

# **A SOCIOLINGUISTIC SURVEY OF THE BOTE LANGUAGE**

(As spoken in Gulmi, Nawalparasi, Chitwan, and Tanahu districts)

**A Report**

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# Chapter 1

## Introduction

### 1.0 Background

This is a report of a sociolinguistic survey of the Bote language spoken in Chitwan, Nawalparasi, Gulmi, and Tanahu districts of Nepal. It includes a brief description of the Bote language, its language resources, mother tongue proficiency and bi/multilingualism, domains of language use, language vitality and language transmission, language attitudes, language development and dialectal variation.

Nepal is a multilingual, multicultural and multi-religious country. It is rich in its linguistic diversity. The four great language families namely, Sino-Tibetan, Indo-European, Dravidian and Austro-Asiatic and also include one linguistic isolate are existing in Nepal. According to *Ethnologue* (2012), there are about 124 living languages and dialects of four different genetic stocks spoken within the country. The national census 2011 records the numbers of speakers for 123 languages and also allows an additional category of 'other unknown languages' with close to half million speakers.

Bote is one of the endangered (Yadava 2004) languages spoken in the Central and Western Development Regions of Nepal. It is spoken in Bamgha VDC of Gulmi district, Vyas Municipality (Baireni, Kumaltari, Dumsi, Patan, Dodeni, Galbu, Beithumbi), Kyamin VDC (Pathra Ghat), BhanuVDC (Sati Ghat), Dev Ghat VDC, (Batoule, Gohi Tar, Pipal Tar, Jharkhane), Chipchipe VDC (Saranga Ghat), Bhirkot VDC (Madhuvan) in Tanahu district.

Similarly Bharatpur municipality (Barhaghare), Shukra Nagar VDC (Baskattha), Padampur VDC (Jayamangala) Jagatpur VDC (Dhruba Tandi, Ghaila Ghari), Meghaouli (Jitpur), Gardi VDC (Bankatta, Pandav Nagar) Ayodhyapuri VDC (Krishna Nagar, Ganaesh Kunj, Govinda Basti, Bandar jhula), Beghaudda VDC (Pohari, Beluwa, Kanchi Bagai, Bairath Jhula) in Chitawan district.

Baghkhori VDC (Agyouli), Rajahar, Bardaghat, Dibya Nagar (Kyoureni), Koluha, Daldale, Gaidakot, Chormara, Tamsariya, Thori VDC (Bandagaun, Simara) in Nawalparasi district are also densely populated and spoken area of Bote language in Nepal.

According to the census report of Nepal 2011, there are 10,397 (CBS 2011:145) Bote people. Among them there are 5,019 male and 5,378 female. The Bote language is spoken by 8,766 (CBS 2011:175) speakers as their mother tongue. Among them there are 4,124 male and 4,642 female (CBS 2011:181). Bote is classified as a language of eastern group of Indo-Aryan, Indo-Iranian of the Indo-European language family.

## 1.2 The Bote people

The Bote ethnic community comprises of many separate groups that vary in culture and language. Generally, the term Bote refers to minor ethnic group scattered in the bank of Kaligandaki, Narayani and Rapti River of Nepal.

The term Bote is named after the community or tribe Bote (ethnonym) (Yadava 2003:144)

### 1.2.1 Caste/ethnic groups

In this survey, the research team has found the Bote people living in different places of western region of Nepal. Among them, we visited five spots, namely: Bamgha VDC of Gulmi district, Bagkhor VDC of Nawalparasi district, Bankatta, and Patihani VDCs of Chitwan district, and Baireni VDC of Tanahu district. During our field visit we became to know that Bote community is made of a single ethnicity

### 1.2.2 Religion

Most Bote people practice a traditional religion; however, many claim to be Hindu (Boehm 1997: 27). “Most Bote practice an indigenous form of animism, in which shamanism, ancestor worship, and tattooing plays pivotal roles” (Driem 2001: 1167). Bote in Kailali and Kanchanpur in general follow Hinduism. Table 1.2 presents the situation of religion in Bote speech communities of Baireni, Gulmi, Nawalparasi, Patihani and Bankatta.

**Table 1.1: Religion in Bote speech community**

	Religion	Numbers	Total
1	Hindu	50	83%
2	Animism	09	15%
3	Christianity	01	02%

*Source: Sociolinguistic Survey of Nepal, 2011*

Table 1.1 shows that 83% of the Botes are Hindus whereas only 15% are Animist and only 02% Botes are reported to be Christians.

### 1.2.3 Literacy

Literacy in Bote speech community is very poor. Especially, women are deprived of formal education, though this seems to be changing with the younger generation. The survey has estimated the general trends of literacy in this community. Table 1.2 presents the literacy situation of Bote speech communities.

**Table 1.2: Literacy in Bote speech community by sex**

	M =30(100%)		F =30(100%)	
Sites	L	IL	L	IL
Baireni	03(10)	03(10)	02 (07)	04 (13)
Gulmi	04 (13)	02 (07)	04 (13)	02 (07)
Nawalparasi	03 (10)	03 (10)	01 (03)	05(17)
Patihani	03 (10)	03 (10)	02 (07%)	04 (13)
Bankatta	03 (10)	03 (10)	03(10)	03 (10)
	16 (53)	14 (46)	12 (40)	18 (60)

L=Literate, IL= Illiterate

*(NB: The number within the parenthesis indicates the percentages)*

*Source: Sociolinguistic Survey of Nepal, 2011.*

Table 1.2 shows that in Bote speech community literacy rate is very poor. Only 53% males are literate and 47% males are even illiterate. The case of females regarding literacy is even very poor since only 40% females are literate whereas other 60% females are even illiterate. From this analysis we can conclude that the females are more illiterate than the male in Bote community.

