa-Nepali and Nepali respectively.

With regard to age group A<sub>3</sub>, a majority of the participants also reported that they most frequently used Bantawa with their grandfather, grandmother, father, mother, spouse and children, which is followed by Bantawa-Nepali and Nepali respectively.

Concerning the literacy category of the participants, Table 4.9 presents the languages most frequently used at home while discussing social events and family matters by literacy.

**Table 4.9: Languages most frequently used with different family members by literacy (Discussing social events and family matters like festivals, election, ceremonies, marriage, savings, spending, etc.)**

Domain	Literacy					
	Literate (n=45)			Illiterate (n=15)		
	Ban	B & N	Nepali	Ban	B & N	Nepali
Grandfather	25 (56%)	13 (28%)	7 (16%)	8 (53%)	4 (27%)	3 (20%)
Grandmother	22 (49%)	10 (22%)	13 (29%)	7 (46%)	4 (27%)	4 (27%)
Father	23 (51%)	15 (33%)	7 (16%)	8 (53%)	4 (27%)	3 (20%)
Mother	20 (44%)	15 (34%)	10 (22%)	6 (40%)	5 (33%)	4 (27%)
Spouse	20 (44%)	17 (38%)	8 (18%)	7 (46%)	4 (27%)	4 (27%)
Children	18 (40%)	16 (36%)	11 (24%)	6 (40%)	4 (27%)	5 (33%)

*Source: Sociolinguistic survey of Bantawa (2016)*

Table 4.9 shows the participants' literate and illiterate category and their responses on languages most frequently used with different family members while discussing social events and family matters like festivals, election, ceremonies, marriage, savings, spending, etc.

Concerning the literate group, a majority of the participants reported that they most frequently used mother tongue with their grandfather, grandmother, father, mother, spouse and children while discussing social events and family matters, which is followed by Bantawa-Nepali and Nepali respectively.

Regarding the illiterate group, a majority of the participants also reported that they most frequently used mother tongue with their grandfather, grandmother, father, mother, spouse and children while discussing social events and family matters, which is followed by Bantawa-Nepali and Nepali respectively.

#### 4.2.3 Patterns of language use at home while writing letters

The patterns of language that is most frequently used at home with different family members are presented as in the Table 4.10.

**Table 4.10: Languages most frequently used with family members by sex**

Domain	Sex					
	Female (n=29)			Male (n=31)		
	Ban	B & N	Nepali	Ban	B & N	Nepali
Grandfather	7 (24%)	7 (24%)	15 (52%)	7 (23%)	8 (26%)	16 (51%)
Grandmother	7 (24%)	7 (24%)	15 (52%)	7 (23%)	8 (26%)	16 (51%)
Father	8 (28%)	8 (28%)	13 (44%)	7 (23%)	10 (32%)	14 (45%)
Mother	8 (28%)	8 (28%)	13 (44%)	7 (23%)	10 (32%)	14 (45%)
Spouse	7 (24%)	10 (34%)	12 (42%)	6 (19%)	9 (29%)	16 (52%)
Children	6 (21%)	10 (34%)	13 (45%)	5 (16%)	9 (29%)	17 (55%)

*Source: Sociolinguistic survey of Bantawa (2016)*

Table 4.10 shows the sex category of the participants and their responses on language most frequently used with their different family members while writing letters. In this regard, a majority of the female participants (52%) reported that they most frequently used Nepali with their grandfather and grandmother while writing letters, which is followed by Bantawa (24%) and Bantawa-Nepali (24%) respectively. Similarly, a majority of the participants (44%) reported that they most frequently used Nepali with their father and mother, which is followed by Bantawa (28%) and Bantawa-Nepali (28%) respectively. In domain of spouse, a majority of the participants (42%) reported that they most frequently used Nepali, which is followed by Bantawa-Nepali (34%) and Bantawa (24%) respectively. In domain of children, a majority of the participants (45%) reported that they most frequently used Nepali, which is followed by Bantawa-Nepali (34%) and Bantawa (21%) respectively.

Concerning the male participants, a majority of the participants (51%) reported that they most frequently used Nepali with their grandfather and grandmother, which is followed by Bantawa-Nepali (26%) and Bantawa (23%) respectively. Similarly, a majority of the participants (45%) reported that they most frequently used Nepali with their father and mother, which is followed by Bantawa-Nepali (32%) and Bantawa (23%) respectively. In domain of spouse, a majority of the participants (52%) reported that they most frequently used Nepali, which is followed by Bantawa-Nepali (29%) and Bantawa (19%) respectively. In domain of children, a majority of the participants (55%) reported that they most frequently used Nepali, which is followed by Bantawa-Nepali (29%) and Bantawa (16%) respectively.

Concerning the age category of the participants, Table 4.11 presents the languages most frequently used with different family matters by age while writing letters.

**Table 4.11: Languages most frequently used with different family members by age while writing letters (A<sub>1</sub> = 15-29 years, A<sub>2</sub> = 30-60 years, A<sub>3</sub> = 60 +)**

Domain	Age groups								
	A <sub>1</sub> (n=15)			A <sub>2</sub> (n=28)			A <sub>3</sub> (n=17)		
	Ban	B & N	Nepali	Ban	B & N	Nepali	Ban	B & N	Nepali
Grandfather	3 (20%)	4 (27%)	8 (53%)	7 (25%)	7 (25%)	14 (50%)	4 (24%)	4 (24%)	9 (52%)
Grandmother	3 (20%)	4 (27%)	8 (53%)	7 (25%)	7 (25%)	14 (50%)	4 (24%)	4 (24%)	9 (52%)
Father	4 (27%)	4 (26%)	7 (47%)	7 (25%)	9 (32%)	12 (43%)	4 (24%)	5 (29%)	8 (47%)
Mother	4 (27%)	4 (26%)	7 (47%)	7 (25%)	9 (32%)	12 (43%)	4 (24%)	5 (29%)	8 (47%)
Spouse	3 (20%)	4 (27%)	8 (53%)	6 (21%)	9 (32%)	13 (47%)	4 (24%)	6 (35%)	7 (41%)
Children	3 (20%)	3 (20%)	9 (60%)	5 (18%)	12 (43%)	11 (39%)	3 (17%)	4 (24%)	10 (59%)

*Source: Sociolinguistic survey of Bantawa (2016)*

Table 4.11 shows the age category of the participants as A<sub>1</sub>, A<sub>2</sub> and A<sub>3</sub> and their responses on language most frequently used use with their different family members while writing letters. Concerning the age group A<sub>1</sub>, a majority of the participants (53%) reported that they most frequently used Nepali with their grandfather and grandmother while writing letters, which is followed by Bantawa-Nepali (27%) and Bantawa (20%) respectively. Similarly, a majority of the participants (47%) reported that they most frequently used Nepali with their father and mother, which is followed by Bantawa (27%) and Bantawa-Nepali (26%) respectively. In domain of spouse, a majority of the participants (53%) reported that they most frequently used Nepali, which is followed by Bantawa-Nepali (27%) and Bantawa (20%) respectively. In domain of children, a majority of the participants (60%) reported that they most frequently used Nepali, which is followed by Bantawa-Nepali (20%) and Bantawa (20%) respectively.

With regard to age group A<sub>2</sub>, a majority of the participants (50%) reported that they most frequently used Nepali with their grandfather and grandmother while writing letters, which is followed by Bantawa-Nepali (25%) and Bantawa (25%) respectively. Similarly, a majority of the participants (43%) reported that they most frequently used Nepali with their father and mother, which is followed by Bantawa-Nepali (32%) and Bantawa (25%) respectively. In domain of spouse, a majority of the participants (47%) reported that they most frequently used Nepali, which is followed by Bantawa-Nepali (32%) and Bantawa (21%) respectively. In domain of children, a majority of the participants (43%) reported that they most frequently used Bantawa-Nepali, which is followed by Nepali (39%) and Bantawa (18%) respectively.

The participants are categorized into two groups as literate and illiterate and their responses on languages most frequently used with different family members while writing letters. Regarding the issue, Table 4.12 presents the languages most frequently used while writing letters.

**Table 4.12: Languages most frequently used with different family members by literacy (while writing letters)**

Domain	Literacy					
	Literate (n=45)			Illiterate (n=15)		
	Ban	B & N	Nepali	Ban	B & N	Nepali
Grandfather	10 (22%)	11 (24%)	24 (54%)	4 (27%)	4 (27%)	7 (46%)
Grandmother	10 (22%)	11 (24%)	24 (54%)	4 (27%)	4 (27%)	7 (46%)
Father	11 (24%)	12 (27%)	22 (49%)	4 (27%)	6 (40%)	5 (33%)
Mother	11 (24%)	12 (27%)	22 (49%)	4 (27%)	6 (40%)	5 (33%)
Spouse	9 (20%)	14 (31%)	22 (49%)	4 (27%)	5 (33%)	6 (40%)
Children	8 (18%)	15 (33%)	22 (49%)	3 (20%)	4 (27%)	8 (53%)

*Source: Sociolinguistic survey of Bantawa (2016)*

Table 4.12 shows the literacy category of the participants and their responses on language most frequently used with their different family members while writing letters. Regarding literate category, a majority of the participants (54%) reported that they most frequently used Nepali with their grandfather and grandmother while writing letters, which is followed by Bantawa-Nepali (24%) and Bantawa (22%) respectively. Similarly, a majority of the participants (49%) reported that they most frequently used Nepali with their father and mother, which is followed by Bantawa-Nepali (27%) and Bantawa (24%) respectively. In domain of spouse, a majority of the participants (49%) reported that they most frequently used Nepali, which is followed by Bantawa-Nepali (31%) and Bantawa (20%) respectively. In domain of children, a majority of the participants (49%) reported that they most frequently used Nepali, which is followed by Bantawa-Nepali (33%) and Bantawa (18%) respectively.

Concerning the illiterate category, a majority of the participants (46%) reported that they most frequently used Nepali with their grandfather and grandmother, which is followed by Bantawa-Nepali (27%) and Bantawa (27%) respectively. Similarly, a majority of the participants (40%) reported that they most frequently used Bantawa-Nepali with their father and mother, which is followed by Nepali (33%) and Bantawa (27%) respectively. In domain of spouse, a majority of the participants (40%) reported that they most frequently used Nepali, which is followed by Bantawa-Nepali (33%) and Bantawa (27%) respectively. In domain of children, a majority of the participants (53%) reported that they most frequently used Nepali, which is followed by Bantawa-Nepali (27%) and Bantawa (20%) respectively.

#### **4.3 Patterns of language use by the children**

There are three domains to examine the patterns of language used by the children while playing with other children and talking with neighbors and at school. The responses of the participants in this issue are presented as in the Table 4.13.

**Table 4.13: Languages usually spoken by children**

Domains	Sex					
	Female (n=29)			Male (n=31)		
	Ban	B&N	Nepali	Ban	B&N	Nepali
Playing with other children	12 (41%)	9 (31%)	8 (28%)	14 (45%)	10 (32%)	7 (23%)
Talking with neighbors	10 (34%)	8 (28%)	11 (38%)	12 (39%)	9 (29%)	10 (32%)
At school	5 (17%)	15 (52%)	9 (31%)	6 (19%)	15 (49%)	10 (32%)

*Source: Sociolinguistic survey of Bantawa (2016)*

Table 4.13 shows the sex category of the participants and their responses on patterns of language used by their children while playing with other children and talking with neighbors and at school. Regarding this issue, a majority of the female participants reported that their children mostly used mother tongue while playing with other children and talking with neighbors, which is followed by Bantawa-Nepali and Nepali respectively. However, a majority of the participants reported that their children mostly used Bantawa-Nepali at school, which is followed by Bantawa and Nepali respectively.

Similarly, a majority of the male participants also reported that their children mostly used mother tongue while playing with other children and talking with neighbors, which is followed by Bantawa-Nepali and Nepali respectively. However, a majority of the participants reported that their children mostly used Bantawa-Nepal at school, which is followed by Nepali and Bantawa respectively.

Concerning the age category, the responses of the participants in issue language used by their children are presented as in the Table 4.14.

**Table 4.14: Languages usually spoken by children**(A<sub>1</sub>= 15-29 years, A<sub>2</sub>=30-60 years, A<sub>3</sub>= 60 + years)

Domains	Age groups								
	A <sub>1</sub> (n=15)			A <sub>2</sub> (n=28)			A <sub>3</sub> (n=17)		
	Ban	B&N	Nepali	Ban	B&N	Nepali	Ban	B&N	Nepali
Playing with other children	6 (40%)	5 (33%)	4 (27%)	13 (46%)	8 (29%)	7 (25%)	7 (41%)	6 (35%)	4 (24%)
Talking with neighbors	5 (33%)	5 (34%)	5 (33%)	11 (39%)	8 (29%)	9 (32%)	6 (35%)	4 (24%)	7 (41%)
At school	2 (13%)	8 (54%)	5 (33%)	6 (21%)	15 (54%)	7 (25%)	3 (18%)	7 (41%)	7 (41%)

*Source: Sociolinguistic survey of Bantawa (2016)*

Table 4.14 shows the participants' age groups of A<sub>1</sub>, A<sub>2</sub>, A<sub>3</sub> and their responses on the language used by their children in different domains like playing with other children, talking with neighbors and at school.

With regard to age group A<sub>1</sub>, a majority of the participants reported that their children most frequently used Bantawa while playing with other children while playing and talking with neighbors, which is followed by Bantawa-Nepali and Nepali respectively. However, a majority of the participants (54%) reported that their children most frequently used Bantawa-Nepali at school, which is followed by Nepali (33%) and Bantawa (13%) respectively.

In age group A<sub>2</sub>, a majority of the participants also reported that their children most frequently used Bantawa while playing with other children and talking with neighbors, which is followed by Bantawa-Nepali and Nepali respectively. However, a majority of the participants (54%) reported that their children most frequently used Bantawa-Nepali at school, which is followed by Nepali (25%) and Bantawa (25%) respectively.

In age group A<sub>3</sub>, a majority of the participants (41%) also reported that their children most frequently used Bantawa while playing with other, which is followed by Bantawa-Nepali (35%) and Nepali (24%) respectively. However, a majority of the

participants (41%) reported that their children most frequently used Nepali while talking with neighbors, which is followed by Bantawa (35%) and Bantawa-Nepali (24%) respectively. Similarly, a majority of the participants (41%) reported that their children most frequently used Nepali at school, which is followed by Bantawa-Nepali (41%) and Bantawa (18%) respectively.

The participants are categorized into two groups as literate and illiterate and their responses on the patterns of language used by the children: Playing with other children and talking with neighbors and at school. Regarding this issue, the responses of the participants in this issue are presented as in the Table 4.15.

**Table 4.15: Languages usually spoken by children in different domains by literacy**

Domain	Literacy					
	Literate (n=45)			Illiterate (n=15)		
	Ban	B&N	Nepali	Ban	B&N	Nepali
Playing with other children	20 (44%)	14 (32%)	11 (24%)	6 (40%)	5 (33%)	4 (27%)
Talking with neighbors	17 (38%)	12 (27%)	16 (36%)	5 (33%)	5 (34%)	5 (33%)
At school	7 (16%)	25 (55%)	13 (29%)	4 (27%)	5 (33%)	6 (40%)

*Source: Sociolinguistic survey of Bantawa (2016)*

Table 4.14 shows the participants' literacy category as literate and illiterate and their responses on the language used by their children in different domains like playing with other children, talking with neighbors and at school.

In literate category, a majority of the participants (44%) reported that their children most frequently used Bantawa mother tongue while playing with other children, which is followed by Bantawa-Nepali (32%) and Nepali (24%) respectively. Similarly, a majority of the participants (38%) reported that their children most frequently used Bantawa mother tongue while talking with neighbors, which is

followed by Nepali (36%) and Bantawa-Nepali (27%) respectively. However, a majority of the participants (55%) reported that their children most frequently used Bantawa-Nepali at school, which is followed by Nepali (29%) and Bantawa (16%) respectively.

In illiterate category, a majority of the participants (40%) reported that their children most frequently used Bantawa while playing with other children and talking with neighbors, which is followed by Bantawa-Nepali (33%) and Nepali (27%) respectively. Similarly, a majority of the participants (34%) reported that their children most frequently used Bantawa while talking with neighbors, which is followed by Bantawa-Nepali (33%) and Nepali (33%) respectively. However, a majority of the participants (40%) reported that their children most frequently used Nepali at school, which is followed by Bantawa-Nepali (33%) and Bantawa (27%) respectively.

#### 4.4 Patterns of language use by the community for marriage invitations

The participants were asked what languages they used in the community for marriage invitations. Regarding this issue, the responses of the participants from Bantawa community are presented as in the Table 4.16.

**Table 4.16: Languages used for marriage invitations in the community**

Domain	Sex		Total (N = 60)
	Female (n=29)	Male (n=31)	
Bantawa	15 (52%)	16 (52%)	31 (52%)
Bantawa & Nepali	7 (24%)	8 (26%)	15 (25%)
Nepali	7 (24%)	7 (22%)	14 (23%)

*Source: Sociolinguistic survey of Bantawa (2016)*

Table 4.16 shows the gender category of the participants and their responses on languages used for marriage invitation in the community. In female category, a

majority of the participants (52%) reported that they most frequently used Bantawa, which is followed by Bantawa-Nepali (24%) and Nepali (24%) respectively. In male category, a majority of the participants (52%) reported that they most frequently used Bantawa, which is followed by Bantawa-Nepali (26%) and Nepali (22%) respectively. In total, a majority of the participants (52%) reported that they most frequently used Bantawa for the marriage invitation, which is followed by Bantawa-Nepali (25%) and Nepali (23%) respectively.

**Table 4.17: Languages used for marriage invitations by the community by age**

(A<sub>1</sub>= 15-29 years, A<sub>2</sub>=30-60 years, A<sub>3</sub>= 60 + years)

Domain	Age groups			Total (N=60)
	A <sub>1</sub> (n=15)	A <sub>2</sub> (n=28)	A <sub>3</sub> (n=17)	
Bantawa	7 (47%)	16 (57%)	8 (47%)	31 (52%)
Bantawa & Nepali	4 (27%)	7 (25%)	4 (23%)	15 (25%)
Nepali	4 (26%)	5 (18%)	5 (30%)	14 (23%)

*Source: Sociolinguistic survey of Bantawa (2016)*

Table 4.17 shows participants' age category as A<sub>1</sub>, A<sub>2</sub> and A<sub>3</sub> and their responses on languages used for marriage invitation in the community. In age group A<sub>1</sub>, a majority of the participants (47%) reported that they most frequently used Bantawa for marriage invitation in the community, which is followed by Bantawa-Nepali (27%) and Nepali (26%) respectively. In age group A<sub>2</sub>, a majority of the participants (57%) also reported that they most frequently used Bantawa, which is followed by Bantawa-Nepali (25%) and Nepali (18%) respectively. In age group A<sub>3</sub>, a majority of the participants (47%) also reported that they most frequently used Bantawa, which is followed by Nepali (30%) and Bantawa-Nepali (23%) respectively.

In total, a majority of the participants (52%) reported that they most frequently used Bantawa for marriage invitation in the community, which is followed by Bantawa-Nepali (25%) and Nepali (23%) respectively.

**Table 4.18: Languages used for marriage invitations in the community**

Domain	Literacy		Total (N=60)
	Literate (n=45)	Illiterate (n=15)	
Ban	23 (52%)	8 (53%)	31 (52%)
Bantawa & Nepali	11 (24%)	4 (27%)	15 (25%)
Nepali	11 (24%)	3 (20%)	14 (23%)

*Source: Sociolinguistic survey of Bantawa (2016)*

Table 4.18 shows the literacy category of the participants and their responses on language used for marriage invitation in the community. With regard to literate participants, a majority of the participants (52%) reported that they mostly used Bantawa for marriage invitation in the community, which is followed by Bantawa-Nepali (24%) and Nepali (24%) respectively. Similarly, regarding illiterate category, a majority of the participants (53%) reported that they mostly used Bantawa for marriage invitation in the community, which is followed by Bantawa-Nepali (27%) and Nepali (20%) respectively.

In total, a majority of the participants (52%) reported that they used Bantawa for marriage invitation in the community, which is followed by Bantawa-Nepali (25%) and Nepali (23%) respectively

#### **4.5 Patterns of language use in writing the minutes of the community meetings**

The participants were asked what language they usually used while writing minutes of the community meetings. The responses of the participants in this subject matter are presented in the following tables.

**Table 4.19: Languages usually used to write minutes in community meetings**

Domain	Sex		Total (N=60)
	Female (n=29)	Male (n=31)	
Bantawa	-	-	-
Bantawa & Nepali	-	-	-
Nepali	29 (100%)	31 (100%)	60 (100%)

*Source: Sociolinguistic survey of Bantawa (2016)*

Table 4.19 shows gender category of the participants and their responses on language use in writing minutes of the community meetings. In this regard, all male and female participants reported that they usually used Nepali to write minutes of community meetings.

**Table 4.20: Languages usually used to write minutes of community meetings**

(A<sub>1</sub>= 15-29 years, A<sub>2</sub>=30-60 years, A<sub>3</sub>= 60 + years)

Language	Age groups			Total (N=60)
	A <sub>1</sub> (n=15)	A <sub>2</sub> (n=28)	A <sub>3</sub> (n=17)	
Bantawa	-	-	-	-
Bantawa & Nepali	-	-	-	-
Nepali	15 (100%)	28 (100%)	17 (100%)	60 (100%)

*Source: Sociolinguistic survey of Bantawa (2016)*

Table 4.20 shows participants' age groups as A<sub>1</sub>, A<sub>2</sub> and A<sub>3</sub>, and their responses on the issue of languages usually used to write minutes of community meetings. Concerning the issue, all the participants reported that they usually used Nepali for writing minutes of community meetings.

**Table 4.21: Languages usually used to write minutes in community meetings by literacy**

Language	Literacy		Total (N=60)
	Literate (n=45)	Illiterate (n=15)	
Bantawa	-	-	-
Bantawa & Nepali	-	-	-
Nepali	45 (100%)	15 (100%)	60 (100%)

*Source: Sociolinguistic survey of Bantawa (2016)*

Table 4.21 shows participants' age literacy category and their responses on the issue of languages usually used to write minutes of community meetings. Concerning the issue, all the literate and illiterate participants reported that they usually used Nepali for writing minutes of community meetings.

#### **4.6 The frequency of mother tongue use**

The vitality of language may be better measured in terms of the frequency of the mother tongue in practical life. The following tables present the frequency of use of mother tongue by sex, age and literacy.

**Table 4.22: The frequency of mother tongue use by sex**

Domain	Sex		Total (N=60)
	Female (n=29)	Male (n=31)	
Everyday	24 (83%)	25 (81%)	49 (82%)
Rarely	5 (17%)	6 (19%)	11 (18%)
Never	-	-	-

*Source: Sociolinguistic survey of Bantawa (2016)*

Table 4.22 shows participants' gender category and their responses on the issue of frequency of the use of mother tongue. Concerning the issue, a majority of the female participants (83%) reported that they used mother tongue everyday in their practical life. However, a minority of the participants (17%) reported that they rarely used mother tongue everyday in their practical life.

In regard to male participants, a majority of the participants (81%) also reported that they used mother tongue everyday in their practical life. However, a minority of the participants (19%) reported that they rarely used mother tongue in their practical life.

**Table 4.23: The frequency of the use of mother tongue by age**

Domain	Age groups			Total (N=60)
	A <sub>1</sub> (n=15)	A <sub>2</sub> (n=28)	A <sub>3</sub> (n=17)	
Everyday	12 (80%)	22 (79%)	13 (76%)	49 (82%)
Rarely	3 (20%)	6 (21%)	4 (24%)	11 (18%)
Never	-	-	-	-

*Source: Sociolinguistic survey of Bantawa (2016)*

Table 4.23 shows participants' age group as A<sub>1</sub>, A<sub>2</sub> and A<sub>3</sub>, and their responses on mother tongue use in their daily life. Regarding age group A<sub>1</sub>, a majority of the participants (80%) reported that they used mother tongue everyday in their practical life. However, a minority of the participants (20%) reported that they rarely used mother tongue in their practical life.

With regard to age group A<sub>2</sub>, a majority of the participants (79%) reported that they used mother tongue everyday in their practical life. However, a minority of the participants (21%) reported that they rarely used mother tongue in their practical life.

Similarly, with regard to age group A<sub>3</sub>, a majority of the participants (76%) reported that they used mother tongue everyday in their practical life. However, a minority of the participants (24%) reported that they rarely used mother tongue in their practical life.

In total, a majority of the participants (82%) reported that they used mother tongue everyday in their practical life. However, a minority of the participants (18%) reported that they rarely used mother tongue in their practical life.

**Table 4.24: The frequency of the use of mother tongue by literacy**

Domain	Literacy		Total (N=60)
	Literate (n=45)	Illiterate (n=15)	
Everyday	36 (80%)	13 (87%)	49 (82%)
Rarely	9 (20%)	2 (13%)	11 (18%)
Never	-	-	-

*Source: Sociolinguistic survey of Bantawa (2016)*

Table 4.24 shows literacy category of the participants and their response on the use of mother tongue. With regard to literate participants, a majority of the participants (80%) reported that they used mother tongue everyday in their daily life. However, a minority of the participants (20%) reported that they rarely used mother tongue in their daily life.

With regard to illiterate participants, a majority of the participants (87%) reported that they used mother tongue everyday in their daily life. However, a minority of the participants (13%) reported that they rarely used mother tongue in their daily life.

In total, a majority of the participants (82%) reported that they used mother tongue in their practical life. However, a minority of the participants (18%) reported that they rarely used mother tongue in their practical life.

#### **4.7 The frequency of the language use of wider communication**

Generally, in Bantawa community, Nepali serves as the language of wider communication. The following tables present participants' responses regarding the frequency of language use of wider communication by sex, age and literacy.

**Table 4.25: The frequency of the language use of wider communication by sex**

Domain	Sex		Total (N=60)
	Female (n=29)	Male (n=31)	
Everyday	29 (100%)	31 (100%)	<b>60 (100%)</b>
Rarely	-	-	-
Never	-	-	-

*Source: Sociolinguistic survey of Bantawa (2016)*

Table 4.25 shows the frequency of language use of wider communication by sex category of the participants. With regard to female and male participants, all reported that they used Nepali everyday as the language of wider communication.

**Table 4.26: The frequency of the language use of wider communication by age**  
(A<sub>1</sub>= 15-29 years, A<sub>2</sub>=30-60 years, A<sub>3</sub>= 60 + years)

Domain	Age groups			Total (N=60)
	A <sub>1</sub> (n=15)	A <sub>2</sub> (n=28)	A <sub>3</sub> (n=17)	
Everyday	15 (100%)	28 (100%)	17 (100%)	60 (100%)
Rarely	-	-	-	-
Never	-	-	-	-

*Source: Sociolinguistic survey of Bantawa (2016)*

Table 4.26 shows the participants' age group as A<sub>1</sub>, A<sub>2</sub> and A<sub>3</sub> and their response on language use of wider communication in their daily life. In this regard, all the participants reported that they always used Nepali as the language of wider communication in their practical life.

**Table 4.27: The frequency of language use of wider communication by literacy**

Domain	Literacy		Total (N=60)
	Literate (n=45)	Illiterate (n=15)	
Everyday	45 (100%)	15 (100%)	60 (100%)
Rarely	-	-	-
Never	-	-	-

*Source: Sociolinguistic survey of Bantawa (2016)*

Table 4.27 shows the literacy category of the participants and their response on language use of wider communication. Concerning the literacy category, all the participants reported that they always used Nepali as the language of wider communication in their practical life.

#### 4.8 Pattern of language use with the speakers of other languages visiting at home

We can evaluate the vitality of a language by examining the patterns of language use while the speakers of other languages visit the mother tongue speakers at home. The responses of the participants in this subject matter are presented in the following tables.

**Table 4.28: The language usually used when speakers of other languages visit at home by sex**

Language	Sex		Total (N=60)
	Female (n=29)	Male (n=31)	
Bantawa	-	-	-
Bantawa & Nepali	-	-	-
Nepali	29 (100%)	31 (100%)	60 (100%)

*Source: Sociolinguistic survey of Bantawa (2016)*

Table 4.28 shows the gender category and the responses of the participants on language usually used when speakers of other language visit at home. Concerning the responses of both male and female, all participants reported that they usually used Nepali when the speakers of other languages visit at their home.

**Table 4.29: The language usually used when speakers of other languages visit at home by age**

(A<sub>1</sub>= 15-29 years, A<sub>2</sub>=30-60 years, A<sub>3</sub>= 60 +)

Language	Age groups			Total (N=60)
	A <sub>1</sub> (n=15)	A <sub>2</sub> (n=28)	A <sub>3</sub> (n=17)	
Bantawa	-	-	-	-
Bantawa & Nepali	-	-	-	-
Nepali	15 (100%)	28 (100%)	17 (100%)	60 (100%)

*Source: Sociolinguistic survey of Bantawa (2016)*

Table 4.29 shows age group of the participants as A<sub>1</sub>, A<sub>2</sub>, and A<sub>3</sub> and their responses on language usually used when speakers of other language visit at home. Concerning the age groups, all participants reported that they usually used Nepali when the speakers of other languages visit at their home.

**Table 4.30: The language usually used when speakers of other languages visit at home by literacy**

Language	Literacy		Total (N=60)
	Literate (n=45)	Illiterate (n=15)	
Bantawa	-	-	-
Bantawa & Nepali	-	-	-
Nepali	45 (100%)	15 (100%)	60 (100%)

*Source: Sociolinguistic survey of Bantawa (2016)*

Table 4.30 shows literacy category of the participants and their responses on language usually used when speakers of other language visit at home. In this issue, all participants reported that they usually used Nepali when the speakers of other languages visit at their home.

#### **4.9 Preference of language for children's medium of instruction at primary level**

Generally, children gradually go on shifting to the language of the medium of instruction if their mother tongue is not used in education, especially at primary level.

The following tables present the preference of language for their children's medium of instruction at primary level by sex, age and literacy.

**Table 4.31: The preference of language for children's medium of instruction at primary level by sex**

Language	Sex		Total (N=60)
	Female (n=29)	Male (n=31)	
Bantawa	25 (86%)	26 (84%)	51 (85%)
Nepali	2 (7%)	3 (10%)	5 (8%)
English	2 (7%)	2 (6%)	4 (7%)

*Source: Sociolinguistic survey of Bantawa (2016)*

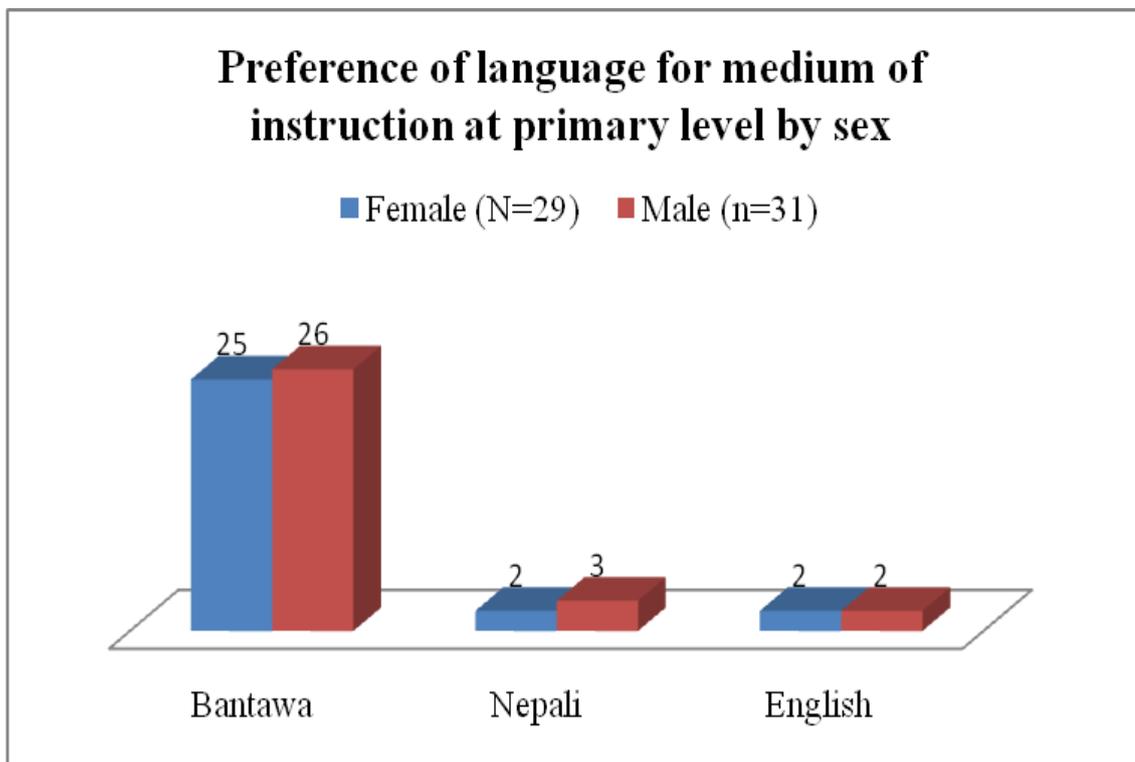
Table 4.31 shows the gender category of the participants and their response on preference of language for children's medium of instruction at primary level. With regard to female participants, a majority of the participants (86%) reported that they preferred to their mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (7%) and English (7%) respectively.

With regard to male participants, a majority of the participants (84%) reported that they preferred to their mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (10%) and English (6%) respectively.

In total, a majority of the participants (85%) reported that they preferred to their mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (8%) and English (7%) respectively.

Preference of language for children's medium of instruction at primary level by sex is presented in Figure 4.8.

**Figure 4.8: Preference of language for medium of instruction at primary level**



*Source: Sociolinguistic survey of Bantawa (2016)*

Figure 4.8 shows that a majority of the male and female participants from the Bantawa community have prioritized their mother tongue to be used as the language for their children's medium of instruction at primary level by sex.

**Table 4.32: The preference of language for children's medium of instruction at primary level by age (A<sub>1</sub>= 15-29 years, A<sub>2</sub>=30-60 years, A<sub>3</sub>= 60 + years)**

Language	Age groups			Total (N=60)
	A <sub>1</sub> (n=15)	A <sub>2</sub> (n=28)	A <sub>3</sub> (n=17)	
Bantawa	13 (86%)	21 (75%)	17 (100%)	51 (85%)
Nepali	1 (7%)	4 (14%)	-	5 (8%)
English	1 (7%)	3 (11%)	-	4 (7%)

*Source: Sociolinguistic survey of Bantawa (2016)*

Table 4.32 shows the age category of the participants as A<sub>1</sub>, A<sub>2</sub>, and A<sub>3</sub> and their response on preference of language for children's medium of instruction at primary level. Regarding the age group of A<sub>1</sub>, a majority of the participants (86%) reported that they preferred to mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (7%) and English (7%) respectively.

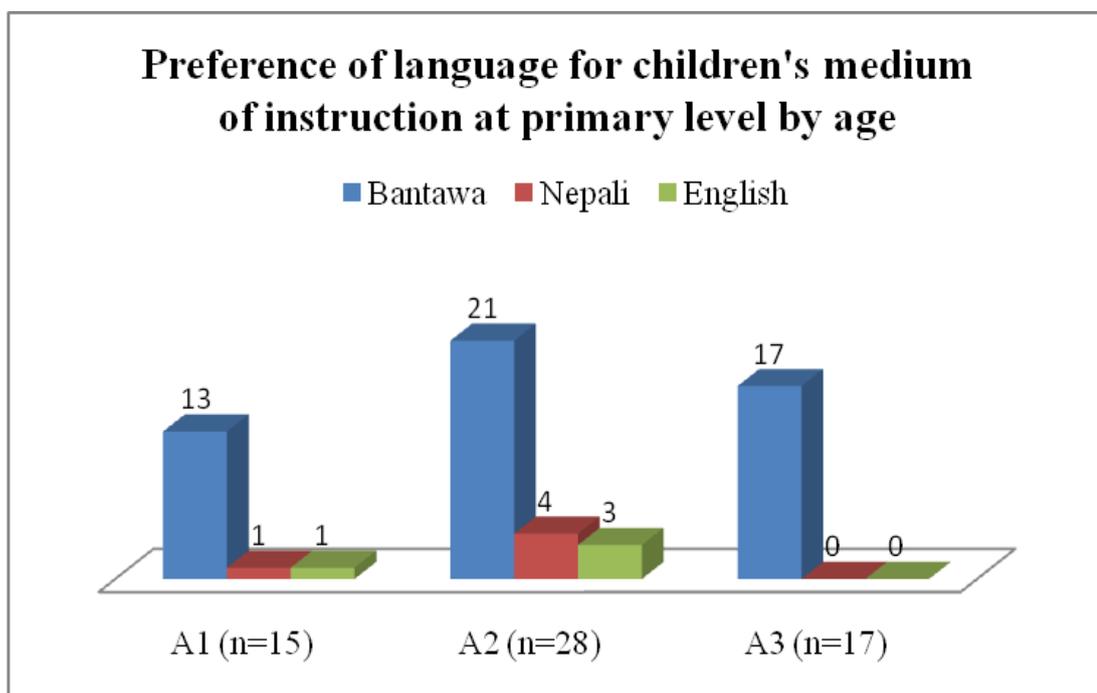
With regard to age group of A<sub>2</sub>, a majority of the participants (75%) reported that they preferred to their mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (2614 and English (11%) respectively.

Similarly, regarding the age group of A<sub>3</sub>, all the participants reported that they preferred to mother tongue for their children's medium of instruction at primary level.

In total, a majority of the participants (85%) reported that they preferred to mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (8%) and English (7%) respectively.

Preference of language for children's medium of instruction at primary level by age is presented in Figure 4.9.

**Figure 4.9: Preference of language for children's medium of instruction at primary level by age**



*Source: Sociolinguistic survey of Bantawa (2016)*

Figure 4.9 shows that a majority of the participants from all age groups reported that they preferred to their mother tongue to be used as the language for their children's medium of instruction at primary level, which is followed by Nepali and English respectively.