**Table 1.3: Literacy in Bote by age group**

A1 (n=20)		A2 (n=20)		A3 (n=20)	
Literate	Illiterate	Literate	Illiterate	Literate	Illiterate
14 (70)	06 (30)	10 (50)	10 (50)	7 (35)	13 (65)

*(NB: The number within the parenthesis indicates the percentages)*

Source: Sociolinguistic Survey of Nepal, 2011.

Table 1.3 shows that in the age group of 15-29 years literacy rate is higher than other groups. In this group 70% Botes are literate while only 30% are illiterate. There is 50% literacy in the age group of 30-59. Similarly, in the age group of 60+ literacy rate is poor. In this group 35% speakers are literate where as rest 65% speakers are illiterate.

#### 1.2.4 Occupation

Botes are mainly engaged in ferry driving. Bote community lives in the banks of the rivers like Kali Gandaki, Rapti, Narayani, and Sunkoshi. They are divided into two groups: *Pakha Bote* and *Pani Bote*. *Pakha Bote* live in hills or arable land and *Pani Bote* live on the banks of the Kali Gandaki, Rapti, and Narayani rivers. Their primary economic base is boating, that is a nominal. Nowadays, they are also engaged in business, and public jobs including army service of India, and also in other occupations.

#### 1.3 Demography and distribution

Nepal is divided into 14 zones and subdivided into 75 districts. The Botes are found in 69 districts of Nepal (Gurung et al. 2006:16). It has also been reported that the Botes - densely reside in Tanahu, Gulmi, Nawalparasi, and Chitwan. Bote speaking areas were selected on the basis of geographical location from the core point [(i.e. Bankatta, a locality in Gardi VDC-4) and Bote Tole in Patihani VDC-1, Chitwan district], [Baireni / Kumal Tari in Byas municipality-5, Tanahu district], Bagkhor / Paschim Tar in Kolhuwa VDC, 4) of Nawalparasi district and Bamgha in Bamgha VDC-1 of Gulmi district].

**Table 1.5: District-wise distribution of the Bote speakers (major districts of Bote)**

	<b>Districts</b>	<b>Number</b>	<b>Percentage</b>
1	Tanahu	0448	15.87
2	Nawalparasi	1,171	41.48
3	Chitwan	1,150	40.74

4	Parsa	0012	00.43
5	Sarlahi	0027	00.97
6	Kanchanpur	0008	00.28
7	Kailali	0007	00.25
	Toal	2,823	100.00

Source: Gurung et al. (2006:36)

#### 1.4 Geolocation of the survey points

This survey has been carried out in four districts namely: Tanahu, Gulmi, Nawalparasi, and Chitwan. The core point is selected from Chitwan district [ Bankatta, a locality in Gardi VDC-4 and Bote Tole in Patihani VDC-1)], Tanahu district [Baireni / Kumal Tari in Byas municipality-5], Nawalparasi district (Bagkhor/ Paschim Tar in Kolhuwa VDC- 4), and Gulmi district (Bamgha in Bamgha VDC-1).The survey has provided *Global Positioning System* (GPS) for all the survey points.

Table 1.6 lists the GPS information of the survey points in of Bote in Tanahu, Gulmi, Nawalparasi, and Chitwan district districts.

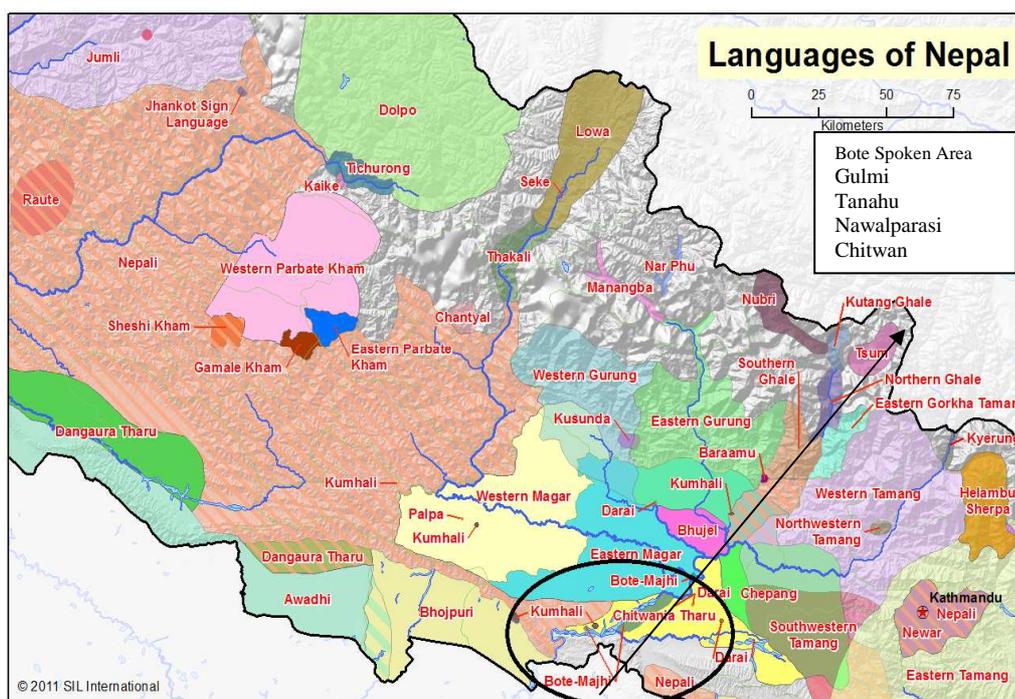
**Table 1.6: GPS information of Bote speaking areas**