**Table 4.33: The preference of language for children's medium of instruction at primary level by literacy**

Language	Literacy		Total (N=60)
	Literate (n=45)	Illiterate (n=15)	
Mother tongue	37 (82%)	14 (93%)	51 (85%)
Nepali	4 (9%)	1 (7%)	5 (8%)
English	4 (9%)	-	4 (7%)

*Source: Sociolinguistic survey of Bantawa (2016)*

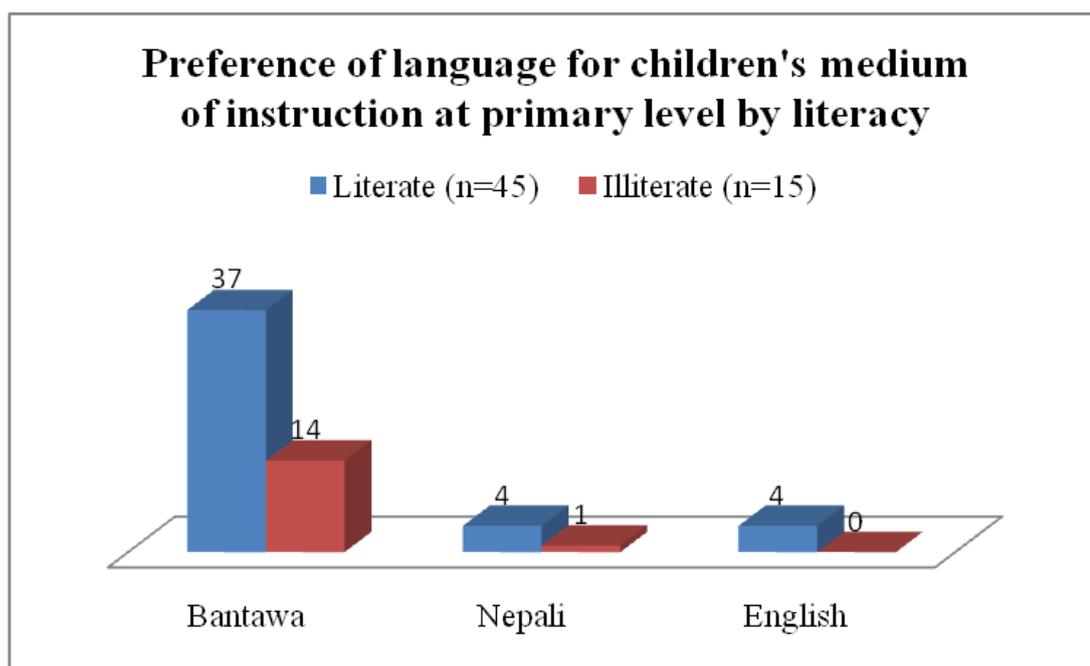
Table 4.33 shows the responses of the literate and illiterate participants on the issue of preference of language use for medium of instruction at primary level education.

Regarding the literate group, a majority of the participants (82%) reported that they preferred to mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (9%), and English (9%) respectively. Regarding the illiterate group, a majority of the participants (93%) preferred to mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (7%).

In total, a majority of the participants (85%) reported that they preferred to mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (8%) and English (7%) respectively.

Preference of language for children's medium of instruction at primary level by literacy is presented in Figure 4.10

**Figure 4.10: Preference of language for children's medium of instruction at primary level by literacy**



*Source: Sociolinguistic survey of Bantawa (2016)*

Figure 4.10 shows that a majority of the participants from both literate and illiterate category reported that they preferred to mother tongue for their children's medium of instruction at primary level, which is followed by Nepali and English respectively.

#### **4.10 Summary**

Chapter four deals with different domains of language use. The summary of the Chapter four is presented in the following paragraphs.

A majority of the female participants reported that they most frequently used Bantawa-Nepali in domains of counting, singing, joking, praying, singing at home, family gatherings and village meeting. Similarly, a majority of the participants reported that they most frequently used Nepali in domains of shopping, storytelling, quarrelling, abusing, and telling stories to children. In domain of discussion and debate, a majority of the participants (38%) reported they most frequently used Bantawa, which is followed by Bantawa-Nepali (34%) and Nepali (28%) respectively.

A majority of the male participants reported that they most frequently used Bantawa-Nepali in domains of counting, singing, joking, discussing, quarreling, telling stories to children, family gatherings and village meetings. Similarly, a majority of the participants reported that they most frequently used Nepali in domains of shopping, storytelling, praying, abusing and singing at home.

The data clearly shows that the more participants who are literate are more prone to shifting to Nepali in Bantawa community

Concerning the female participants, a majority of the participants in domains of grandfather, grandmother, father, mother, reported that they most frequently used Bantawa, which is followed by Bantawa-Nepali and Nepali respectively. However, in domains of spouse and children, a majority of the participants reported that they most frequently used Bantawa-Nepali, which is followed by Bantawa and Nepali respectively. Similarly, concerning the male participants, a majority of the participants in all the domains reported that they most frequently used Bantawa-Nepali, which is followed by Bantawa and Nepali respectively.

With regard to female participants, a majority of the participants reported that they most frequently used the Bantawa language with their grandfather, grandmother, father, mother, spouse and children, which is followed by Bantawa-Nepali and Nepali respectively. With regard to male participants, a majority of the participants also reported that they most frequently used Bantawa with their grandfather, grandmother, father, mother, spouse and children, which is followed by Bantawa-Nepali and Nepali respectively.

A majority of the female participants (52%) reported that they most frequently used Nepali with their grandfather and grandmother while writing letters, which is followed by Bantawa (24%) and Bantawa-Nepali (24%) respectively. Similarly, a majority of the participants (44%) reported that they most frequently used Nepali with their father and mother, which is followed by Bantawa (28%) and Bantawa-Nepali (28%) respectively. In domain of spouse, a majority of the participants (42%) reported that they most frequently used Nepali, which is followed by Bantawa-Nepali (34%) and Bantawa (24%) respectively. In domain of children, a majority of the participants (45%) reported that they most frequently used Nepali, which is followed by Bantawa-Nepali (34%) and Bantawa (21%) respectively.

Concerning the male participants, a majority of the participants (51%) reported that they most frequently used Nepali with their grandfather and grandmother, which is followed by Bantawa-Nepali (26%) and Bantawa (23%) respectively. Similarly, a majority of the participants (45%) reported that they most frequently used Nepali with their father and mother, which is followed by Bantawa-Nepali (32%) and Bantawa (23%) respectively. In domain of spouse, a majority of the participants (52%) reported that they most frequently used Nepali, which is followed by Bantawa-Nepali (29%) and Bantawa (19%) respectively. In domain of children, a majority of the participants (55%) reported that they most frequently used Nepali, which is followed by Bantawa-Nepali (29%) and Bantawa (16%) respectively.

A majority of the female participants reported that their children mostly used mother tongue while playing with other children and talking with neighbors, which is followed by Bantawa-Nepali and Nepali respectively. However, a majority of the participants reported that their children mostly used Bantawa-Nepali at school, which is followed by Bantawa and Nepali respectively. Similarly, a majority of the male participants also reported that their children mostly used mother tongue while playing with other children and talking with neighbors, which is followed by Bantawa-Nepali and Nepali respectively. However, a majority of the participants reported that their children mostly used Bantawa-Nepali at school, which is followed by Nepali and Bantawa respectively.

A majority of the participants (52%) reported that they most frequently used Bantawa for the marriage invitation in the community, which is followed by Bantawa-Nepali

(25%) and Nepali (23%) respectively. All male and female participants reported that they usually used Nepali to write minutes of community meetings.

A majority of the female participants (83%) reported that they used mother tongue everyday in their practical life. However, a minority of the participants (17%) reported that they rarely used mother tongue everyday in their practical life. In regard to male participants, a majority of the participants (81%) also reported that they used mother tongue everyday in their practical life. However, a minority of the participants (19%) reported that they rarely used mother tongue in their practical life. With regard to female and male participants, all reported that they used Nepali everyday as the language of wider communication.

Concerning the responses of both male and female, all participants reported that they usually used Nepali when the speakers of other languages visit at their home. A majority of the participants (85%) reported that they preferred to their mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (8%) and English (7%) respectively.

## CHAPTER 5

### MOTHER TONGUE PROFICIENCY AND MULTILINGUALISM

#### 5.0 Outline

This chapter consists of three sections. In section 5.1, we examine mother tongue proficiency in Bantawa. Section 5.2 examines multilingualism and determines the levels of multilingualism among the Bantawa speakers at the survey points. Finally, in section 5.3, we summarize the findings of the chapter.

#### 5.1 Mother tongue proficiency (MTP)

Mother tongue proficiency (in speaking, reading and writing) has been measured in terms of three degrees: 'very well', 'some' and 'only a little'. 'SLQ-A' was administered in the informants from the selected reference points of survey in Bantawa speaking areas. Table 5.1 presents the responses of the participants regarding mother tongue proficiency in speaking, reading and writing in Bantawa.<sup>1</sup>

**Table 5.1: MTP in speaking, reading and writing in Bantawa**

Speaking				Reading and writing		
Degrees	Female (n=29)	Male (n=31)	Total (N=60)	Female (n=29)	Male (n=31)	Total (N=60)
<b>Very well</b>	21 (72%)	17 (55%)	38 (63%)	13 (45%)	13 (42%)	26 (43%)
<b>Some</b>	6 (21%)	9 (29%)	15 (25%)	7 (24%)	8 (26%)	15 (25%)
<b>Only a little</b>	7 (15%)	5 (16%)	7 (12%)	9 (31%)	10 (32%)	19 (32%)

*Source: Sociolinguistic survey of Bantawa (2016)*

Table 5.1 shows two categories: one 'speaking' and another 'reading and writing'. Regarding the first category, a majority of the female participants (72%) reported that

<sup>1</sup> The table is based upon the responses to Q.N. (46-47) of SLQ A.

they were 'very well' in their mother tongue proficiency in speaking, which is followed by 'some' (21%) and only a little (15%) respectively. Similarly, a majority of the male participants (55%) reported that they were 'very well' in their mother tongue proficiency in speaking, which is followed by 'some' (29%) and only a little (16%) respectively. In total, a majority of the participants (63%) reported that they were 'very well' in their mother tongue proficiency in 'speaking', which is followed by 'some' (25%) and 'only a little' (12%) respectively.

Concerning the category of 'reading and writing', a majority of the female participants (45%) reported that they were 'very well' in their mother tongue proficiency in 'reading and writing', which is followed by 'some' (24%) and 'only a little' (31%) respectively. Similarly, a majority of the male participants (42%) reported that they were 'very well' in their mother tongue proficiency in 'reading and writing', which is followed by 'some' (26%), and 'only a little' (32%) respectively. In total, a majority of the participants (43%) reported that they were 'very well' in their mother tongue proficiency in 'reading and writing', which is followed by 'some' (25%), and 'only little' (32%) respectively.

## **5.2 Multilingualism**

Basically, three tools were employed to examine multilingualism in Bantawa. They include SLQ-A and SLQ-B. We present the results based on each tool as follows:

### **5.2.1 SLQ-A**

Multilingualism is a common phenomenon in all the indigenous nationalities in Nepal. Bantawa community is no exception. The responses of the participants are presented in Table 5.2.

**Table 5.2: Multilingualism in Bantawa community<sup>2</sup> (N= 60)**

S.N.	Languages	No. of speakers	Percentage	Remarks
1.	Bantawa	60	100%	
2.	Nepali	60	100%	
3.	English	42	70%	
4.	Chamling	15	25%	
5.	Sampang	12	20%	
6.	Puma	10	17%	
7.	Chhintang	9	15%	
8.	Dungmali	9	15%	
9.	Chhulung	7	12%	

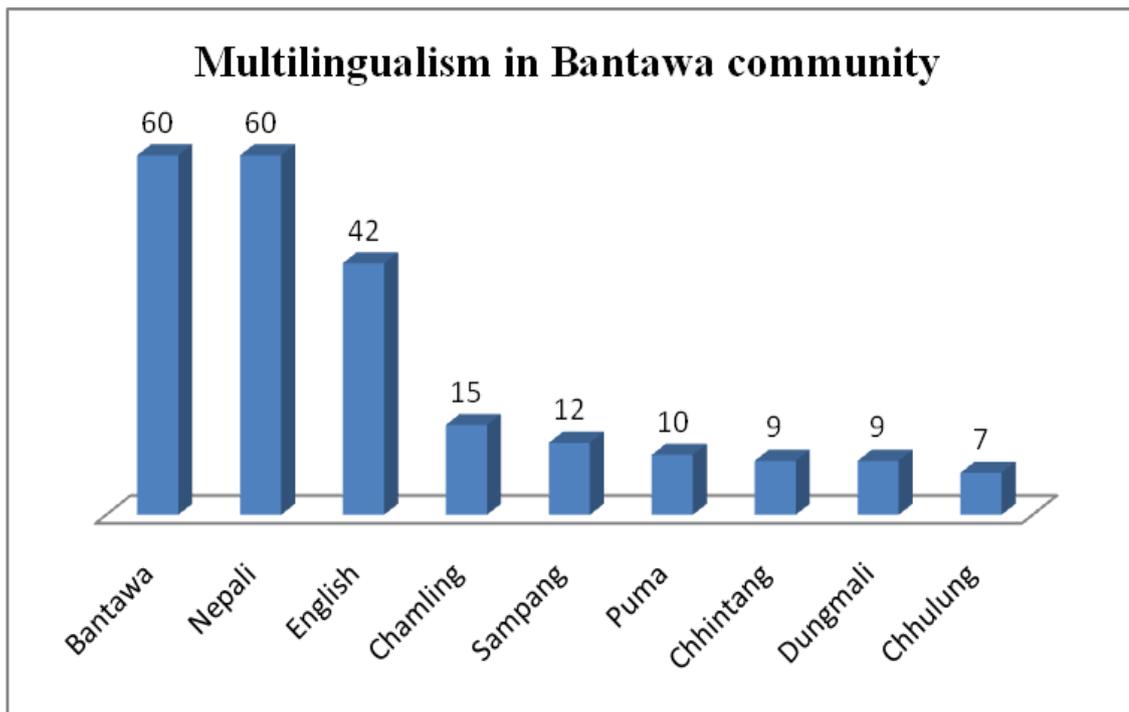
*Source: Sociolinguistic survey of Bantawa (2016)*

Table 5.2 shows the responses of the participants on different languages that they employed. Regarding the different language, all the participants reported that they speak Bantawa and Nepali languages. They speak Nepali as the lingua franca, which is the widely distributed language across the country. On the other hand, forty-two participants (70%) reported that they speak English, which is followed by Chamling (25%), Sampang (20%), Puma (17%), Chhintang (15%), Dungmali (15%), and Chhulung (12%) respectively.

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<sup>2</sup> This data are based on the responses to Q.N. 39 (What languages can you speak?) from SLQ-A.

**Figure 5.1: Multilingualism in Bantawa community**



*Source: Sociolinguistic survey of Bantawa (2016)*

Figure 5.1 indicates that Bantawa community is gradually shifting to Nepali, a language of wider communication in the respective survey points.

### **5.2.2 SLQ-B**

To examine the situation of multilingualism in Bantawa, a participatory tool was applied. The findings regarding the participatory method are as follows:

- a) There is no monolingual in Bantawa community.
- b) Children from Bantawa community speak Bantawa as mother tongue in Bantawa community.
- c) The children, young, middle aged and matured people, the leaders of the community, businessmen, the teachers and students are bilingual in both Bantawa and Nepali.

### **5.3 Summary**

In this chapter, we tried to evaluate the mother tongue proficiency and multilingualism in Bantawa. In addition, we also looked at the level and extent of community multilingualism of Bantawa speakers in standard Nepali.

A majority of the female participants (72%) reported that they were 'very well' in their mother tongue proficiency in speaking, which is followed by 'some' (21%) and only a little (15%) respectively. Similarly, a majority of the male participants (55%) reported that they were 'very well' in their mother tongue proficiency in speaking, which is followed by 'some' (29%) and only a little (16%) respectively. In total, a majority of the participants (63%) reported that they were 'very well' in their mother tongue proficiency in 'speaking', which is followed by 'some' (25%) and 'only a little' (12%) respectively.

A majority of the female participants (45%) reported that they were 'very well' in their mother tongue proficiency in 'reading and writing', which is followed by 'some' (24%) and 'only a little' (31%) respectively. Similarly, a majority of the male participants (42%) reported that they were 'very well' in their mother tongue proficiency in 'reading and writing', which is followed by 'some' (26%), and 'only a little' (32%) respectively. In total, a majority of the participants (43%) reported that they were 'very well' in their mother tongue proficiency in 'reading and writing', which is followed by 'some' (25%), and 'only little' (32%) respectively.

All the participants reported that they speak Bantawa and Nepali languages. They speak Nepali as the lingua franca, which is the widely distributed language across the country. On the other hand, forty-two participants (70%) reported that they speak English, which is followed by Chamling (25%), Sampang (20%), Puma (17%), Chhintang (15%), Dungmali (15%), and Chhulung (12%) respectively.

There is no monolingual in Bantawa community. Children from Bantawa community speak Bantawa as mother tongue in Bantawa community. The children, young, middle aged and matured people, the leaders of the community, businessmen, the teachers and students are bilingual in both Bantawa and Nepali.

## CHAPTER 6

### LANGUAGE VITALITY, LANGUAGE MAINTENANCE AND LANGUAGE ATTITUDES

#### 6.0 Outline

This chapter comprises four sections. In section 6.1, we look at language vitality in Bantawa. Section 6.2 discusses language maintenance in this language. In section 6.3, we present the attitudes of the Bantawa people towards their mother tongue. Section 6.4 summarizes the findings of the chapter.

#### 6.1 Language vitality

Bantawa community in common with other indigenous communities is gradually shifting to Nepali, the language of the wider communication (LWC) in Nepal. The responses of the participants related to language vitality from the five survey points are presented as in Table 6.1.

**Table 6.1: Language vitality in key points in Bantawa**

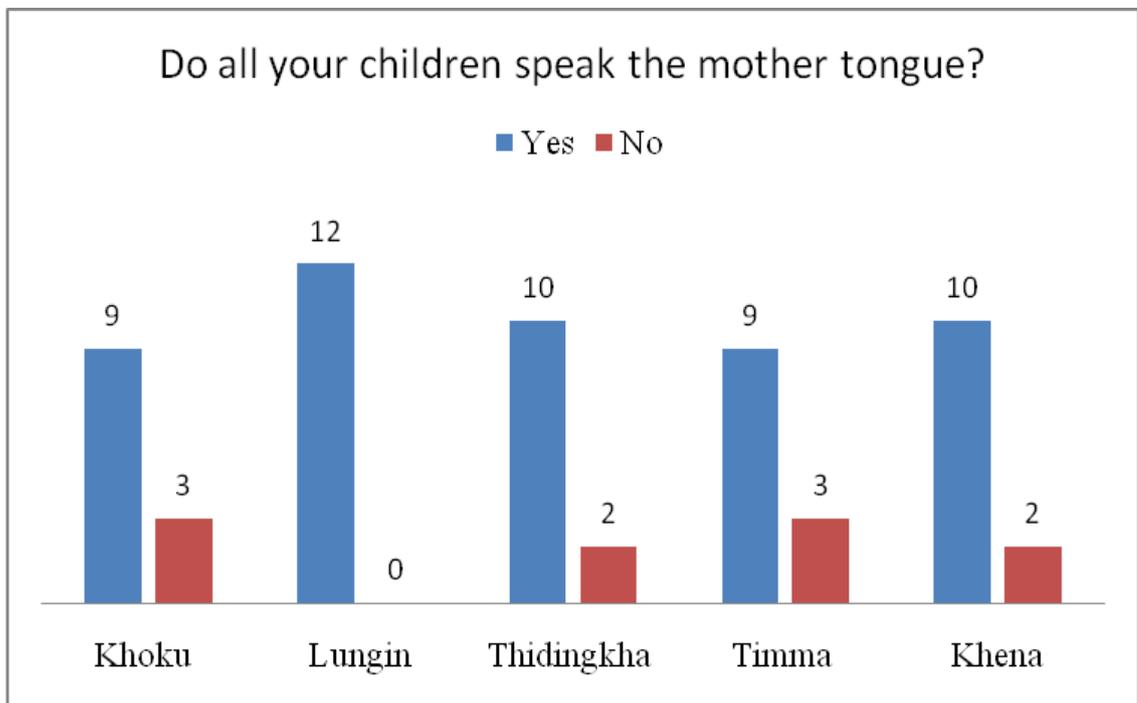
		Do all your children speak the mother tongue? (N=12)		Do young people speak your mother tongue as it ought to be spoken? (N=12)		What language do most parents in this village usually speak with their children? (N=12)	
S.N.		Yes	No	Yes	No	Bantawa	Nepali
1.	Khoku, Dhankuta	9 (75%)	3 (25%)	7 (50%)	5 (50%)	7 (58%)	5 (42%)
2.	Lungin, Hatuwa	12 (100%)	-	10 (83%)	2 (17%)	12 (100%)	-
3.	Thidingkha, Amchok	10 (83%)	2 (17%)	9 (75%)	3 (25%)	10 (83%)	2 (17%)
4.	Timma, Rimchim	9 (75%)	3 (25%)	8 (50%)	4 (50%)	9 (75%)	3 (25%)
5.	Khena, Okhre	10 (83%)	2 (17%)	9 (75%)	3 (25%)	10 (83%)	2 (17%)

*Source: Sociolinguistic survey of Bantawa (2016)*

Table 6.1 shows the responses of the participants in three topics. Regarding the first topic, the participants were asked whether all their children spoke the mother tongue. Majority of the participants from the five survey points reported that their children spoke their mother tongue. In Lungin, all participants reported that their children spoke mother tongue. Regarding the second topic, they were asked whether the young Bantawa people spoke their mother tongue as it ought to be spoken. Majority of the participants reported that the young Bantawa people spoke their mother tongue as it ought to be spoken. Similarly, regarding the third topic, they were asked what language the most parents usually spoke with their children. In response, majority of the participants reported that the parents usually spoke mother tongue with their children. In Lungin, all participants reported that they usually spoke mother tongue with their children.

The language vitality in the key survey points are presented in the following figures.

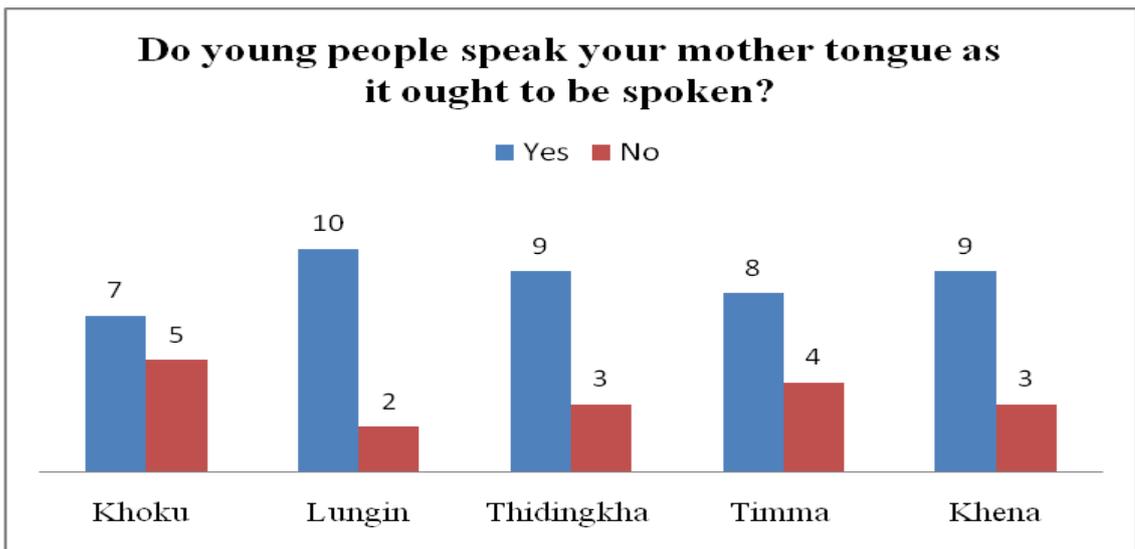
**Figure 6.1: Speaking mother tongue by the children**



*Source: Sociolinguistic survey of Bantawa (2016)*

Figure 6.1 shows the response on speaking mother tongue by the children. In this regard, the majority of the responses (above 75%) fall under the category of 'Yes'. It means that their children speak mother tongue.

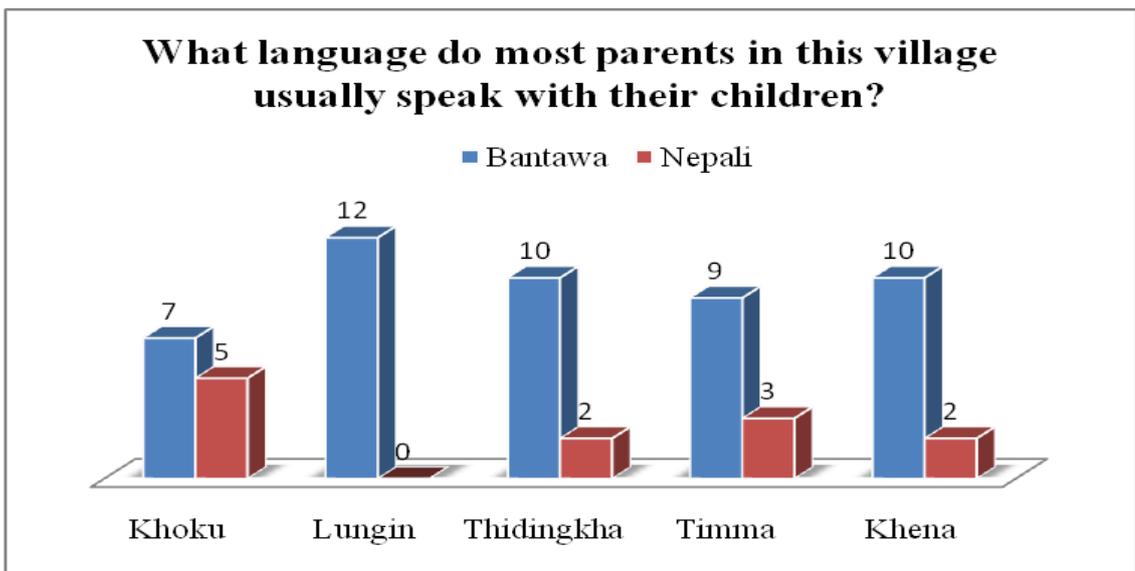
**Figure 6.2: Speaking mother tongue by the young people**



*Source: Sociolinguistic survey of Bantawa (2016)*

Figure 6.2 shows the information on the young Bantawa people speaking their mother tongue as well as it ought to be spoken. With regard to this point, a majority of the participants (above 58%) reported that the young people in the Bantawa community speak mother tongue as well as it ought to be spoken.

**Figure 6.3: Language spoken by the parents with their children**



*Source: Sociolinguistic survey of Bantawa (2016)*

Figure 6.3 shows that a majority of the participants (above 58%) from the survey points of Khoku, Lungin, Thidingkha, Timma and Khena reported that the parents in the village usually speak mother tongue with their children.

## 6.2 Language maintenance

Language maintenance is the subject matter that is influenced by the diverse factors such as intermarriage, learning and study of the mother tongue by the children, marital relationship with language groups, etc. The responses of the participants on language maintenance are presented in Table 6.2.

**Table 6.2: Language maintenance in key survey points in Bantawa**

		Is there intermarriage in your community?		Do you like your children learn/study in mother tongue?		Which other language groups have common marital relationship with your language group?
S.N.		YES	NO	YES	NO	
1.	Khoku	12	-	12	-	Chhulung, Chhintang, Tamang, Nepali
2.	Lungin	12	-	12	-	
3.	Thidingkha	12	-	12	-	
4.	Timma	12	-	12	-	
5.	Khena	12	-	12	-	
<b>TOTAL</b>		60	-	60	-	
<b>Percentage</b>		100%	-	100%	-	

*Source: Sociolinguistic survey of Bantawa (2016)*

Table 6.2 shows the five survey points and the responses of the participants on three questions. All the participants were asked whether there were intermarriage in their community. In response, all the participants from all the survey points reported that there was intermarriage in their community. Similarly, they were also asked whether they liked their children learn/study in mother tongue. In response, all the participants from all the five survey points reported that they liked their children learn/study in mother tongue.

In third question, all the participants were asked which other language groups had common marital relationship with their language group. In response, all the participants from all the five survey points reported that the other language groups,

which had common marital relationship with their language group are Chhulung, Chhintang, Tamang, Nepali, etc.

One of the important influencing factors for language maintenance is education. If mother tongue is implemented in education sector, it plays crucial role in maintaining mother tongue. Regarding this subject matter, the participants of the five survey points were asked whether they would support if the schools were opened for teaching their language. The responses of the participants are presented in Table 6.3.

**Table 6.3: The ways participants support if schools are opened for teaching their language (N=60)**

S.N.	If schools are opened for teaching your language, will you support it:	Number of responses	Percentage
1.	by sending children	60	100%
2.	by encouraging other people to send their children	60	100%
3.	by providing financial help	54	90%
4.	by teaching	45	75%
5.	by helping with the school	60	100%

*Source: Sociolinguistic survey of Bantawa (2016)*

Table 6.3 shows the responses of the participants such as supporting the mother tongue schools if opened through different ways as by sending children, by encouraging other people to send their children, by providing financial support, by teaching, and by helping with the school.

Concerning these different supports, all the participants reported that they would support the school, if opened, for teaching their language by sending their children, by encouraging other people to send their children, and by helping the school. On the other hand, a majority of the participants (90%) reported that they would support the school by providing financial help; and (75%) by teaching at school if opened.

### **6.3 Language attitudes**

The Bantawa community is very positive toward their mother tongue. The summary of the responses made by the participants on the subject matter of language attitude is

presented in Table 6.4. Table presents the distribution of the responses to what languages they love most.

**Table 6.4: Distribution of the responses to what languages they love most (n=60)**

S.N.	What languages do they love the most?	Female (n=29)	Male (n=31)	Total (N=60)
1.	Bantawa	29 (100%)	31 (100%)	60 (100%)
2.	Nepali	-	-	-

*Source: Sociolinguistic survey of Bantawa (2016)*

Table 6.4 shows that of the five survey points, all the participants reported that they loved their mother tongue most.

Another link question asked to the participants was what they felt when they spoke their mother tongue in the presence of the speaker of the dominant language. The responses of the participants are presented in Table 6.5.

**Table 6.5: Feeling of the participants while speaking the mother tongue**

S.N.	When you speak your mother tongue in the presence of the speaker of the dominant language, what do you feel?	Female (n=29)	Male (n=31)	Total (N=60)
1.	Prestigious	29 (100%)	31 (100%)	60 (100%)
2.	Embarrassed	-	-	-
3.	Neutral	-	-	-

*Source: Sociolinguistic survey of Bantawa (2016)*

Regarding the response of the participants shown in Table 6.5, all the participants from the five survey points reported that they felt prestigious while speaking their mother tongue in the presence of the speaker of the dominant language.

Table 6.6 presents the responses of the participants whether they faced problems or not faced because of being a native speaker.

**Table 6.6: Any problem you faced because of being a native speaker of your MT**

S.N.	Have you ever had any problem because of being a native speaker of your MT?	Female (n=29)	Male (n=31)	Total (N=60)
1.	Yes	-	-	-
2.	No	29 (100%)	31 (100%)	60 (100%)

*Source: Sociolinguistic survey of Bantawa (2016)*

Table 6.6 shows that all participants reported that they had had no problem because of being a native speaker of their mother tongue.

All the participants were asked how they would feel if their son or daughter were married anyone who did not know their mother tongue. Table 6.7 presents the responses of the participants in this issue.

**Table 6.7: Feelings of the participants if their son or daughter married someone who does not know your mother tongue**

S.N.	How would you feel if your son or daughter married someone who does not know your Mother Tongue?	Female (n=29)	Male (n=31)	Total (N=60)
1.	Good	-	-	-
2.	Indifferent	7 (24%)	8 (26%)	15 (25%)
3.	Bad	22 (76%)	23 (74%)	45 (75%)

*Source: Sociolinguistic survey of Bantawa (2016)*

Table 6.7 shows responses of the participants on the feelings if their son or daughter married someone who does not know mother tongue. In this regard, majority of the participants (75%) reported that they felt 'bad'. On the other hand, minority of the participants (25%) reported that they felt 'indifferent' on this issue.

Growing up children and using their mother tongue is a crucial and challenging issue in the minority ethnic communities in Nepal. Due to lack of government support and financial aid to promote the mother tongue, the issue of promoting and using mother tongue has been an acute issue in the minority communities.

In this regard, all the participants were asked whether they thought that the children might speak their language. The responses of this question are presented in Table 6.8.

**Table 6.8: Mother tongue of the children**

S.N.	When the children of your village grow up and have children, do you think these children might speak your MT?	Female (n=29)	Male (n=31)	Total (N=60)
1.	Yes	12 (41%)	15 (48%)	27 (45%)
2.	No	17 (59%)	16 (52%)	33 (55%)

*Source: Sociolinguistic survey of Bantawa (2016)*

In regard to the question whether the children might speak their language in future, Table 6.8 shows the two answers as 'Yes' and 'No'.

A majority of the female (59%) and male (52%) participants reported that their children might not speak their language. On the other hand, a minority of the female (41%) and male (48%) participants reported that their children might speak their language.

In total, a majority of the participants (55%) reported that their children might not speak their language; and a minority of the participants (45%) reported that their children might speak their language.

All the participants were asked how they felt if the children spoke their mother tongue or if they did not speak their mother tongue. Table 6.9 presents the responses of the participants.

**Table 6.9: Feelings of the participants in key survey points in Bantawa**

S.N.		How do you feel if the children speak their mother tongue? (N=60)			How do you feel if the children do not speak their mother tongue? (N=60)		
		GOOD	INDIFFERENT	BAD	GOOD	INDIFFERENT	BAD
1.	Khoku	12	-	-	-	-	12
2.	Lungin	12	-	-	-	-	12
3.	Thidingkha	12	-	-	-	-	12
4.	Timma	12	-	-	-	-	12
5.	Khena	12	-	-	-	-	12
<b>Total</b>		60	-	-	-	-	60
<b>Percentage</b>		100%					100%

*Source: Sociolinguistic survey of Bantawa (2016)*

In regard to the responses from all the five survey points in Table 6.9, all the participants reported that they felt 'good' if their children spoke their mother tongue. On the other hand, all the participants reported that they felt 'bad' if their children did not speak their mother tongue.

The responses of the participants on what language their children should speak first are presented in Table 6.10.

**Table 6.10: Responses to what language should their children speak first**

S.N.	What language should your children speak first?	Female (n=29)	Male (n=31)	Total (N=60)
1.	Bantawa	29 (100%)	31 (100%)	60 (100%)
2.	Nepali	-	-	-

*Source: Sociolinguistic survey of Bantawa (2016)*

In regard to the response in Table 6.10, all the participants reported that their children should speak mother tongue first rather than any other languages.

Table 6.11 presents the response of the participants on whether the language spoken by them was different from their grandfather.

**Table 6.11: Responses to if they think that the language spoken by them is different from the grandfather**

S.N.	Do you think that the language spoken by you is different from your grandfather?	Female (n=29)	Male (n=31)	Total (N=60)
1.	Yes	12 (41%)	9 (29%)	21 (35%)
2.	No	17 (59%)	22 (71%)	39 (65%)

*Source: Sociolinguistic survey of Bantawa (2016)*

Table 6.11 shows that a majority of the female participants (59%) reported that they thought that the language spoken by them was not different; on the other hand, a minority of the female participants (41%) reported that they thought that the language spoken by them was different.

In the response of the male participants, a majority of the participants (71%) reported that they thought that the language spoken by them was not different; on the other hand, a minority of the female participants (29%) reported that they thought that the language spoken by them was different.

In total, a majority of the participants (65%) reported that they thought that the language spoken by them was not different; on the other hand, a minority of the participants (35%) reported that they thought that the language spoken by them was different.

The language spoken by the participants is different in some ways from their grandfather. The responses of the participants on the language difference are presented in Table 6.12.

**Table 6.12: How the language is different from the grandfather**

S.N.	How is the language spoken by you is different from your grandfather?	Female (n=29)	Male (n=31)	Total (N=60)
1.	Pronunciation	12 (41%)	9 (29%)	21 (35%)
2.	Vocabulary	9 (31%)	7 (23%)	16 (27%)
3.	Use of specific type of sentences	6 (21%)	4 (13%)	10 (17%)
4.	Mixing of other languages	15 (52%)	22 (71%)	37 (62%)
5.	Way of speaking	18 (62%)	15 (48%)	33 (55%)

*Source: Sociolinguistic survey of Bantawa (2016)*

Table 6.12 shows that a majority of the participants (62%) reported that the difference of the language use is mixing of other languages, which is followed by way of speaking (55%), pronunciation (35%), vocabulary (27%), and use of specific type of sentences (17%).

Feelings of the participants on when they hear young Bantawa people speaking other languages instead of their first language are presented in Table 6.13.

**Table 6.13: Feelings of the participants towards mother tongue**

S.N.	How do you feel when you hear young people of your own community speaking other languages instead of their first language?	Female (n=29)	Male (n=31)	Total (N=60)
1.	Good	-	-	-
2.	Indifferent	5 (17%)	7 (23%)	12 (20%)
3.	Bad	24 (83%)	24 (77%)	48 (80%)

*Source: Sociolinguistic survey of Bantawa (2016)*

In regard to the response of the participants in Table 6.13, a majority of the participants (80%) reported that they felt 'bad' rather than 'good' and 'indifferent' when they hear the young people of their own community speaking other languages instead of their first language. On the other hand, a minority of the participants (20%)

reported that they felt 'indifferent' rather than 'good' and 'bad' when they hear the young people of their own community speaking other languages instead of their first language.

#### **6.4 Summary**

Majority of the participants from the five survey points reported that their children spoke their mother tongue. In Lungin, all participants reported that their children spoke mother tongue. Regarding the second topic of whether the young Bantawa people spoke their mother tongue as it ought to be spoken, a majority of the participants reported that the young Bantawa people spoke their mother tongue as it ought to be spoken. Similarly, regarding the third topic, they were asked what language the most parents usually spoke with their children. In response, majority of the participants reported that the parents usually spoke mother tongue with their children. In Lungin, all participants reported that they usually spoke mother tongue with their children.

All the participants from all the survey points reported that there was intermarriage in their community. Similarly, all the participants from all the five survey points reported that they liked their children learn/study in mother tongue.

All the participants from all the five survey points reported that the other language groups, which had common marital relationship with their language group are Chhulung, Chhintang, Tamang, Nepali, etc.

Concerning these different supports, all the participants reported that they would support the school, if opened, for teaching their language by sending their children, by encouraging other people to send their children, and by helping the school. On the other hand, a majority of the participants (90%) reported that they would support the school by providing financial help; and (75%) by teaching at school if opened.

All the participants reported that they loved their mother tongue most. All the participants from the five survey points reported that they felt prestigious while speaking their mother tongue in the presence of the speaker of the dominant language. All participants reported that they had had no problem because of being a native speaker of their mother tongue.

A majority of the participants (75%) reported that they felt 'bad' if their son or daughter married someone who does not know their mother tongue. On the other

hand, minority of the participants (25%) reported that they felt 'indifferent' on this issue. In total, a majority of the participants (55%) reported that their children might not speak their language; and a minority of the participants (45%) reported that their children might speak their language. All the participants reported that they felt 'good' if their children spoke their mother tongue. On the other hand, all the participants reported that they felt 'bad' if their children did not speak their mother tongue. All the participants reported that their children should speak mother tongue first rather than any other languages. A majority of the participants (65%) reported that they thought that the language spoken by them was not different; on the other hand, a minority of the participants (35%) reported that they thought that the language spoken by them was different.

A majority of the participants (62%) reported that the difference of the language use is mixing of other languages, which is followed by way of speaking (55%), pronunciation (35%), vocabulary (27%), and use of specific type of sentences (17%). A majority of the participants (80%) reported that they felt 'bad' rather than 'good' and 'indifferent' when they hear the young people of their own community speaking other languages instead of their first language. On the other hand, a minority of the participants (20%) reported that they felt 'indifferent' rather than 'good' and 'bad' when they hear the young people of their own community speaking other languages instead of their first language.