Survey points	GPS Coordinates		Elevation
Baireni, Tanahu	028 <sup>0</sup> ,12.59.2" N	083 <sup>0</sup> ,59, 44.1" E	0497m(1630 ft)
Bamgha, Gulmi	028 <sup>0</sup> 39.295' N	081 <sup>0</sup> 03'550 E	1200m(3931ft)
Bagkhor, Nawalparasi	027 <sup>0</sup> , 34', 22.9" N	084 <sup>0</sup> , 02, 50.8" E	0121m(0398ft)
Bankatta, Chitwan	027 <sup>0</sup> , 29', 42.3" N	084 <sup>0</sup> , 16, 10" E	0326m(1070ft)
Patihani, Chitwan	027 <sup>0</sup> , 34', 19.7" N	084 <sup>0</sup> , 06,44.5" E	0182m(0596 ft)

Source: Sociolinguistic Survey of Nepa, 2011

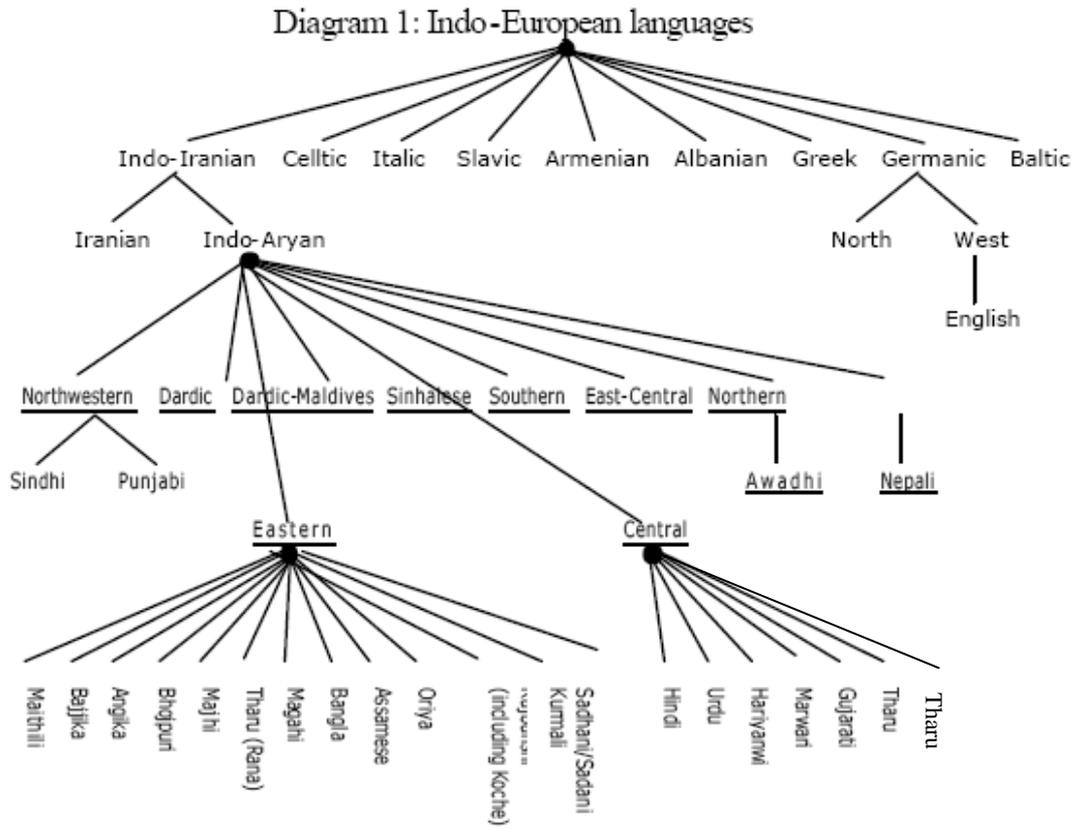
Map 1.1 presents the tentative locations of the Bote speech community.

**Map 1.1: The geographical distribution of the Bote in Nepal**



### 1.5 Linguistic affiliation

The Bote language spoken in Nepal can be genetically subcategorized in the following diagram.



Adapted from Yadava (2003: 145)

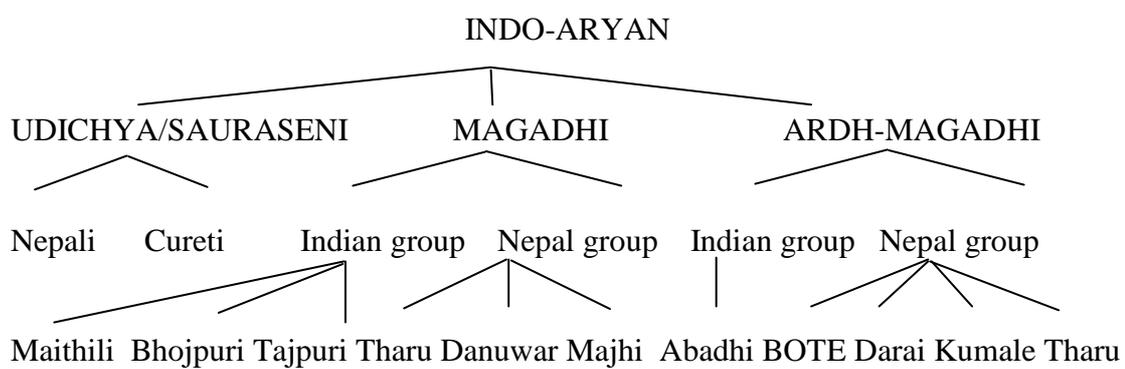


Figure 1.1: Genetic Affiliation of the Bote Language (Pokharel 1999:96)