## CHAPTER 7

### LANGUAGE RESOURCES AND LANGUAGE DEVELOPMENT

#### 7.0 Outline

This chapter presents language resources and language development in Bantawa. It consists of three sections. Section 7.1 presents language resources in Bantawa. In section 7.2, the dreams of the Bantawa community for the development of their mother tongue is discussed. Section 7.3 presents the summary of the findings of the chapter.

#### 7.1 Language resources

The Bantawa language is in both oral and written forms. The writing system in this language has already been developed and published some reading materials. According to the informants in the five key survey points, the major kinds of oral literature in Bantawa consist of folk tales, songs, folk music and religious literature.

There is a regular radio program in their mother tongue in the local level in Bantawa speaking areas. The Bantawa language has some grammars and few dictionaries and some textbooks as well. Moreover, initiative for the advancement of the mother tongue 'Bantawa' has been taken individually and institutionally, and publishing periodic and non-periodic literary magazines and books by different authors from home and abroad. However, it lacks specific literacy materials, proper teaching materials, newspapers, magazines and written literature to fulfill the demand of the speech communities. Table 7.1 presents some language resources available in Bantawa language.

**Table 7.1: Language resources**

	<b>Language resources</b>
1.	Rai, Novel K. 1985. <i>A Descriptive Study of Bantawa</i> . A Ph.D. Dissertation, Deccan College, University of Pune, Maharashtra, India
2.	Eppele, John W., Kwang-Ju Cho and Padam Kumar Rai. eds. 2003. <i>Bantawa: A Sociolinguistic survey</i> .
3.	राई, गणेश र राई पदम (२०११), किरात राई भाषाहरू र वर्तमान अवस्था: नेपाल प्रज्ञा प्रतिष्ठान, काठमाडौं । (Rai, Ganesh & Padam Rai. 2011. <i>Kirat Rai Languages and Present Situation</i> . Nepal Academy, Kathmandu)
4.	राई, पदम (२००९), बान्तावा भाषाको वर्तमान अवस्था, बुङ्वाखाको स्वर्ण अंक प्रकाशनको अवसरमा आयोजित भाषिक गोष्ठीमा प्रस्तुत, ललितपुर । (Rai, Padam. 2009. Current Situation of Bantawa Language: A paper presented on linguistic occasion of Golden Anniversary of Bungwakha Magazine. Lalitpur)
5.	राई, निराजन र राई, पदम (२००९), बान्तावा भाषा : अवस्था र चुनौती, काठमाडौं । (Rai, Nirajan & Padam Rai. 2009. <i>Bantawa Language: Situation &amp; Challenges</i> . Kathmandu)
6.	Language Preservation and Promotion Centre Nepal and South Asia Institute University of Heidelberg Kathmandu Branch.
7.	राई, पदम (२००६), बान्तावा राई भाषा: बुङ्वाखा मासिकको पहिलो जन्मोत्सवको अवसरमा प्रस्तुत कार्यपत्र, ललितपुर । (Rai, Padam. 2006. Bantawa Rai Language: A paper presented on occasion of the first launch day of Bungwakha Monthly Magazine, Lalitpur)
8.	मुकारुङ, राजन/चाम्लिङ, भोगिराज (२००८), राई नेपाली भाषाको वर्तमान साहित्यिक अवस्था र समस्या: नेपाल प्रज्ञा प्रतिष्ठान, काठमाडौं । (Mukarung, Rajan & Chamling, Bhogiraj. 2008. <i>Current Literary Situation and Problems</i> . Nepal Academy, Kathmandu)
9.	राई, पदम (२००४-२००९), बुङ्वाखा मासिक -पूर्णाङ्क १ देखि १३८ सम्मको संगालो । (Rai, Padam. 2004-2009. Bungwakha Monthly – Whole No. 1 to 138 Collection)
10.	Doornenbal, Marius A. 2009. <i>A grammar of Bantawa. Grammar, paradigm tables, glossary and texts of a Rai language of Eastern Nepal</i> . Utrecht: LOT Publications.
11.	सिवाहाङ, जय (?????), किरात बान्तावा पहिचान, बुङ्वाखा मासिक पूर्णाङ्क (१०७-१११), काठमाडौं । (Siwahang, Jaya. ????. Kirat Bantawa Identity. <i>Bungwakha</i> , Monthly Magazine, No. (107-111), Kathmandu)
12.	राई, पदम (२००९/१०) विभिन्न व्यक्तिहरूसँगको कुराकानीको आधारमा र पत्रपत्रिका, पुस्तकहरू ।

	(Rai, Padam. 2009/10. Some newspapers, magazines, textbooks in Bantawa, etc. based on talk with different individuals)
13.	Eppele, John W., M. Paul Lewis, Dan Raj Regmi and Yogendra P. Yadava. eds. 2012. <i>Ethnologue: Languages of Nepal</i> . Kathmandu: Linguistic Survey of Nepal (LinSuN).

*Source: Sociolinguistic survey of Bantawa (2016)*

## 7.2 Language development

Language development is an incessant process. In this regard, hopes and plans of the speech community for the language development play vital role. Concerning this issue, the participants were asked what kind of hopes and plans they had thought for the mother tongue development. The responses of the participants are presented in Table 7.2.

**Table 7.2: Hopes and plans for Bantawa language**

<b>Hopes</b>	recognition of Bantawa identity
	identification of Bantawa phonemes
	identification of development of script
	development of Bantawa literature
	identification and development of Bantawa folk songs
	identification and documentation of the myths in Bantawa
	getting support from National Foundation for Development of Indigenous Nationalities (NFDIN) for preserving the Bantawa language and producing reading materials in Bantawa
	application of the Bantawa language up to primary level education
	the Bantawa language be aired via local media
	scholarship support be provided by the government for the study of linguistics
<b>Plans</b>	discussion and debate in the Bantawa community be held for making planning
	awareness program in the Bantawa community be carried out

	coordinating the related and concerned organizations
	fund raising from the community, related organizations, government agencies
	financial management for the Bantawa language preservation, development and promotion

*Source: Sociolinguistic survey of Bantawa (2016)*

### 7.2.1 Appreciative Inquiry (ACI)

Appreciative Inquiry (ACI) tool was employed to gather information about the dreams and aspirations from the language activists and community heads. In this tool, the participants were asked to describe things that made them feel happy or proud about their language or culture. Then, based on those good things in the Bantawa language and culture, they were asked to express they 'dreamed' about how they could make their language or culture even better. They were advised to categorize the dreams from the easiest to the most difficult, specify which ones were most important and to choose a few to start on developing plans such as who else should be involved, what the first step should be and what resources they needed. Table 7.3 presents the summary of the responses to major queries in the survey points in Bantawa.

**Table 7.3: Summary of findings from the appreciative inquiry in Bantawa**

	▪ Things that make Bantawa feel proud about their language	▪ Dreams that could make their language even better	▪ Most important dream to start on planning for promoting and preserving mother tongue
<b>Khoku</b>	<ol style="list-style-type: none"> <li>1. Bantawa is easy to speak and think</li> <li>2. Bantawa is the identity of the community</li> </ol>	<ol style="list-style-type: none"> <li>1. To prepare reading materials, textbooks in Bantawa</li> <li>2. To start Bantawa in primary education</li> </ol>	<ol style="list-style-type: none"> <li>1. Documenting Bantawa language</li> <li>2. Implementing Bantawa texts in primary education</li> </ol>

<b>Lungin</b>	<ol style="list-style-type: none"> <li>1. Bantawa is identity of the community</li> <li>2. Bantawa culture is embodied in this language</li> </ol>	<ol style="list-style-type: none"> <li>1. To prepare textbooks and reading materials in Bantawa</li> <li>3. To begin mother tongue education at primary level</li> </ol>	<ol style="list-style-type: none"> <li>1. To document and prepare phonemic inventory and manage orthography to prepare reading material in Bantawa</li> </ol>
<b>Thidinkha</b>	<ol style="list-style-type: none"> <li>1. Bantawa is identity of the community</li> <li>2. Easy to communicate secrete matters</li> </ol>	<ol style="list-style-type: none"> <li>1. To prepare textbooks in Bantawa</li> <li>2. To have Bantawa teachers in primary school</li> </ol>	<ol style="list-style-type: none"> <li>1. To prepare reading material in Bantawa</li> <li>2. Implement Bantawa texts in primary education</li> </ol>
<b>Timma</b>	<ol style="list-style-type: none"> <li>1. Symbol of ethnic identity of Bantawa</li> <li>2. Ancestral language easy to communicate</li> </ol>	<ol style="list-style-type: none"> <li>1. To begin mother tongue education at primary level</li> <li>2. To organize informal education in Bantawa</li> </ol>	<ol style="list-style-type: none"> <li>1. To start preparing reading materials, textbooks in Bantawa</li> <li>2. To begin Bantawa in media</li> </ol>
<b>Okhre</b>	<ol style="list-style-type: none"> <li>1. The mother tongue is the symbol of ethnic identity of Bantawa</li> <li>2. Easy to communicate secrete matters</li> </ol>	<ol style="list-style-type: none"> <li>1. To prepare textbooks in Bantawa</li> <li>2. To prepare Bantawa teachers for mother tongue education</li> </ol>	<ol style="list-style-type: none"> <li>1. To prepare reading material</li> <li>2. Implement Bantawa in primary level education</li> </ol>

*Source: Sociolinguistic survey of Bantawa (2016)*

### **7.2.2 Sociolinguistic questionnaire C**

Sociolinguistic Questionnaire C contains twenty-one questions. These questions were administered on the language activists and village heads. The main purpose of this questionnaire was to assess the language maintenance, language vitality and their attitudes towards their languages and their readiness for language development.

All the participants reported there must be done something immediately to preserve and promote their language. The ways the participants reported for preserving and promoting their mother tongue in Bantawa are:

- i) by publishing newspapers;
- ii) by systematizing existing system;

- iii) by producing dictionary and grammar in Bantawa;
- iv) by encouraging Bantawa community to write literature in their mother tongue;
- v) by writing and publishing textbooks and learning materials in Bantawa;
- vi) by implementing Bantawa in the medium of instruction at primary level, and
- vii) by using Bantawa in administration.

### **7.3 Summary**

Many scholars home and abroad have already carried out research on Bantawa language. Some examples of such academic works are “A descriptive study of Bantawa”, “Bantawa: A sociolinguistic survey”, etc. The language resources in the Bantawa language are folktales, folksongs, folk music, reading materials, etc. The major hopes of the participants for the Bantawa language development are recognition of Bantawa identity; development of Bantawa literature; identification and documentation of the myths in Bantawa; application of the Bantawa language up to primary education system; use of Bantawa in media, etc. Similarly, the major plans of the participants for the Bantawa language development are launching linguistic awareness programs in the Bantawa speech communities; coordinating related organizations; raising funds from the community and related organizations and government agencies.

## CHAPTER 8

### SUMMARY OF FINDINGS AND RECOMMENDATIONS

#### 8.1 Major findings

The main goal of this survey was to look at the sociolinguistic situation of Bantawa, a Kirati ethnic group of Tibeto-Burman language under the Sino-Tibetan family of Nepal. The survey has gathered information of various levels of mother tongue proficiency and bi/multilingualism, language vitality, language maintenance and language attitudes in Bantawa. Moreover, the survey has also attempted to collect information about language resources, dreams and plans of the speech community for the development of Bantawa language. The major findings of the survey are as follows:

- a. Lungin (Hatuwa), the core area of Bantawa, exhibits a significant degree (ranging from 71% to 84%) of lexical similarity with other survey points, i.e., Khoku (Dhankuta), Timma (Rimchim), Khena (Okhre) and Thidingkha (Amchok). Moreover, of the total 210 words, Lungin (Hatuwa) exhibits the highest similarity with Thidingkha (Amchok) (i.e., 84%) and the least similarity with Khoku (Dhankuta) (i.e., 71%). Thidingkha (Amchok), another survey point, displays a significant degree (ranging from 66% to 84%) of lexical similarity with other survey points, highest with Lungin (Hatuwa) and least with Khoku (Dhankuta) respectively. It is clear that the lexical similarity percentages categorize the survey points into three groups: Khoku (Dhankuta) and Timma (Rimchim); Khena (Okhre) and Lungin (Hatuwa) and Thidingkha (Amchok). Among these varieties, Thidingkha (Amchok) stands a bit outlying.
- b. There are slight dialectal differences among the forms of speech in the Bantawa language. The difference is generally in respect to speaking style and slightly lexical differences. In response to which forms of speech they preferred for preparing reading materials, the informants responded that the forms of Khoku speech of Dhankuta district and Hatuwa and Amchok speech varieties of Bhojpur district would be satisfactory for this purpose.

- c. A majority of the female participants reported that they most frequently used Bantawa-Nepali in domains of counting, singing, joking, praying, singing at home, family gatherings and village meeting. Similarly, a majority of the participants reported that they most frequently used Nepali in domains of shopping, storytelling, quarrelling, abusing, and telling stories to children. In domain of discussion and debate, a majority of the participants (38%) reported they most frequently used Bantawa, which is followed by Bantawa-Nepali (34%) and Nepali (28%) respectively.
- d. A majority of the male participants reported that they most frequently used Bantawa-Nepali in domains of counting, singing, joking, discussing, quarreling, telling stories to children, family gatherings and village meetings. Similarly, a majority of the participants reported that they most frequently used Nepali in domains of shopping, storytelling, praying, abusing and singing at home.
- e. A majority of the participants in domains of grandfather, grandmother, father, mother, reported that they most frequently used Bantawa, which is followed by Bantawa-Nepali and Nepali respectively. However, in domains of spouse and children, a majority of the participants reported that they most frequently used Bantawa-Nepali, which is followed by Bantawa and Nepali respectively. Similarly, concerning the male participants, a majority of the participants in all the domains reported that they most frequently used Bantawa-Nepali, which is followed by Bantawa and Nepali respectively.
- f. A majority of the female participants reported that they most frequently used the Bantawa language with their grandfather, grandmother, father, mother, spouse and children, which is followed by Bantawa-Nepali and Nepali respectively. With regard to male participants, a majority of the participants also reported that they most frequently used Bantawa with their grandfather, grandmother, father, mother, spouse and children, which is followed by Bantawa-Nepali and Nepali respectively.
- g. A majority of the female participants (52%) reported that they most frequently used Nepali with their grandfather and grandmother while writing letters, which is followed by Bantawa (24%) and Bantawa-Nepali (24%) respectively. Similarly, a majority of the participants (44%) reported that they most frequently

used Nepali with their father and mother, which is followed by Bantawa (28%) and Bantawa-Nepali (28%) respectively. In domain of spouse, a majority of the participants (42%) reported that they most frequently used Nepali, which is followed by Bantawa-Nepali (34%) and Bantawa (24%) respectively. In domain of children, a majority of the participants (45%) reported that they most frequently used Nepali, which is followed by Bantawa-Nepali (34%) and Bantawa (21%) respectively.

- h. A majority of the male participants (51%) reported that they most frequently used Nepali with their grandfather and grandmother, which is followed by Bantawa-Nepali (26%) and Bantawa (23%) respectively. Similarly, a majority of the participants (45%) reported that they most frequently used Nepali with their father and mother, which is followed by Bantawa-Nepali (32%) and Bantawa (23%) respectively. In domain of spouse, a majority of the participants (52%) reported that they most frequently used Nepali, which is followed by Bantawa-Nepali (29%) and Bantawa (19%) respectively. In domain of children, a majority of the participants (55%) reported that they most frequently used Nepali, which is followed by Bantawa-Nepali (29%) and Bantawa (16%) respectively.
- i. A majority of the female participants reported that their children mostly used mother tongue while playing with other children and talking with neighbors, which is followed by Bantawa-Nepali and Nepali respectively. However, a majority of the participants reported that their children mostly used Bantawa-Nepali at school, which is followed by Bantawa and Nepali respectively. Similarly, a majority of the male participants also reported that their children mostly used mother tongue while playing with other children and talking with neighbors, which is followed by Bantawa-Nepali and Nepali respectively. However, a majority of the participants reported that their children mostly used Bantawa-Nepali at school, which is followed by Nepali and Bantawa respectively.
- j. A majority of the participants (52%) reported that they most frequently used Bantawa for the marriage invitation in the community, which is followed by Bantawa-Nepali (25%) and Nepali (23%) respectively. All male and female participants reported that they usually used Nepali to write minutes of community meetings.

- k. A majority of the female participants (83%) reported that they used mother tongue everyday in their practical life. However, a minority of the participants (17%) reported that they rarely used mother tongue everyday in their practical life. In regard to male participants, a majority of the participants (81%) also reported that they used mother tongue everyday in their practical life. However, a minority of the participants (19%) reported that they rarely used mother tongue in their practical life. With regard to female and male participants, all reported that they used Nepali everyday as the language of wider communication.
- l. All participants reported that they usually used Nepali when the speakers of other languages visit at their home. A majority of the participants (85%) reported that they preferred to their mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (8%) and English (7%) respectively.
- m. A majority of the participants (63%) reported that they were 'very well' in their mother tongue proficiency in 'speaking', which is followed by 'some' (25%) and 'only a little' (12%) respectively.
- n. A majority of the participants (43%) reported that they were 'very well' in their mother tongue proficiency in 'reading and writing', which is followed by 'some' (25%), and 'only little' (32%) respectively.
- o. All the participants reported that they speak Bantawa and Nepali languages. They speak Nepali as the lingua franca, which is the widely distributed language across the country.
- p. A majority of the participants from the five survey points reported that their children spoke their mother tongue.
- q. A majority of the participants reported that the young Bantawa people spoke their mother tongue as it ought to be spoken.
- r. A majority of the participants reported that the parents usually spoke mother tongue with their children.
- s. All the participants from all the survey points reported that there was intermarriage in their community. Similarly, all the participants from all the five survey points reported that they liked their children learn/study in mother tongue.

- t. All the participants reported that they would support the school, if opened, for teaching their language by sending their children, by encouraging other people to send their children, and by helping the school. On the other hand, a majority of the participants (90%) reported that they would support the school by providing financial help; and (75%) by teaching at school if opened.
- u. All the participants reported that they loved their mother tongue most; felt prestigious while speaking their mother tongue in the presence of the speaker of the dominant language; and had had no problem because of being a native speaker of their mother tongue.
- v. A majority of the participants (75%) reported that they felt 'bad' if their son or daughter married someone who does not know their mother tongue.
- w. A majority of the participants (62%) reported that the difference of the language use is mixing of other languages, which is followed by way of speaking (55%), pronunciation (35%), vocabulary (27%), and use of specific type of sentences (17%).
- x. A majority of the participants (80%) reported that they felt 'bad' rather than 'good' and 'indifferent' when they hear the young people of their own community speaking other languages instead of their first language.
- y. Many scholars home and abroad have already carried out research on Bantawa language. Some examples of such academic works are “A descriptive study of Bantawa”, “Bantawa: A sociolinguistic survey”, etc. The language resources in the Bantawa language are folktales, folksongs, folk music, reading materials, etc.
- z. The major hopes of the participants for the Bantawa language development are recognition of Bantawa identity; development of Bantawa literature; identification and documentation of the myths in Bantawa; application of the Bantawa language up to primary education system; use of Bantawa in media, etc. Similarly, the major plans of the participants for the Bantawa language development are launching linguistic awareness programs in the Bantawa speech communities; coordinating related organizations; raising funds from the community and related organizations and government agencies.

## **8.2 Recommendations**

The following are the recommendations for the promotion and development of the Bantawa language.