Yadava (2003: 145) is silent about the genetic affiliation of the Bote language. He presents Magadhi under Indo-Aryan (IA) sub-phylum. Pokharel (1999:96) presents the Bote language under Ardh-Magadhi sub group, one of the three sub sections of Magadhi section. According to Pokharel (1999:96) Bote language belongs to the Indo-Aryan (IA) phylum. IA has three sub branches Udichya (Sauraseni?) Magadhi and Ardh-Magadhi (half portion of the language is related to Magadh language). Ardh

Magadhi is further divided under Indian and Nepal section. Nepal section has three sub branches namely Bote, Darai, Kumale and Tharu. *Ethnologue* (2012:38-39) is silent about the further classification of Bote language.

### **1.6 Previous research works**

A few published works on the Bote are listed here.

Acharya (1997), Bandu et al (1999), Bista (1996), Gautam and Thapa-Magar (1994), Gyawali (2006), Majhi (2006), Panta (1997), Poudyal (n.d.), Sharma (1997), Subba (1989), Subedi (2001) are the contributors on the study of the Bote people and language.

Dahal (1999) in *Bote jatiko adhyan* (a study of the Bote) has revealed about the social life of the Botes.

Driem (2001:1172-1174) has devoted some paragraphs on Bote people and language. He has over viewed some Nepali texts. Here is an excerpt from his essay: A description of Bote which should be consulted by any scholar aspiring to conduct in-depth research on the language is the superb grammar by Hira Mani Poudel (VS 2042). The grammar is the published version of Paudyal's thesis bearing the same title (VS 2040). Inside the front cover of the published book, the map showing riverine Bote settlement is reproduced in black and white from original, beautiful, hand-drawn colour map in Paudyal's thesis....Balaram Prasai recently wrote a study focusing on the structure of complex predicates in Bote (1999), and Kamal Poudel wrote a study on verbal agreement morphology (1999). Bandhu *et al.* (1999) also devoted a study to Bote which includes a word list (Van Driem 2001:1174).

Eppele et.al (2012) in *Ethnologue Languages of Nepal* (2012:28-9) presents some of the major facts about the Bote language and the Bote people of Nepal.

Ghimire (2008) in *Chitawanka adivasi janajatio samajik ra samskritik adhyan* (A cultural study of indigenous people of Chitwan district) gives glimpses of cultural and social life of the Bote people

*Journal of Nepalese Literature, Art and Culture* (2000) gives the introduction of the Bote language.

Poudyal (1986) *Bote Bhashako Adhyan* (A study of Bote Language) is a linguistic description of the Bote spoken in Chitipani.

Sharma (2003), Ukyab and Adhikari (1956) has devoted few paragraphs about the Botes.

Rai and Rai (VS 2066 / 2009) has described in the book *Bote jatiko cinari* (An introduction to Bote ethnicity) about the Botes including introduction, ethnic history, ethnic geography, social structure, Bote language, medium of instruction, use of the Bote in media, situation of Bote are discussed.

These are only a few paragraphs devoted to the Bote people and the language which demands a comprehensive study. This study is focused only in micro aspects of sociolinguistics.

### **1.7 Purpose and goals**

The main purpose of this study is to present the sociolinguistic situation of the Bote language which has been categorized as an Indo-Aryan language of Nepal. The specific goals/objectives of the study are as follows:

- a) To gather information regarding the resources available in the language and language development for the implementation of mother-tongue based multilingual education in Bote.
- b) To assess the mother tongue proficiency and extent of community bi / multilingualism of Bote speakers;
- c) To look at the vitality of the language by investigating the patterns of language use in certain domains;
- d) To evaluate the language maintenance and the attitudes of the speakers towards their language; and
- e) To examine the dialectal variation by assessing the levels of lexical similarity among the selected varieties in the language.

### **1.8 Organization of the study**

This survey report is organized into ten chapters. Chapter 1 is the introductory one that presents general background information about the language including the purpose and goals of the study. In chapter 2, we deal with the methodology used in the survey. Similarly, chapter 3 deals with language resources available in the language and the organizations involved in the language development. In chapter 4 we look at the mother tongue proficiency and bi / multilingualism in Bote. Chapter 5 deals with the domains of language use. In chapter 6 we look at language vitality, transmission and maintenance. Similarly, chapter 7 deals with language attitudes and chapter 8 deals with language resources that make them feel proud, dreams and plans

of the speech community for language development in Bote. In chapter 9, we look at dialectal variation and lexical similarity among the key points in Bote. In chapter 10, we present the major findings of the survey and recommendations for the development of the language. The annex includes phonetic symbols, wordlists, and sociolinguistic questionnaire A, B and C.

## Chapter 2

### Research methodology

#### 2.0 Outline

In this chapter we present the research methodology employed in this survey in detail. Section 2.1 presents a brief overview of the major goals of the survey, the research methods / tools used in the survey. It also discussed a brief description of the methods / tools including the major focus of the tools in the survey. In section 2.2, we discuss different types of research tools, their basic characteristics, and the ways they were employed in the survey. Similarly, section 2.3 discussed the limitations of this survey.

#### 2.1 Overview

The present study focuses on Tanahu, Chitwan and Nawalparasi districts of Gandaki and Lumbini and Narayani zones. This survey has employed three types of tools in order to fulfill its goals. The 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 (AI). Table 2.1 presents the major goals of the survey, the research methods / tools used, a brief description of the methods / tools including the major focus of the tools in the survey.

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

	<b>Goals of the survey</b>	<b>Research methods/tools</b>	<b>Brief description</b>	<b>Focus of the methods / tools</b>
1.1	To examine the patterns of language use in certain domains, language attitudes,	Sociolinguistic Questionnaires (SLQ)	Consisting of three sets: A, B and C	
		Sociolinguistic Questionnaires-	80 questions to be administered	<ul style="list-style-type: none"> <li>• Language resources</li> </ul>

	and language vitality, language maintenance, mother-tongue proficiency and multilingualism and language resources in Bote;	A (SLQ A)	on individual of different age groups, sex and literacy in at least five points including the core point	<ul style="list-style-type: none"> <li>• Mother-tongue proficiency and multilingualism</li> <li>• Domain of language use</li> <li>• Language vitality</li> <li>• Language maintenance</li> <li>• Language attitudes</li> </ul>
		Sociolinguistic Questionnaires-B (SLQ B)	The four tools: DLU , BLM, DLM and ACI be used in a group of at least eight to twelve participants of mixed category	<ul style="list-style-type: none"> <li>• Domain of language use</li> <li>• Dialect mapping</li> <li>• Multilingualism</li> <li>• Appreciative enquiry</li> </ul>
		Sociolinguistic Questionnaires-C (SLQ C)	21 questions to be administered on language activist or village head	<ul style="list-style-type: none"> <li>• Language attitudes</li> <li>• Language maintenance</li> <li>• Language vitality</li> <li>• Language development</li> </ul>
1.2	To assess the	Wordlist	Lexical	Lexical variation

	levels of lexical similarity among the selected varieties in the language;	Comparisons (WLC)	comparison of 210 words	among selected varieties in the language
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## 2.2 Research methods / tools

### 2.2.1 Sociolinguistic Questionnaire (SLQ)

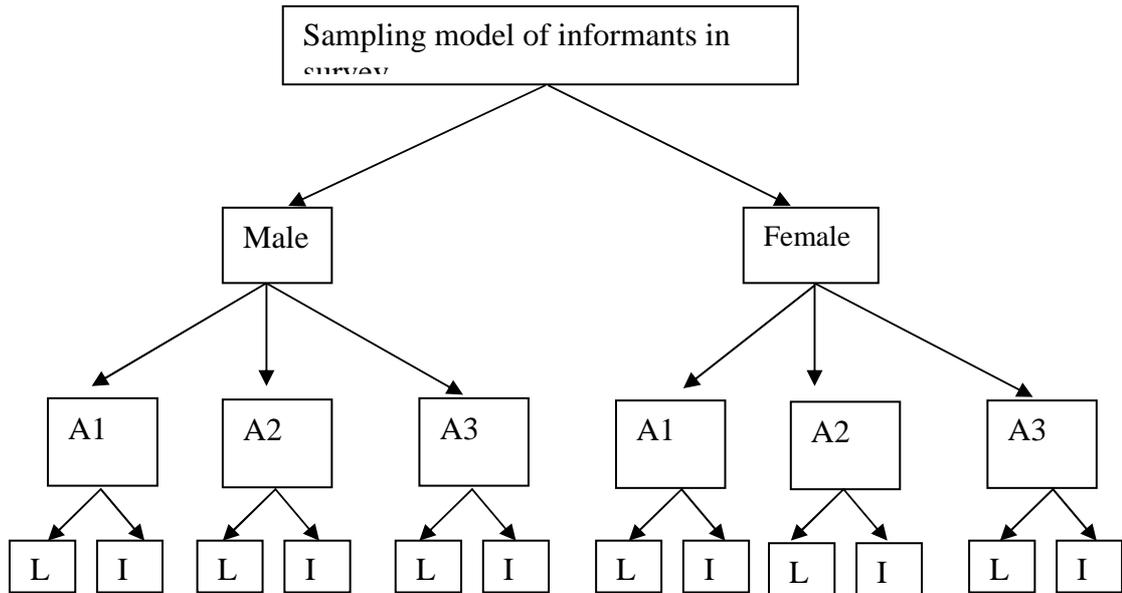
The survey has employed three sets of sociolinguistic questionnaires. They are:

#### (a) Sociolinguistic Questionnaire A (SLQ A)

This set, consisting of eighty questions, is intended to be administered to the individuals of the speech community. The main purpose of this set is to gather information from the individuals about the language resources, mother-tongue proficiency and multilingualism, domain of language use, language vitality, language maintenance and their language attitudes. The opinions from the individuals are often influenced by factors such as location, education, age and sex. Prior to the administration of this set, first, two points of the Bote speaking areas were selected on the basis of pre-information about the Bote community i.e Chitwan district [Bankatta, a locality in Gardi VDC-4 and Bote Tole in Patihani VDC-1], Tanahu district [Baireni / Kumal Tari in Byas municipality-5], Nawalparasi district (Bagkhor / Paschim Tar, Kolhuwa in Agyauli VDC- 4), and Gulmi district (Bamgha in Bamgha VDC-1). Secondly, the individuals were chosen from different categories of sex, age and educational background from each survey point.<sup>1</sup> Figure 2.1 presents a model for sampling of informants from each point in Bote speech community.