- a) The envisaged perspective of this study was to survey the linguistic situation of Bantawa. So, this study can help for further research in Bantawa language.
- b) This study can help know the current linguistic situation and issues of Bantawa and carry out further study.
- c) This study can be useful and beneficial for the academic researcher and general researchers who want to carry out and are interested in Bantawa language.
- d) This study can help carry out further research on sociolinguistic study in Bantawa language.
- e) This study can help develop linguistic materials in Bantawa language.
- f) There is a need of detailed language documentation project on Bantawa language for preserving and promoting the mother tongue.
- g) There is a need of developing pedagogical grammar and reading materials in Bantawa.
- h) The Bantawa community, non-Bantawa community, linguists and sociologists, and researchers can benefit from this study.
- i) This study will be beneficial for the government and governmental organizations to have baseline information about the current linguistic situation of Bantawa.
- j) This study will also be beneficial for the government and governmental agencies to formulate linguistic policy.
- k) The government should pay attention to promote Bantawa language.
- l) Non-formal education program should be carried out in Bantawa mother tongue by preparing the suitable reading materials addressing the local needs and incorporating the culture and tradition.

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	(a) ..... (b) ..... (c) ..... (d) ..... (e) .....
5. Language of Elicitation	
6. Language of Response	
7. Interpreter Name (if needed)	

8. Name of language consultant: .....

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

10. Age group: (i)  15-34 (ii)  35-60 (iii)  60+

11. Are you literate?

(a)  Yes (b)  No

12. (If "Yes") How did you learn to read & write?

(a)  Formally (b)  Non-formally

13. (If "Formally") What year/level did you complete?

(a)  Primary (b)  Lower Secondary (c)  Secondary

(d)  Higher (specify highest degree).....

14. Marital status: (a)  Married (b)  Unmarried

15. (If "Married") Do you have any children?

(a)  Yes (b)  No

16. Caste

17. Ethnic group: .....

18. Religion:

(a)  Hinduism (b)  Buddhism (c)  Kirant (d)  Christianity

(e)  Jain (f)  Islam (g)  Shamanism (h)  Other

19. Your mother tongue's name:

(a) (Given by respondent).....

20. Name given by the nonnative speakers for your language (tapaiko bhasha nabolne manchhele tapaiko bhashalai ke bhanchhan?).....

21. Different names of the language if any (yo bhashalai aru namle pani chininchha?)

(i)..... (ii) .....

(iii)..... (iv) .....

22. Your mother's mother tongue.....

23. Your father's mother tongue.....

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

24. Mother tongue of your husband/ wife .....

25. What village were you born in?

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

(d) District..... (d) Zone.....

26. Where do you live now?

27. How many years have you lived here?

28. Have you lived anywhere else for more than a year?

29. (if so) Where? When? How long did you live there?

**SCREENING CRITERIA #2: YES  NO**   
**Grew up here, Live here now, and, If they have lived elsewhere, it is not a significant amount of recent time.**

## B. Language resources

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

(a)  folk tales,

(b)  songs,

(c)  religious literature,

(d)  radio,

(e)  films,

(f)  CD/ DVD,

(g)  Other.....

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

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

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

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

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

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

- (a)  Yes      (b)  No

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

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

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

- (a)  Yes      (b)  No

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

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

- (a)  Cultural
- (b)  Linguistic
- (c)  Educational
- (d)  Other.....

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

### C. Mother-tongue Proficiency and Multilingualism

39. What languages can you speak?

40. What language did you speak first?

So you speak... (remind of Q. 38)

Which language do you speak...

- 41. best?
- 42. second best?
- 43. third best?
- 44. fourth best?

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

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

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

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

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

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

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

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

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

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

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

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

53. When a small child first goes to school, can (s)he understand everything his/her Nepali speaking teacher says?

(a)  Yes      (d)  A little bit      (c)  No

#### D. Domain of Language Use

54. Which language do you use most frequently for the following purposes?

	Domain	Language
A	Counting	
B	Singing	
C	Joking	
D	Bargaining/ Shopping/ Marketing	
E	Story telling	

F	Discussing/ Debate	
G	Praying	
H	Quarrelling	
I	Abusing (scolding/using taboo words)	
J	Telling stories to children	
K	Singing at home	
L	Family gatherings	
M	Village meetings	

55. Languages most frequently used at home in the following situations:

(a) talking about education matters (like school, admission, studies, teacher, etc.)

(enter below)

(b) Discussing social events and family matters (like festivals, election, ceremonies, marriage, savings, spending, etc.) (enter below)

(c) While writing letters? (enter below)

	<b>a. Education Matters</b>	<b>b. Social Events &amp; Family Matters</b>	<b>c. Writing Letters</b>
i. Grandfather:			
ii. Grandmother:			
iii. Father:			
iv. Mother:			
v. Spouse:			
vi. Children:			

56. What language do your children usually speak while:

(a) playing with other children? .....

(b) talking with neighbors? .....

(c) at school? .....

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

## E. Language Vitality

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

## F. Language Maintenance

66. Is there intermarriage in your community?  
 (a)  Yes      (b)  No
67. (If "Yes") Which other language groups have common marital relationship with your language group?  
 (i)..... (ii)..... (iii).....
68. Do you like your children learn/study in mother tongue?  
 (a)  Yes      (b)  No
69. (If "Yes") If schools are opened for teaching your language will you support it:

- (a) by sending your children?
- (b) by encouraging other people to send their children?
- (c) by providing financial help?
- (d) by teaching?
- (e) by helping with the school?
- (f) other.....

## G. Language Attitudes

70. When you speak your mother tongue in the presence of the speaker of the dominant language what do you feel...

- (a)  Prestigious
- (b)  Embarrassed
- (c)  Neutral

71. Have you ever had any problem because of being a native speaker of your mother tongue?

- (a)  Yes
- (b)  No

72. (If "Yes") What kinds of problems have you had?( These options are not to be listed in the SLQ, but left as categories in the database.)

- (a)  Social discrimination.
- (b)  Political discrimination.
- (c)  Economic discrimination.
- (d)  Hostile confrontation.
- (e)  Discrimination in education.
- (f)  Social pressure.
- (g)  Political pressure.
- (h)  Economic pressure.
- (i)  Other

73. How would you feel if your son or daughter married someone who does not know your language?

- (a)  Good
- (b)  Indifferent
- (c)  Bad

74. When the children of your village grow up and have children do you think those children might speak your language?

(a)  Yes      (b)  No

75. How do you feel about this?

(a)  Good      (b)  Indifferent      (c)  Bad

76. What language should your children speak first? .....

77. Do you think that the language spoken by you is different from your grandparents?

(a)  Yes      (b)  No

78. (If "Yes") How?

- (a) pronunciation
- (b) vocabulary
- (c) use of specific type of sentences
- (d) mixing of other languages
- (e) way of speaking
- (f) Other.....

79. How do you feel when you hear young people of your own community speaking other languages instead of their first language?

(a)  Good      (b)  Indifferent      (c)  Bad

80. Comments (anything unusual or noteworthy about this interview)	
--	--

*The End*

**ANNEX-B**

**Linguistic Survey of Nepal (LinSuN)**

**Central Department of Linguistics, Tribhuvan University, Nepal  
with assistance from National Planning Commission,  
Government of Nepal  
Sociolinguistic Questionnaire (B)  
(Participatory Method)**

**A. Meta data (Baseline information)**

Question	Answer
8. Interview Number	
9. Date	Day..... Month.....Year..... VS Day.....Month ..... Year..... AD
10. Place of Interview	(g) Ward: ..... (h) Village/Town: ..... (i) VDC/Municipality: ..... (j) District: ..... (k) Zone: ..... (l) GPS Coordinates: .....E .....N
11. Interviewer Name	(a) ..... (b) ..... (c) ..... (d) ..... (e) .....
12. Language of Elicitation	
13. Language of Response	
14. Interpreter Name (if needed)	

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

8. Name of language consultant: .....

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

10. Age: .....

11. Caste/ethnic group: .....

12. Your mother tongue's name: .....

13. Your mother's mother tongue.....

14. Your father's mother tongue.....

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

LC#	15. Name	16. Sex	17. Age	18. Caste	19. MT	Mother's MT	21. Father's MT	Screening Criteria: Y or N?
1.								
2.								
3.								
4.								
5.								
6.								
7.								
8.								
9.								
10.								
11.								
12.								

15. Where do you live?

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

16. Have you lived anywhere else for more than a year?

(a)  Yes (b)  No

17. (If “Yes”) Where? When? How long did you live there?

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

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

## B. Domains of language use

- A. I speak different languages in different situations, on different occasions and to different people.
- B. On which occasions or to which people, do you usually speak [LWC]? (Place [LWC] label to one side. Participants name domains, write them on paper and place them under [LWC] label)
- C. On which occasions or to which people, do you usually speak [L1]? (Place [L1] label to other side. Participants write domains and place them under [L1]. At this time participants may say “some children speak L1 but others speak LWC.” Ask questions to help them explain which children speak each language, or the situation in which they speak each. Change the labels to show the categories clearly.)
- D. On which occasions or to which people, do you usually speak both [L1] and [LWC]? (Participants write domains, and place them in the middle. They can place them nearer to one side or the other if most people speak a certain language in that domain or if they speak more of that language in that domain but some of the other language.)
- E. Within each of these three main categories, let’s move to the top, the occasions that occur daily and to the bottom the ones that occur rarely. (Put a label for ‘Daily’ and ‘Rarely’ at the top and bottom. Allow them to arrange the domains. Encourage them to leave a gap between the Daily and Rarely categories or place a string.)
- F. (If there many in the daily category) Which are the people you speak to most during a day? Move those slightly higher than any others. (Or place the daily ones in order)
- G. How do you feel about the languages that you use and who you use them with? Would you like to begin using either language more in any other situations?

## C. Dialect mapping

- A. What is the name of your language? What is the name of your people? (write all names on a single piece of paper) (If more than one, then for each category ask Which name is the one you prefer to use?
  - I. (Language name preferred by group)...
  - II. Different names of the language if any (Write these on other pieces of paper & place to the side of their paper).
  - III. What do speakers of other languages call your language? (Write these on other pieces of paper & place to the side of their paper).
- B. Please name all the Districts/Villages where [L1] is spoken (Write each on a separate piece of paper.) (In some situations, rather than district or village one could ask for the confirmation in this way.

Be sure to get all the following information for each location:

(i) Ward No..... (ii) Village/Town..... (iii) VDC/municipality.....

(iv) District..... (v) Zone.....

- C. Place these papers on the ground to show which dialects/municipalities/districts are next to each other.
- D. What other languages are so similar to yours that when they speak, you can understand at least some words? (Write these on pieces of paper and add them to the “map” on the ground)

- E. Do any groups of villages all speak [L1] in the same way? (Place a loop of string around each such group)
- F. Which variety do you understand best? Second best? Etc. (Place numbers written on cardboard next to each municipality, language or group of municipalities)
- G. Now we want to show which of these varieties you understand very well, which you don't understand at all, which you understand most of, but a few words you don't understand and which you understand only a few words of. In which of these villages can you understand the language Very Well? (Place a Key, have them select the color of plastic marker for "very well". Have them place those markers on each place they understand "very well." Repeat for each other category of comprehension.)
- H. Some people have said they want to start writing books\* in [L1]. If books were written in [L1], which villages would be able to use those books? (have them put a big string around those varieties) (\*If they do not think books can or should be written in their language, then say they want to start making CDs using [L1])
- I. Out of all these you have grouped together, which variety should be used as the one for writing (or recording) [L1] so that all the others will understand it well? If that one could not be used, then which one? (use A, B, and C written on cardboard)

## D. Multilingualism

- A. What are the two languages the [L1] people speak the most? This loop will represent the [L1] people who speak [L1] well. This loop will represent the [L1] people who speak [LWC] well. (Lay the circles on the ground)
- B. When I overlap the two circles like this, what does this area where they overlap represent? ([L1] people who speak both [L1] and [LWC] well)
- C. Let's think first about [L1] people who speak [LWC] well. Which types of [L1] people speak [LWC] well? (Have them write on paper).
- D. Before we can put them inside the circle, we need to think whether these people also speak [L1] well, or whether they do not speak [L1] well? Where does each piece of paper belong in the circles? (Have them place the pieces they have written so far. If they want to, they may make the labels more specific or add more labels)
- E. Which [L1] people speak [L1] well, but do not speak [LWC] well? (Have them write the category names and place them in the correct location)
- F. When we think about people in these three different categories, which category has the most [L1] people? How do you feel about that? (let them express their feelings)
- G. Is one of these three groups increasing more than the others? Why is that? How do you feel about that? (Let them express their feelings)

## E. Appreciative enquiry

- A. Describe something you saw, heard or did that made you proud of [L1] or your culture or that made you happy to see [L1] used in that way. (write summary labels for each)
- B. How can we take these good things and make them even better? Improve them? Build on them? What are your dreams for your language? (Share in 3s, give time – allow any dream – even impossible ones!)

- C. Let's come back to the big group and listen to the dreams of each small group. Who will write the dreams for the group? Write one dream per paper. (Everyone can help to summarize the dream in 3-4 words. Place each dream under the heading Dreams.)
- D. As we think about your dreams, some seem easy and others seem difficult. Let's put this in order from the 'Easiest' to the most 'Difficult'. (Put down these two labels then let the participants sort the dreams along a continuum.)
- E. Some of these dreams may be more important than others. Still keeping them in order, slide to this side, the ones that are most important. (Let them slide over the ones that they feel are most important. Take a photo now if possible!)
- F. Now you have the chance to begin making plans to make these dreams come true. Which of the dreams do you want to begin making plans for right now? Take the written dream and form a group. (Allow them to form groups. Encourage everyone to join a group.)
- G. As you make your plans, think about 1) the steps you need to take, 2) the other people besides who could also be involved and 3) the things you need to begin making this dream happen. (Give them paper and markers to write their plans. Let them write in big letters for the group to see.)
- H. We would like each group to share their plans with all the others. Who would like to share first?

The End



5. Name of language consultant: .....
6. (Ask if needed) Sex: (a)  Male (b)  Female (c)  Other .....
7. Age: .....
8. Caste: .....
9. Ethnic group: .....
10. Your mother tongue's name: .....
11. Name given by the nonnative speakers for your language .....
12. Different names of the language if any?
- (i)..... (ii) .....
- (iii)..... (iv) .....
13. Your mother's mother tongue.....
14. Your father's mother tongue.....
15. What village were you born in?
- (a) Ward No..... (b)Village/Town..... (c)VDC/municipality.....
16. Where do you live now? .....
17. How many years have you lived here? .....
18. Other ethnic groups residing in your area: (enter below)
19. Other languages spoken by those groups: (enter below)

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

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

- (a)  Yes                      (b)  No

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

(a) by devising the script?

- (a)  Yes                      (b)  No

(b) by making the spelling system systematic?

- (a)  Yes                      (b)  No

(c) by compiling dictionary?

- (a)  Yes                      (b)  No

(d) by writing grammar?

- (a)  Yes                      (b)  No

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

- (a)  Yes                      (b)  No

(f) by writing and publishing textbooks?

- (a)  Yes                      (b)  No

(g) by publishing newspapers?

- (a)  Yes                      (b)  No

(h) by making use of the language in administration?

- (a)  Yes                      (b)  No

(i) by making use of the language in the medium of instruction at primary level?

- (a)  Yes                      (b)  No

(j) in any other ways? .....

**Proceed to ask individual Sociolinguistic Questionnaire A, if appropriate.**

## ANNEX-D

नेपालको भाषिक सर्वेक्षण  
त्रिभुवन विश्वविद्यालय  
कीर्तिपुर, काठमाडौं, नेपाल  
राष्ट्रिय योजना आयोग, नेपाल सरकारको  
सहयोगमा सञ्चालित

कोड नं.....

२१० शब्दसूची

(समाजभाषावैज्ञानिक प्रश्नावली र यो शब्दसूची एउटै व्यक्तिबाट भरिएमा तलको व्यक्तिगत विवरण भर्न नपर्ने तर कोड नं. उल्लेख गर्नुपर्ने)

अनुसन्धाता (हरू) को नाम: मिति:.....

(१).....

(२).....

(३).....

(४).....

(५).....

भाषासूचक (हरू) को नाम:

(१).....

(२).....

(३).....

(४).....

(५).....

स्थान :

जिल्ला.....

गाविस/नगरपालिका: .....

वडा नं:.....

गाउँ/टोल:.....

भाषाको नाम:.....

अन्तर्वार्ताको माध्यमभाषा: .....

क्र. सं.	अङ्ग्रेजी	नेपाली	भाषा:.....
1.	body	शरीर	
2.	head	टाउको	
3.	hair	कपाल	

4.	face	अनुहार	
5.	eye	आँखा	
6.	ear	कान	
7.	nose	नाक	
8.	mouth	मुख	
9.	teeth	दाँत	
10.	tongue	जिब्रो	
11.	breast	स्तन	
12.	belly	पेट	
13.	arm/ hand	हात	
14.	elbow	कुइनो	
15.	palm	हत्केला	
16.	finger	औँला	
17.	fingernail	नड	
18.	leg	खुट्टा	
19.	skin	छाला	
20.	bone	हाड	
21.	heart	मुटु	
22.	blood	रगत	
23.	urine	पिसाब	
24.	feces	दिसा	
25.	village	गाउँ	
26.	house	घर	
27.	roof	छानो	
28.	door	ढोका	
29.	firewood	दाउरा	

30.	broom	कुचो	
31.	mortar	सिलौटो	
32.	pestle	लोहोरो	
33.	hammer	हथौडा	
34.	knife	चक़ु	
35.	axe	बञ्चरो	
36.	rope	डोरी	
37.	thread	धागो	
38.	needle	सियो	
39.	cloth	लुगा (कपडा)	
40.	ring	औँठी	
41.	sun	घाम	
42.	moon	चन्द्रमा	
43.	sky	आकाश	
44.	star	तारा	
45.	rain	वर्षा	
46.	water	पानी	
47.	river	नदी	
48.	cloud	बादल	
49.	lightening	बिजुली चम्कनु	
50.	rainbow	इन्द्रेणी	
51.	wind	बतास	
52.	stone	ढुङ्गा	
53.	path	बाटो	
54.	sand	बालुवा	
55.	fire	आगो	

56.	smoke	धुवाँ	
57.	ash	खरानी	
58.	mud	माटो	
59.	dust	धुलो	
60.	gold	सुन	
61.	tree	रूख	
62.	leaf	पात	
63.	root	जरा	
64.	thorn	काँडो	
65.	flower	फूल	
66.	fruit	फलफूल	
67.	mango	आँप	
68.	banana	केरा	
69.	wheat(husked)	गहुँ	
70.	barley	जौ	
71.	rice (husked)	चामल	
72.	potato	आलु	
73.	eggplant	भण्टा	
74.	groundnut	बदाम	
75.	chili	खुर्सानी	
76.	turmeric	बेसार	
77.	garlic	लसुन	
78.	onion	प्याज	
79.	cauliflower	काउली	
80.	Tomato	गोलभेंडा	
81.	cabbage	बन्दा	

82.	oil	तेल	
83.	salt	नुन	
84.	meat	मासु	
85.	fat (of meat)	बोसो	
86.	fish	माछा	
87.	chicken	चल्ला	
88.	egg	अण्डा	
89.	cow	गाई	
90.	buffalo	भैंसी	
91.	milk	दुध	
92.	horns	सिङ	
93.	tail	पुच्छर	
94.	goat	बाख्रो	
95.	dog	कुकुर	
96.	snake	सर्प (साँप)	
97.	monkey	बाँदर	
98.	mosquito	लामखुट्टे	
99.	ant	कमिला	
100.	spider	माकुरो	
101.	name	नाम	
102.	man	मान्छे	
103.	woman	आइमाई	
104.	child	बच्चा	
105.	father	बाबा	
106.	mother	आमा	
107.	older brother	दाजु	