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



A1= 15-29, A2= 30-59, A3= 60 and above, L= Literate, IL= Illiterate

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											
Male						Female					
A1		A2		A3		A1		A2		A3	
L	IL	L	IL	L	IL	L	IL	L	IL	L	IL
1	1	1	1	1	1	1	1	1	1	1	1

**A1= 15-29, A2= 30-59, A3= 60 and above, L= Literate, IL= Illiterate**

Following the sampling model to the maximum, at least 12 informants were selected age ranging 15-29 (A1), 30- 59 (A2) and 60 and above (A3) with their sex and educational background in each survey point. The questions were asked by the administrators in Nepali to the informants and the answers given by the informants were recorded. After the data collection the answers were counted manually and analyzed for general patterns and trends that would contribute to fulfilling the research goals.

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

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

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

- a) The group required eight to twelve participants of mixed category of the speech community. Furthermore, it is desirable that there be several women and men in each group having of all ages (15 years and older) in the group with several older, middle aged and younger participants.
- b) The participant must belong to the target mother tongue and his / her; at least, one parent must be from the target language.
- c) The participants must be grown up in the survey point and must have lived here now. If s / he has lived elsewhere it should not be more than five years and s / he must have lived in the village for the past five years.

Each tool involves the members of the speech community in group discussion on the sociolinguistic situation of their language. The purpose and procedure of each tool is discussed in short below.

#### **(i) Domains of language use**

We used the domains of language use tool in order to help the Bote speakers to think about and visualize the languages which they speak in various situations. In this tool, the language participants discussed and thought about the situations in which they use Nepali, the language of wider communication (LWC) and wrote them on pieces of paper. Then they wrote down the situations in which they use their mother tongue, Bote and the situations in which they use both Nepali and Bote. After that, they were asked to place the labels Nepali, Bote, and both Nepali and Bote. Then, they were asked to organize the labels in each category according to the situations which

occurred daily and those occurred less than often. At last, the participants concluded by discussing if they would like to use each language in any other situations.

**(ii) Dialect mapping (DLM)**

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

**(iii) Bi / multilingualism**

We used this tool to help the community members to think about and visualize the levels of fluency in both Bote and Nepali by different subsets of the Bote community. The participants were asked to use two overlapping circles, one representing the Bote people who speak mother tongue well and the other the Bote who speak Nepali well. The overlapped area represents those who speak both the languages well. Then, the participants were advised to write down the names of subgroups of people that spoke Nepali well. For each group they also discussed whether they also spoke Bote 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 Bote speakers who spoke Bote well. At the end, they discussed which of the three circle sections had the most people, which was increasing and how they felt about that.

**(iv) Appreciative inquiry**

This tool was used to gather information about the dreams and aspirations for the language the Bote community members have in different survey points. In this tool, the participants were asked to describe things that made them feel happy or proud about their language and culture. Then, they were asked to express the dreams about how they could make their language and culture even better. They were advised to categorize the dreams from the easiest to the most difficult, specify which ones were

most important and to choose a few to start on developing plans such as who else should be involved, what the first step should be and what resources they needed.

Hasselbring (in Regmi 2011:21) points out that the first three tools helped the participants to verbalize things they already knew intuitively about their language where as this tool helped them to think about future possibilities.

### **(c) Sociolinguistic Questionnaire C (SLQ C)**

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

### **2.2.2 Wordlist**

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, Bote speakers. The results have been presented in a table which illustrates the relative linguistic distances among various speech communities, and lexical differences have been compared in an exhaustive matrix of pairs.

From each survey points, at least two informants were chosen as the wordlist source. In the selection, those speakers were selected who were born in the village or in the near vicinity, had to speak Bote 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 researcher elicited, in Nepali, the local Bote word from a mother tongue Bote speaker. The responses were transcribed using the International Phonetic Alphabet (IPA). Afterwards, the words were entered into the computer software popularly known as Wordsurv (word survey) and the lexical items were compared in order to determine similarities and differences among the varieties sampled. This tool provides an initial indication of possible dialect groupings in Bote.

### **2.3 Limitations of the survey**

This survey was conducted in five key points of four districts for the period of 20 days. This study was limited to only sociolinguistic study of the Bote language. For

this study five survey points from Gulmi, Nawalparasi, Tanahu, and two points in Chitwan districts were selected. Only 12 sociolinguistic questionnaires A (SLQ A) were administered in each survey point. Similarly, 1 SLQ B and two SLQ C and six wordlists were administered in each survey point. Table 2.3 shows all the information categorically.

**Table 2.3: Questionnaires and Wordlist used in the Survey**

S.N	Areas	SLQ A	SLQ B	SLQ C	Wordlist
1	Bankatta, Chitwan	12	01	02	06
2	Patihani, Chitwan	12	01	02	06
3	Bagkhor, Nawalparasi	12	01	02	06
4	Baireni, Tanahu	12	01	02	06
5	Bamgha, Gulmi	12	01	02	06
Total		60	05	10	30

*Source: Sociolinguistic Survey of Nepal, 2011*

## Chapter 3

### Language resources and organizations

#### 3.0 Outline

This chapter deals with Language resources and organization. This chapter consist of three sections, in which section 3.1 deals with the language resources in the Bote language. In section 3.2 we have listed the organizations for the development of language and culture in the Bote community and the responsibilities of the developmental organizations. Similarly, section 3.3 presents the summary and the major findings of this chapter.

#### 3.1 Language resources

The resources available in the Bote language are folk stories and folklore, songs, and religious literatures. The people of the old generations tell the stories about their ancestors, supernatural stories and stories related to the animal kingdom. They have different types of songs for different rites and rituals. The modern language transmission devices like radio, cinema, films and CD / DVD are also available in the language. Bijaya FM of Nawalparasi and Kalika FM had aired different programmes for the Bote people in Bote language for few months. At present *Madhya Bindu FM* is transmitting a weekly programme for public awareness, news, and entertainment in the Bote language.

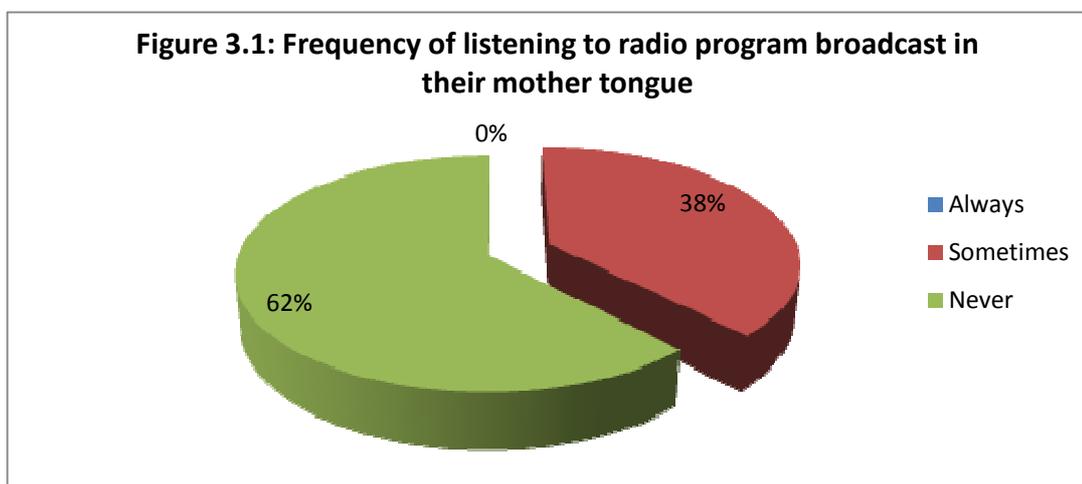
**Table 3.1: Frequency of listening to radio program broadcast in their mother tongue**

N= 60	Always	Sometimes	Never
	-	23 (38)	37 (62)

(NB: The number within the parenthesis indicates the percentages)

Source: Sociolinguistic Survey of Nepal, 2011.

Table 3.1 shows that out of the 60 respondents (0%)<sup>2</sup> Bote speakers always listens radio programs broadcast in their mother tongue, (38%) responded that only sometimes they listen radio programs in their language and (62%) speakers said that they never listen the radio programs broadcast in their mother tongue. This can also be shown as in the following figure.



In Figure 3.1 we can see that majority of Bote speakers listen to radio programs in their language only sometimes whereas only a few speakers listen always and only very few speakers never listen to radio program in their language.

Similarly, Table 3.2 presents the language resources available in Bote.

**Table 3.2: Language resources available in Bote**

S. N.	Resources	Yes / No	Language written in
1.	Phonemic inventory	Yes	Bote (Devanagari script)
2.	Grammar	Yes	Bote
3.	Dictionary	Yes	Bote
4.	Textbooks	Yes	Bote
5.	Literacy materials	Yes	Bote
6.	Newspapers	Yes	Bote

<sup>2</sup> This means there is no regular listener of radio programme in their mother tongue, that is a concerning material (?) to the speech community as well as the program producers.

7.	Newspapers	Yes	Bote
8.	Written literature	Yes	Bote
9.	Folklore	Yes	Bote

*Source: Sociolinguistic Survey of Nepal, 2011.*

Table 3.2 shows that the language resources available in the Bote are alphabet, grammar, dictionary, textbooks, literary materials, newspapers, magazines, and written literatures. All these materials are written in their own language.

Table 3.3 presents whether the literate Bote speakers read these materials available in their language or not.

**Table 3.3: Reading of these things written in their language by sex**

Male (n=30)				Female (n=30)			
literate		illiterate		literate		illiterate	
Yes	No	Yes	No	Yes	No	Yes	No
05 (17)	09 (30)	-	16 (53)	04 (13)	07 (23)		19 (63)

*(NB: The number within the parenthesis indicates the percentages)*

*Source: Sociolinguistic Survey of Nepal, 2011.*

Table 3.2 shows that out of 14 literate male respondents (17%) replied that they read the materials if available in their language whereas (30%) respondents do not read these materials. Rests of illiterate male respondents are indifference to the issue since they can read and write. Similarly, out of 11 literate female respondents 13.33% said that they read the materials if available in their language whereas rests of the participants i.e., 64% do not read the materials since they are illiterate.

### **3.2 Organizations working for language development**

In Gulmi, Nawalparasi, Tanahu and Chitwan districts, Botes have established a number of institutions and organizations for the preservation and promotion of their language and culture. Table 3.4 presents the list of organizations and their responsibilities in Bote community.

Table 3.4: Organizations and their responsibilities in Bote community

	<b>Name of the Institution</b>	<b>Responsibilities</b>
1	Bote Samaj, Tanahu	Linguistics, Academic and cultural preservation
2	Nepal Bote Samaj, Bharatpur	Economic activities
3	Diyalo Pariwar	Women empowerment
4	Adivasi Janajati Utthan Rastriya Pratishthan	To establish their language and culture
5	Samudayik vikash sangthan, Bharatpur	Public awareness
6	Majhi, Musahar, Bote, Kalyan sewa samiti	Economic, cultural, academic, linguistic
7	Siwatachar Bote utthan Kendra	language and economic promotion
8	janajati MahasanghNepal	Culture, language and education promotion
9	Sahamati Nepal	Economic activity.
10	Aama Samuha	To improve the society
11	Sunaulo Bihani	Vocational training

*Source: Sociolinguistic Survey of Nepal, 2011*

Table 3.4 shows that there are altogether 11 organizations of Bote dedicated for preservation and promotion of their language and culture. These organizations mainly work for literacy, cultural, educational, and awareness programs. These organizations are also eager to work for providing the technical and vocational skills to the community, which helps to economic promotion of the Bote community.