108.	younger brother	भाइ	
109.	older sister	दिदी	
110.	younger sister	बहिनी	
111.	son	छोरो	
112.	daughter	छोरी	
113.	husband	लोगने (श्रीमान)	
114.	wife	स्वास्नी (श्रीमती)	
115.	boy	केटो	
116.	girl	केटी	
117.	day	दिन	
118.	night	रात	
119.	morning	विहान	
120.	noon	मध्यान्ह	
121.	evening	साँझ	
122.	yesterday	हिजो	
123.	today	आज	
124.	tomorrow	भोली	
125.	week	हप्ता (साता)	
126.	month	महिना	
127.	year	वर्ष	
128.	old	बूढो	
129.	new	नयाँ	
130.	good	राम्रो (असल)	
131.	bad	नराम्रो (खराब)	
132.	wet	चिसो	
133.	dry	सुख्खा	

134.	long	लामो	
135.	short	छोटो	
136.	hot	तातो	
137.	cold	चिसो	
138.	right	दाहिने	
139.	left	देब्रे	
140.	near	नजिक	
141.	far	टाढा	
142.	big	ठूलो	
143.	small	सानो	
144.	heavy	गह्रौं	
145.	light	हलुका	
146.	above	माथि	
147.	below	तल	
148.	white	सेतो	
149.	black	कालो	
150.	red	रातो	
151.	one	एक	
152.	two	दुई	
153.	three	तीन	
154.	four	चार	
155.	five	पाँच	
156.	six	छ	
157.	seven	सात	
158.	eight	आठ	
159.	nine	नौ	

160.	ten	दश	
161.	eleven	एघार	
162.	twelve	बाह	
163.	twenty	बीस	
164.	one hundred	एक सय	
165.	who	को	
166.	what	के	
167.	where	कहाँ	
168.	when	कहिले	
169.	how many	कति	
170.	which	कुन	
171.	this	यो	
172.	that	त्यो	
173.	these	यिनीहरू	
174.	those	उनीहरू	
175.	same	उही	
176.	different	फरक (अलग)	
177.	whole	सबै	
178.	broken	फुटेको	
179.	few	थोरै	
180.	many	धेरै	
181.	all	सबै	
182.	to eat	खानु	
183.	to bite	टोकनु	
184.	to be hungry	भोकाउनु	
185.	to drink	पिउनु	

186.	to be thirsty	तिर्खाउनु	
187.	to sleep	सुत्नु	
188.	to lie	पल्टनु	
189.	to sit	बस्नु	
190.	to give	दिनु	
191.	to burn	डढाउनु	
192.	to die	मर्नु	
193.	to kill	मार्नु	
194.	to fly	उड्नु	
195.	to walk	हिँड्नु	
196.	to run/ run	दौडनु	
197.	to go /go	जानु	
198.	to come	आउनु	
199.	to speak/ speak	बोल्नु	
200.	to hear/listen	सुत्नु	
201.	to look/look	हेर्नु	
202.	I	म	
203.	you (informal)	तँ	
204.	you (formal)	तपाई	
205.	he	ऊ	
206.	she	उनी	
207.	we (inclusive)	हामी (समावेशी)	
208.	we (exclusive)	हामी (असमावेशी)	
209.	you (plural)	तिमीहरू	
210.	they	उनीहरू	

-The End-

## ANNEX-E

### BANTAWA WORDLIST 2016 (DHANKUTA & BHOJPUR)

क्र.सं.	अङ्ग्रेजी	नेपाली	भाषा: बान्तावा				
			Khoku, Dhankuta	Lungin (Hatuwa)	Thidingkha, (Amchok)	Timma, Rimchim	Okhre, Khena
1.	body	शरीर	pok	jam	jam	jam	pok
2.	head	टाउको	ʈaŋ	ʈaŋ	ʈaŋ	ʈaŋ	ʈaŋ
3.	hair	कपाल	ʈaŋmiwa	ʈaŋmwa	ʈaŋmwa	ʈaŋma	ʈaŋma
4.	face	अनुहार	ŋaliŋ	ŋaliŋ	ŋaliŋ	ŋaləŋ	ŋaliŋ
5.	eye	आँखा	mi	mək	mək	mək	mik
6.	ear	कान	nabak	nab <sup>h</sup> ak	nab <sup>h</sup> ak	nabak	nabak
7.	nose	नाक	nab <sup>h</sup> u	nabu	nabu	nabu	nabu
8.	mouth	मुख	ɖo	ɖo	do	ɖo	do
9.	teeth	दाँत	kiŋ	kiŋ	kəŋ	kəŋ	kiŋ
10.	tongue	जिब्रो	lem	lem	lem	lem	lem
11.	breast	स्तन	c <sup>h</sup> aʈʈi	c <sup>h</sup> aʈʈi	c <sup>h</sup> atti	c <sup>h</sup> aʈʈi	c <sup>h</sup> atti
12.	belly	पेट	b <sup>h</sup> uk	buk	buk	buk	buk
13.	arm/ hand	हात	c <sup>h</sup> uk	c <sup>h</sup> uk	c <sup>h</sup> uk	c <sup>h</sup> uk	c <sup>h</sup> uk
14.	elbow	कुइनो	kuina	p <sup>h</sup> op <sup>h</sup> oʔwa	p <sup>h</sup> op <sup>h</sup> oʔwa	kuina	kuina
15.	palm	हत्केला	c <sup>h</sup> ikuɖ <sup>h</sup> ap	həʈkela	həʈkela	həʈkela	həʈkela
16.	finger	औँला	aŋguli	əmlɪ	əmla	əmla	əmlɪ
17.	fingernail	नङ	ʈimbilik	ʈimbilik	nəŋra	nəŋra	niŋra
18.	leg	खुट्टा	laŋ	laŋ	laŋ	laŋ	laŋ
19.	skin	छाला	hoʔwa	hoʔwa	hoʔwa	hoʔwa	hoʔwa

20.	bone	हाड	ijuwa	juwa	jowa	jəwa	jiwa
21.	heart	मुटु	muṭu	cuwa	cuwa	cowa	koṅsa
22.	blood	रगत	hi	hi	hə	hə	hi
23.	urine	पिसाब	c <sup>h</sup> eppa	c <sup>h</sup> epa	c <sup>h</sup> epa	c <sup>h</sup> eppa	c <sup>h</sup> eppa
24.	feces	दिसा	k <sup>h</sup> i	k <sup>h</sup> i	k <sup>h</sup> ə	k <sup>h</sup> ə	k <sup>h</sup> i
25.	village	गाउँ	ten	ten	ten	ten	ṭen
26.	house	घर	k <sup>h</sup> im	k <sup>h</sup> im	k <sup>h</sup> im	k <sup>h</sup> im	k <sup>h</sup> im
27.	roof	छानो	d <sup>h</sup> uri	ḍ <sup>h</sup> uri	c <sup>h</sup> ana	ḍ <sup>h</sup> uri	c <sup>h</sup> ana
28.	door	ढोका	duwari	lapṭik <sup>h</sup> oṅ	dəilo	dəilo	d <sup>h</sup> oka
29.	firewood	दाउरा	siṅ	siṅ	səṅ	səṅ	siṅ
30.	broom	कुचो	jaṅc <sup>h</sup> abi	jaṅk <sup>h</sup> abik	jaṅc <sup>h</sup> abək	jaṅk <sup>h</sup> abuk	jaṅk <sup>h</sup> abik
31.	mortar	सिलौटो	uk <sup>h</sup> uṅ	luṅganukk <sup>h</sup> a	siləuṭa	uk <sup>h</sup> uṅ	luṅganukk <sup>h</sup> a
32.	pestle	लोहोरो	unukma	luṅganukk <sup>h</sup> a	ənuṅk <sup>h</sup> a	unukma	luṅganukk <sup>h</sup> a
33.	hammer	हथौडा	martola	martola	martol	martola	martol
34.	knife	चक्रु	c <sup>h</sup> uri	cəkku	cəkku	cəkku	cəkku
35.	axe	बञ्जरो	b <sup>h</sup> aṅḍik	bəncuro	bəncəro	bəncuro	bəncəro
36.	rope	डोरी	damlo	maʔkjo	ḍori	ḍori	ḍori
37.	thread	धागो	d <sup>h</sup> ago	d <sup>h</sup> ago	d <sup>h</sup> ago	d <sup>h</sup> ago	d <sup>h</sup> ago
38.	needle	सियो	luʔmi	luʔmi	luʔmi	luʔmi	luʔmi
39.	cloth	लुगा	tit	tit	tit	tit	tit
40.	ring	औंठी	əuṭ <sup>h</sup> i	əuṭ <sup>h</sup> i	c <sup>h</sup> okwenma	əuṭ <sup>h</sup> i	əuṭ <sup>h</sup> i
41.	sun	घाम	nam	nam	nam	nam	nam
42.	moon	चन्द्रमा	laḍi	ladimma	ladipma	ladipma	ladipma
43.	sky	आकाश	namcok	namcok	name <sup>h</sup> ərə	ninamma	ninamma

44.	star	तारा	saŋgeŋma	sankenma	saŋkenma	saŋgen	saŋken
45.	rain	वर्षा	waʃ	wa	wa	wa	wa
46.	water	पानी	caʔwa	caʔwa	caʔwa	caʔwa	caʔwa
47.	river	नदी	jaŋwa	jaŋwa	jaŋwa	hoŋku	hoŋku
48.	cloud	बादल	kuiro	kuiro	kuiro	kuiro	kuiro
49.	lightening	बिजुली चम्कनु	namcimpelek	namcimpilek	namcimpilek	namcimpilek	namcimpilek
50.	rainbow	इन्द्रेणी	naga	nakamaŋ	naga	nakumaŋ	nakimaŋ
51.	wind	बतास	hi	hi:k	hək	hək	hi:k
52.	stone	ढुङ्गा	luŋtaŋ	luŋ	luŋ	luŋ	luŋ
53.	path	बाटो	lam	lam	lam	lam	lam
54.	sand	बालुवा	bak <sup>h</sup> a	baluwa	baluwa	baluwa	baluwa
55.	fire	आगो	mi	mi	mi	mi	mi
56.	smoke	धुवाँ	d <sup>h</sup> uwa	d <sup>h</sup> uŋwa	d <sup>h</sup> uŋwa	d <sup>h</sup> uwa	d <sup>h</sup> uwa
57.	ash	खरानी	b <sup>h</sup> upro	k <sup>h</sup> ərani	k <sup>h</sup> ərani	t <sup>h</sup> abuk	t <sup>h</sup> abut
58.	mud	माटो	bak <sup>h</sup> a	bak <sup>h</sup> a	bak <sup>h</sup> a	bak <sup>h</sup> a	bak <sup>h</sup> a
59.	dust	धुलो	d <sup>h</sup> ulo	d <sup>h</sup> ulo	d <sup>h</sup> ulo	d <sup>h</sup> ulo	d <sup>h</sup> ulo
60.	gold	सुन	sona	sona	suna	sona	sona
61.	tree	रूख	siŋraŋ	siŋraŋ	səŋtaŋ	səŋtaŋ	səŋtaŋ
62.	leaf	पात	siŋbaʔwa	siŋbakʔwa	suŋbak	sumbak	sumba
63.	root	जरा	b <sup>h</sup> eŋ	b <sup>h</sup> en	əb <sup>h</sup> en	b <sup>h</sup> en	b <sup>h</sup> en
64.	thorn	काँडो	tɪŋk <sup>h</sup> oʔwa	tək <sup>h</sup> okʔwa	təŋ	təŋ	təŋ
65.	flower	फूल	buŋwa	buŋwa	buŋwa	buŋwa	buŋwa
66.	fruit	फलफूल	siŋsiwa	siŋsiwa	əsiwa	əsiwa	siŋsiwa
67.	mango	आँप	aba	amba	ambasi	āp	āp

68.	banana	केरा	ŋaksi	ŋaksi	ŋaksi	ŋaksi	ŋaksi
69.	wheat(husked)	गहुँ	gəhu	gəhu	gəhu	gəhu	gəhu
70.	barley	जौ	dʒəu	dʒəu	dʒəu	dʒəu	dʒəu
71.	rice (husked)	चामल	cajiŋ	cajaŋ	cajəŋ	cajəŋ	cajiŋ
72.	potato	आलु	saki	saki	saki	saki	saki
73.	eggplant	भण्टा	bəmbək	bəmbək	bəigun	bəigun	bəmbək
74.	groundnut	बदाम	bədam	bədam	bədam	bədam	bədam
75.	chili	खुर्सानी	loŋga	noŋga	loŋga	birosi	birosi
76.	turmeric	बेसार	hardi	hərdi	hərdi	hərdi	hərdi
77.	garlic	लसुन	maŋkup	maŋkup	maŋkup	maŋkuk	maŋkup
78.	onion	प्याज	pjadʒu	pjadʒu	pjadʒu	pjadʒ	pjadʒ
79.	cauliflower	काउली	kobi	kopi	kopi	kopi	kopi
80.	Tomato	गोलभेंडा	narb <sup>h</sup> enḍa	bendasi	bendasi	bendasi	bendasi
81.	cabbage	बन्दा	banda kopi	bənda kopi	bənda kopi	bənda kopi	bənda kopi
82.	oil	तेल	aʔwa	akwa	akwa	akwa	akwa
83.	salt	नुन	jum	jum	jum	jum	jum
84.	meat	मासु	sa	sa	sa	sa	sa
85.	fat (of meat)	बोसो	uʔ <sup>h</sup> ep	t <sup>h</sup> ep	əc <sup>h</sup> jut	c <sup>h</sup> ut	c <sup>h</sup> ut
86.	fish	माछा	ŋa	ŋa	ŋa	ŋa	ŋa
87.	chicken	चल्ला	waic <sup>h</sup> et	waic <sup>h</sup> et	waic <sup>h</sup> et	wac <sup>h</sup> elek	waic <sup>h</sup> et
88.	egg	अण्डा	waḍ <sup>h</sup> in	wadin	waḍin	wadin	waḍin
89.	cow	गाई	pit	pit	gai	pit	gai
90.	buffalo	भैंसी	saŋwa	saŋwa	saŋwa	saŋwa	saŋwa
91.	milk	दुध	ḍuḍa	duda	duda	dud <sup>h</sup> a	dud <sup>h</sup> a

92.	horns	सिङ	siŋga	siŋga	siŋ	siŋ	siŋga
93.	tail	पुच्छर	miri	miri	miri	miri	miri
94.	goat	बाखो	bak <sup>h</sup> ra	bak <sup>h</sup> ra	bak <sup>h</sup> ra	soŋsa	suŋsa
95.	dog	कुकुर	kocuwa	kutiwa	kutiwa	kocuwa	kutima
96.	snake	सर्प	piʔ	pi	pə	puc <sup>h</sup> ap	pi
97.	monkey	बाँदर	helawa	helawa	helawa	helawa	c <sup>h</sup> ukaba
98.	mosquito	लामखुट्टे	koŋkoŋma	koŋkoŋma	ʔokli	ʔokli	koŋkoŋma
99.	ant	कमिला	cikijaŋ	cikijaŋ	kəmila	cəkəjəŋ	kəmila
100.	spider	माकुरो	jag <sup>h</sup> aŋma	jag <sup>h</sup> aŋma	jag <sup>h</sup> aŋma	bok <sup>h</sup> uk	makura
101.	name	नाम	niŋ	niŋ	nəŋ	nəŋ	niŋ
102.	man	मान्छे	mina	məna	məna	məna	məna
103.	woman	आइमाई	ma	ma	mec <sup>h</sup> ac <sup>h</sup> a	mec <sup>h</sup> ac <sup>h</sup> a	mec <sup>h</sup> ac <sup>h</sup> a
104.	child	बच्चा	c <sup>h</sup> a	c <sup>h</sup> a	c <sup>h</sup> a	c <sup>h</sup> a	c <sup>h</sup> a
105.	father	बाबा	apa	pa	pa	apa, papa	papa
106.	mother	आमा	ama	ma	ma	ama, mama	mama
107.	older brother	दाजु	abu	biwa	biwa	buwa	biwa
108.	younger brother	भाइ	nic <sup>h</sup> a	nic <sup>h</sup> a	nic <sup>h</sup> a	nic <sup>h</sup> ak	nic <sup>h</sup> ak
109.	older sister	दिदी	ana	ana/nana	ana/nana	nana	nana
110.	younger sister	बहिनी	nic <sup>h</sup> a	nic <sup>h</sup> a	nic <sup>h</sup> a	nic <sup>h</sup> ak	nic <sup>h</sup> ak
111.	son	छोरो	iŋc <sup>h</sup> a	c <sup>h</sup> a	duwac <sup>h</sup> a	duwac <sup>h</sup> a	duwac <sup>h</sup> a
112.	daughter	छोरी	iŋc <sup>h</sup> a	mec <sup>h</sup> ac <sup>h</sup> a	mec <sup>h</sup> ac <sup>h</sup> a	mec <sup>h</sup> ac <sup>h</sup> a	mec <sup>h</sup> ac <sup>h</sup> a
113.	husband	श्रीमान	tajawa	pasij	pasəŋ/bura	k <sup>h</sup> im-haŋpa	k <sup>h</sup> im-haŋpa
114.	wife	श्रीमती	tajama	wasij	masəŋ/buri	k <sup>h</sup> im-haŋma	k <sup>h</sup> im-haŋma
115.	boy	केटो	duwac <sup>h</sup> a	duwac <sup>h</sup> a	duwac <sup>h</sup> a	duwac <sup>h</sup> a	duwac <sup>h</sup> a

116.	girl	केटी	mec <sup>h</sup> ac <sup>h</sup> a	mec <sup>h</sup> ac <sup>h</sup> a	kamec <sup>h</sup> a	mec <sup>h</sup> ac <sup>h</sup> a	mec <sup>h</sup> ac <sup>h</sup> a
117.	day	दिन	k <sup>h</sup> olen	len	len	len	len
118.	night	रात	uk <sup>h</sup> ak <sup>h</sup> uit	k <sup>h</sup> ak <sup>h</sup> ut	k <sup>h</sup> ak <sup>h</sup> ut	k <sup>h</sup> ak <sup>h</sup> ut	k <sup>h</sup> ak <sup>h</sup> ut
119.	morning	विहान	uwajuŋ	ib <sup>h</sup> ajuŋ	əb <sup>h</sup> ajəŋ	əwajəŋ	wajaŋ
120.	noon	मध्यान्ह	ok <sup>h</sup> olen	ok <sup>h</sup> olen	ək <sup>h</sup> olen	ək <sup>h</sup> olen	k <sup>h</sup> olen
121.	evening	साँझ	nampik	unapik	ənapək	nampək	nampik
122.	yesterday	हिजो	ak <sup>h</sup> omaŋ	ak <sup>h</sup> omaŋ	ak <sup>h</sup> omaŋ	ak <sup>h</sup> omaŋ	ak <sup>h</sup> omaŋ
123.	today	आज	aji	aji	ajə	ai	ai
124.	tomorrow	भोली	maŋkolen	maŋkoi	maŋkolen	maŋkolen	maŋkolen
125.	week	हप्ता	sata	sata	həpta	sata	həpta
126.	month	महिना	maina	maina	maina	maina	maina
127.	year	वर्ष	doŋ	doŋ	ɖoŋ	doŋ	ɖoŋ
128.	old	पुरानो	arəŋwo	arəŋwo	purano	purano	cijao
129.	new	नयाँ	ənəŋwa	ənəŋwa	nəja	nəja	unu
130.	good	असल	k <sup>h</sup> anujaŋ	nuwak	k <sup>h</sup> annujaŋwo	nuak	nuwaŋ
131.	bad	खराब	k <sup>h</sup> anuɽʔjaŋ	sodzjo	k <sup>h</sup> anəssawo	usao	k <sup>h</sup> antunko
132.	wet	भिजेको	wapoktək <sup>h</sup> araŋ	wapoktawo	wahoa	wapoktəo	wapoktəo
133.	dry	सुख्खा	isiɖwa	c <sup>h</sup> owawo	c <sup>h</sup> ua	c <sup>h</sup> owao	c <sup>h</sup> owao
134.	long	लामो	kijaŋ	onb <sup>h</sup> ajaŋwo	kijaŋwo	onmet-o	unb <sup>h</sup> ttəo
135.	short	छोटो	ɖuijaŋ	unmajaŋwo	dunjaŋwo	c <sup>h</sup> oɽo	c <sup>h</sup> oɽo
136.	hot	तातो	kujəŋ	kujəŋ	kujəŋ	tato	tato
137.	cold	चिसो	kenjaŋ	kenjaŋ	keŋsa	ciso	ciso
138.	right	दाहिने	busa	busa	busa	busa	busa
139.	left	देब्रे	beuwa	beŋwa	beŋsa	beŋwa	beŋsa

140.	near	नजिक	oja	nədʒik	oja	oja	oda
141.	far	टाढा	ɖʰijaŋ	ɽaɖa	ʃʰana	hʃani	hʃani
142.	big	ठूलो	ədʰiwaŋ	ədʰiwaŋ	ədʰiwo	ɽoppaŋ	ɽoppaŋ
143.	small	सानो	cukʔjaŋ	uncitko	əcupwo	cuppaŋ	cuppaŋ
144.	heavy	गह्रौं	likjaŋ	lijaŋ	ləjaŋwo	gəruŋ	tʰenma
145.	light	हलुका	janjaŋ	janjaŋ	janjaŋ	həluŋ	janjaŋ
146.	above	माथि	dʰana	dʰə:na	dʰani	dʰani	dʰani
147.	below	तल	juna	hju:na	juni	hjuni	hjuni
148.	white	सेतो	buɽtʰuri	omjaŋ	omjaŋ	seto	umpʰe?pʰe?wa
149.	black	कालो	makcukwa	maʔjaŋ	kalo	maku	kalo
150.	red	रातो	halacʰokma	rato	rato	rato	rato
151.	one	एक	uk	ək	ək	ək	ik
152.	two	दुई	wa	wʰa	wa	hiwak	hiwak
153.	three	तीन	sum	sum	suŋ	sumka	sumka
154.	four	चार	car	car	car	repka	retka
155.	five	पाँच	pac	pac	pac	pac	pac
156.	six	छ	cʰə	cʰə	cʰə	cʰə	cʰə
157.	seven	सात	sat	sat	sat	sat	sat
158.	eight	आठ	aɽʰ	aɽʰ	aɽʰ	aɽʰ	aɽʰ
159.	nine	नौ	nəu	nəu	nəu	nəu	nəu
160.	ten	दश	dəs	dəs	dəs	dəs	dəs
161.	eleven	एघार	egʰarə	egʰarə	egʰarə	egʰarə	egʰarə
162.	twelve	बाह	barə	barə	barə	barə	barə
163.	twenty	बीस	bis	bis	bis	bis	bis

164.	one hundred	एक सय	eksəye	eksəye	eksəye	eksəye	eksəye
165.	who	को	saŋ	saŋ	saŋ	saŋ	saŋ
166.	what	के	di	di	di	di	di
167.	where	कहाँ	k <sup>h</sup> aiɖa	k <sup>h</sup> ada	k <sup>h</sup> aɖa	k <sup>h</sup> ada	k <sup>h</sup> aɖa
168.	when	कहिले	ɖemk <sup>h</sup> a	demk <sup>h</sup> awo	demk <sup>h</sup> a	demk <sup>h</sup> a	demk <sup>h</sup> a
169.	how many	कति	ɖem	dem	dem	dem	dem
170.	which	कुन	k <sup>h</sup> akko	k <sup>h</sup> akko	k <sup>h</sup> awo	k <sup>h</sup> akko	k <sup>h</sup> akko
171.	this	यो	okko	o	o	oko	oko
172.	that	त्यो	mokko	mo	mo	moko	moko
173.	these	यिनीहरू	okkoci	oci	okkoci	okkoci	okkoci
174.	those	उनीहरू	mokkoci	moci	mokkoci	mokoci	mokoci
175.	same	उही	məhʔni	əgniwa	əkʔeci	əkʔeci	əgniwa
176.	different	फरक	p <sup>h</sup> arak	oʔoŋninno	oʔoŋninno	p <sup>h</sup> ərək	oʔoŋninno
177.	whole	सबै	d <sup>z</sup> amma	oʔekŋa	d <sup>z</sup> əmməici	d <sup>z</sup> əmməi	d <sup>z</sup> h <sup>h</sup> arak
178.	broken	फुटेको	kerak <sup>h</sup> ara	kerawa	kerawa	kerawa	kerawa
179.	few	थोरै	ucilok	unni	inni	unni	cicitlə
180.	many	धेरै	baɖɖ <sup>h</sup> e	əncəŋlo	əncəŋlo	bəɖɖ <sup>h</sup> e	bəɖɖ <sup>h</sup> e
181.	all	सबै	d <sup>z</sup> amma	oʔekŋa	d <sup>z</sup> əmməici	d <sup>z</sup> əmməi	d <sup>z</sup> h <sup>h</sup> arak
182.	to eat	खानु	cama	cama	cama	cama	cama
183.	to bite	टोकनु	ŋekma	ŋekma	ŋekma	ŋekma	ŋekma
184.	to be hungry	भोकाउनु	siŋsakʔwa	sasima	sasima	saka lukma	suŋsawa suma
185.	to drink	पिउनु	ɖuŋma	ɖuŋma	ɖuŋma	ɖuŋma	ɖuŋma
186.	to be thirsty	तिर्खाउनु	Mitma siʔwaŋ	koŋraŋjaŋ	wamitma	waipma sima	watma sima
187.	to sleep	सुत्नु	imma	imma	imma	imma	imma

188.	to lie down	पलटनु	ɖimancin	limma	limmancin	imma	imma
189.	to sit	बस्नु	juŋma	juŋma	juŋma	juŋma	juŋma
190.	to give	दिनु	pɪma	pɪma	pəma	pɪma	pəma
191.	to burn	डढाउनु	homa	homa	homa	hətma	hiṭma
192.	to die	मर्नु	sɪma	sɪma	səma	sɪma	səma
193.	to kill	मार्नु	setma	setma	setma	setma	setma
194.	to fly	उडनु	pejima	pɪma	pənma	pənma	pinma
195.	to walk	हिँडनु	konma	konma	konma	konma	konma
196.	to run/ run	दौडनु	loṭma	lotma	loṭma	lotma	loṭma
197.	to go /go	जानु	k <sup>h</sup> aṭma	k <sup>h</sup> atma	k <sup>h</sup> atma	k <sup>h</sup> atma	k <sup>h</sup> atma
198.	to come	आउनु	baima	tama	tama	banma	banma
199.	to speak	बोल्नु	cepma	hanma	hanma	hanma	hanma
200.	to hear/listen	सुन्नु	enma	enma	enma	enma	enma
201.	to look/look	हेर्नु	haŋma	k <sup>h</sup> aŋma	k <sup>h</sup> aŋma	k <sup>h</sup> aŋma	k <sup>h</sup> aŋma
202.	I	म	iŋka	iŋka	iŋka	iŋka	iŋka
203.	you (informal)	तँ	k <sup>h</sup> ana	k <sup>h</sup> ana	k <sup>h</sup> ana	k <sup>h</sup> ana	k <sup>h</sup> ana
204.	you (formal)	तपाई	k <sup>h</sup> ana	k <sup>h</sup> ana	k <sup>h</sup> ana	k <sup>h</sup> ananin	k <sup>h</sup> ana
205.	he	ऊ	k <sup>h</sup> o	k <sup>h</sup> o	k <sup>h</sup> o	k <sup>h</sup> oko	k <sup>h</sup> oko
206.	she	उनी	k <sup>h</sup> o	k <sup>h</sup> o	k <sup>h</sup> o	k <sup>h</sup> oko	k <sup>h</sup> oko
207.	we (inclusive)	हामी (समा)	anken	ankan	ankan	iŋkan	iŋkan
208.	we (exclusive)	हामी (असमा)	ankenka	ankaci	ankanka	ankaci	ankaci
209.	you (plural)	तिमीहरू	k <sup>h</sup> ananin	k <sup>h</sup> ananin	k <sup>h</sup> anaci	k <sup>h</sup> ananin	k <sup>h</sup> anaci
210.	they	उनीहरू	k <sup>h</sup> oci	k <sup>h</sup> oci	k <sup>h</sup> oci	k <sup>h</sup> oci	k <sup>h</sup> oci

Source: Sociolinguistic survey of Bantawa (2016)

## ANNEX-F

### BANTAWA LINGUISTIC SURVEY: PARTICIPANTS' NAME LIST

#### 1. KHOKU VDC, THAPA TOLE

S. N.	Name	Gender	Age	Literacy	Ward No.	VDC	Marital Status	Mother Tongue
1.	Mr. Arjun Rai	M	45	M.A.	5	Khoku	Married	Bantawa
2.	Mrs. Pabitra Rai	F	50	4	5	Khoku	Married	Bantawa
3.	Mrs. Madhu Rai	F	26	SLC	5	Khoku	Married	Bantawa
4.	Mrs. Taradevi Rai	F	50	4	5	Khoku	Married	Bantawa
5.	Mrs. Phoolkumari Rai	F	62	4	5	Khoku	Married	Bantawa
6.	Mrs. Shyam Kumari Rai	F	50	5	5	Khoku	Married	Bantawa
7.	Ms. Jamila Rai	F	25	B.Ed.	5	Khoku	x	Bantawa
8.	Mr. Bhoj Kumari Rai	F	37	M.A.	5	Khoku	Married	Chintang
9.	Mrs. Manoj Rai	M	38	B.Ed.	6	Akhisalla	Married	Bantawa
10.	Mrs. Mina Rai	F	43	SLC	5	Khoku	Married	Bantawa
11.	Mrs. Kamalsari Rai	F	37	7	5	Khoku	Married	Bantawa
12.	Mrs. Ram Kumari Rai	F	60	3	5	Khoku	Married	Bantawa
13.	Mrs. Ambarshari Rai	F	48	4	5	Khoku	Married	Bantawa
14.	Mrs. Rajkumari Rai	F	49	6	5	Khoku	Married	Bantawa
15.	Mrs. Resha Rai	F	64	6	6	Khoku	Married	Bantawa
16.	Mr. Gokul Rai	M	57	5	5	Khoku	Married	Bantawa
17.	Mrs. Kokhmaya Rai	F	55	5	5	Khoku	Married	Bantawa
18.	Mrs. Bishalmaya Rai	F	25	10	10	Khoku	Married	Bantawa

## 2. RANIBAS VDC-4, LUNGIN

S. N.	Name	Gender	Age	Literacy	Ward No.	Marital Status	Mother Tongue
1.	Mr. Mohan Rai	M	52	L	4	Married	Bantawa
2.	Mrs. Bartamaya Rai	F	50	I	4	Married	Bantawa
3.	Mr. Ambar Bdr. Rai	F	56	L	4	Married	Bantawa
4.	Mrs. Tirthamaya Rai	F	56	I	4	Married	Bantawa
5.	Mr. Bishnubhakta Rai	F	32	L	4	Married	Bantawa
6.	Mr. Sandip Rai	F	29	L	4	Married	Bantawa
7.	Mr. Saran Kumar Rai	F	46	L	4	x	Bantawa
8.	Ms. Pashupati Rai	F	28	L	4	Married	Chintang
9.	Mrs. Jasmaya Rai	F	82	I	4	Married	Bantawa
10.	Mr. Kumar Rai	F	51	L	4	Married	Bantawa
11.	Mrs. Sanchamaya Rai	F	46	L	4	Married	Bantawa
12.	Mr. Dip Raj Rai	F	43	L	4	Married	Bantawa
13.	Mr. Kanchuram Rai	F	36	L	4	Married	Bantawa
14.	Mr. Tham Bdr. Rai	F	61	I	4	Married	Bantawa
15.	Mrs. Rachana Rai	F	30	L	4	Married	Bantawa
16.	Mr. Kitab Sigh Rai	M	71	I	4	Married	Bantawa
17.	Mr. Dal Bir Rai	M	81	L			Bantawa
18.	Mr. Tilak Balahang Rai	M	62	L			Bantawa
19.	Mr. Tikaram Rai	M	48	L			Bantawa
20.	Mrs. Sajan Kumari Rai	F	48	L			Bantawa
21.	Mr. Santa Prasad Rai	M	42	L			Bantawa
22.	Mr. Bakhahang Walahang Rai	M	27	L			Bantawa
23.	Mr. Sohan Hang Walahang Rai	M	25	L			Bantawa

24.	Mr. Putraman Hangkhim	M	55	I			Bantawa
25.	Ms. Asha Subba	F	32	L			Bantawa

### 3. THIDINGKHA VDC-5, PASALBHANYANG

S. N.	Name	Gender	Age	Literacy	Ward	Marital Status	Mother Tongue
1.	Mr. Ram Kumar Rai	M	37	L	5	M	Bantawa
2.	Mrs. Sundar Kumari Rai	F	47	L	5	M	Bantawa
3.	Mr. Devendra Rai	M	31	L	5	M	Bantawa
4.	Ms. Ambika Rai	F	16	L	5	x	Bantawa
5.	Ms. Sujata Rai	F	16	L	5	x	Bantawa
6.	Ms. Lalita Rai	F	18	L	5	x	Bantawa
7.	Mrs. Lamxi Rai	F	26	L	5	M	Bantawa
8.	Mrs. Pabitra Kumari Rai	F	58	I	5	M	Bantawa
9.	Mr. Nabin Rai	M	32	L	5	M	Bantawa
10.	Mr. Sudhir Rai	M	27	L	5	x	Bantawa
11.	Ms. Janukala Rai	F	26	L	5	M	Bantawa
12.	Mr. Bhalaser Rai	M	43	L	5	M	Bantawa
13.	Mr. Kamal Rai	M	46	L	5	M	Bantawa
14.	Mr. Parsuram Rai	M	51	I	5	M	Bantawa
15.	Mrs. Chandra Kala Rai	F	60	I	5	M	Bantawa
16.	Mr. Jit Bdr. Rai	M	52	L	5	M	Bantawa

### 4. TIMMA VDC-9, RIMCHIM [DILPALI DIALECT]

S. N.	Name	Gender	Age	Ward No.	Literacy
1.	Mr. Ratna Bdr Rai	M	85	9	I
2.	Mrs. Visnu Maya Rai	F	72	9	I

3.	Mrs. Maiya Rai	F	23	9	L
4.	Mrs. Krishna Kumari Rai	F	66	7	I
5.	Ms. Samikshya Rai	F	24	7	L
6.	Mr. Kubir Dhan Rai	M	46	7	L
7.	Mr. Dev Ram Rai	M	52	7	L
8.	Mrs. Fulsari Rai	F	58	9	I
9.	Mr. Hark Raj Rai	M	42	9	L
10.	Mrs. Sarika Devi Rai	F	48	7	L
11.	Mrs. Basanti Rai	F	49	7	L
12.	Mr. Pravin Rai	M	18	9	L
13.	Mr. Subin Rai	M	21	7	L
14.	Ms. Namrata Rai	F	17	9	L
15.	Ms. Renuka Rai	F	21	7	L
16.	Mr. Bhala Kaji Rai	M	64	7	I
17.	Mrs. Purna Laxmi Rai	F	65	7	I
18.	Mr. Sher Bdr. Rai	M	69	9	I
19.	Ms. Yemuna Rai	F	25	7	L
20.	Mr. Ranaser Rai	M	48	9	L
21.	Mrs. Parbati Rai	F	29	7	L

#### 5. OKHRE VDC-5, KHENA [DILPALI DIALECT]

S. N.	Name	Gender	Age	Ward No.	Literacy
1.	Mr. Dal Bdr Rai	M	81	5	I
2.	Mr. Raj Kumar Rai	M	51	5	L
3.	Mr. Dik Bdr. Rai	M	72	5	I
4.	Mr. Anil Kumar Rai	M	23	5	L
5.	Mr. Bhim Bdr. Rai	M	46	5	L

6.	Mrs. Dilsari Rai	F	80	5	I
7.	Mr. Bharti Rai	M	40	5	L
8.	Mr. Tham Bdr. Rai	M	48	5	L
9.	Mr. Jeevanram Rai	M	47	5	L
10.	Mrs. Hari Kala Rai	F	44	5	L
11.	Mrs. Mana Maya Rai	F	52	5	L
12.	Mr. Jas Dwoj Rai	M	54	5	L
13.	Mr. Jaya Bdr. Rai	M	51	5	I
14.	Ms. Dip Kala Rai	F	17	5	L
15.	Mrs. Ganga Kumari Rai	F	59	5	I
16.	Mr. Prem Kumar Rai	M	44	5	L
17.	Ms. Chandra Kala Rai	F	22	5	L
18.	Ms. Anuka Rai	M	59	5	L
19.	Mr. Kul Bir Rai	M	39	5	L
20.	Mrs. Anjana Rai	F	41	5	L
21.	Mrs. Jayanti Rai	F	32	5	L
22.	Mr. Kedar Rai	M	47	5	L

*Source: Sociolinguistic survey of Bantawa (2016)*

## ANNEX-G

### GPS FOR FIVE SURVEY POINTS OF BANTAWA SPEAKING AREA

S.N.	Survey Points	Elevation	North	East	Remarks
1.	Khoku-Thapa Tole	1,152 m	26 <sup>0</sup> 58' 59.0"	87 <sup>0</sup> 13' 32.7"	School Danda
2.	Hatuwa-Lungin	1,442 m	27 <sup>0</sup> 01' 27.8"	87 <sup>0</sup> 05' 15.2"	Garam Tole
3.	Amchok-Thidinkha	1,915 m	27 <sup>0</sup> 00' 00.06"	86 <sup>0</sup> 00' 49.66"	Pasal Bhanjyang
4.	Timma-Rimchim	1,667 m	27 <sup>0</sup> 14' 00.4"	86 <sup>0</sup> 58' 49.5"	School danda
5.	Okhre-Khena	2,106 m	27 <sup>0</sup> 05' 56.2"	86 <sup>0</sup> 56' 65.0"	Majha Tole

*Source: Sociolinguistic survey of Bantawa (2016)*

## ANNEX-H

### GENDER AND LITERACY CATEGORY OF THE PARTICIPANTS

Literacy of the participants			
Total Participants: (N=60)			
Literate		Illiterate	
45		15	
Female		Male	
29 (48%)		31 (52%)	
Literate	Illiterate	Literate	Illiterate
20 (69%)	9 (31%)	25 (81%)	6 (19%)

*Source: Sociolinguistic survey of Bantawa (2016)*

## ANNEX-I

### TOOLS USED IN SURVEY POINTS IN BANTAWA SPEAKING AREA

Survey Points	Sociolinguistic Questionnaires			Other Tools
	A (Individual)	B (Participatory)	C (Lg Activist)	Wordlist
1. Khoku	12	18	2	2
2. Hatuwa	12	25	2	2
3. Amchok	12	16	2	2
4. Timma	12	21	2	2
5. Okhre	12	22	2	2
<b>Total</b>	<b>60</b>	<b>102</b>	<b>10</b>	<b>10</b>

*Source: Sociolinguistic survey of Bantawa (2016)*