### **3.3 Summary**

In this chapter we discussed the language resources and organizations in the Bote language. They are folklore; songs; religious literatures; and the modern language transmission resources like radio, cinema, films, and CD/DVD are also available in the language. Similarly, alphabet, grammar, dictionary, textbook, literary materials, newspaper, magazines, and written literatures are also available in the language and all of them are written in the Bote language with Devanagari script.

Similarly, only a few speakers always listen to the radio programs in their language whereas majority of Bote speakers listen to radio programs in their language only sometimes.

There are altogether 11 organizations of Bote dedicated for the preservation and promotion of their language and culture. These organizations mainly work for literacy, cultural, educational, and awareness programs. These organizations are also eager to work for providing the technical and vocational skills to the community, which helps to economic promotion of the Bote community.

## Chapter 4

### Mother tongue proficiency and bi /multilingualism

#### 4.0 Outline

This chapter deals with mother tongue proficiency and bi / multilingualism. It consists of four sections. Section 4.1 discusses mother tongue proficiency in Bote. In section 4.2 we have discussed bi / multilingualism in Bote people. Similarly, section 4.3 deals with the levels of understanding of Nepali in school. Section 4.4 presents the summary of this chapter.

#### 4.1 Mother tongue proficiency in Bote

Botes are very much proficient in speaking their language. All the members of Bote speech community speak their language very well. All of them are fluent speaker of their mother tongue i.e. Bote. In general, Botes are very good at speaking their language. However, as literacy rate is not so good, only half of the speakers are reported to be very good at reading and writing in their language. Table 4.1 presents mother tongue proficiency in speaking, reading and writing in Bote.

**Table 4.1: Mother tongue proficiency in speaking, reading and writing in Bote**

	Speaking(N=60)		Reading and writing (N=30)	
	M (n=30)	F (n=30)	M (n=15)	F (n=15)
Degrees				
Very well	28 (93)	28 (93)	09 (60)	04 (27)
Average	01 (03)	01(03)	01 (07)	06 (40)
Only a little	01 (03)	01 (03)	05 (33)	05 (33)

*(NB: The number within the parenthesis indicates the percentages)*

*Source: Sociolinguistic Survey of Nepal, 2011.*

Table 4.1 shows that almost all the members of Bote community are very fluent in speaking their language whereas 60% males and 27% females literate speakers of Bote speech community are very good in reading and writing their language. Similarly, 7% males and 40% females do average reading and writing while only 33% literate males and females can read and write only a little in their language.

## 4.2 Bi / multilingualism

### 4.2.1 Bi / multilingualism in Bote

Bote is a multilingual speech community. They speak a number of languages. Table 4.2 presents the situation of multilingualism in Bote community

**Table 4.2: Multilingualism in Bote speech community**

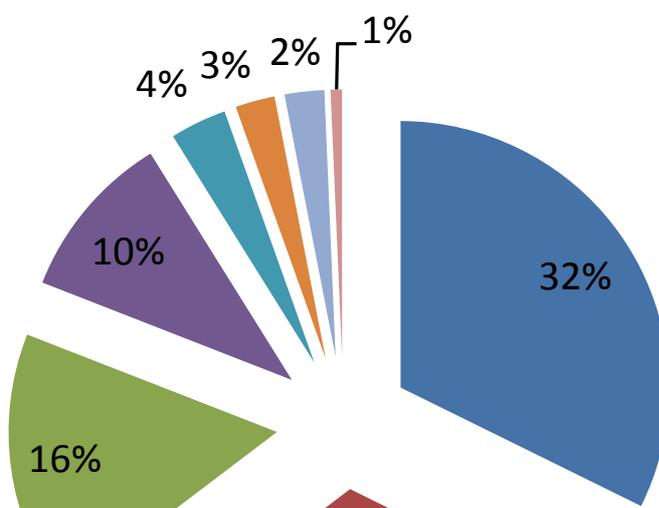
	Languages	No of speakers	Percentage
1	Bote	57	95%
2	Nepali	57	95%
3	Tharu	29	48%
4	Hindi	18	30%
5	Darai	06	10%
6	Magar	04	07%
7	English	04	07%
8	Bhojpuri	01	02%

*Source: Sociolinguistic Survey of Nepal, 2011.*

Table 4.2 shows the Bote is a multilingual community. Almost all the Bote (95%) can speak Nepali, a language of wider communication in the community. Table shows that 5% of Bote do not speak the Bote as their mother tongue. As the Bote in Chitwan, Nawalparasi, Tanahu and Gulmi are living in proximity with Tharu, Darai, Magar and Hindi speaking community

They can also speak Tharu, Darai, Magar, Bhojpuri and Hindi. This situation can be more clearly presented in Figure 4.1

**Figure 4.1: Multilingualism in Bote spe**



*Language spoken in Bote community*

#### 4.2.2 Bi / multilingualism in Bote families

As mentioned above, most of the Bote speakers are bilingual as well as multilingual, their family members are also seems to be bilingual in different languages. Table 4.3 presents the bi/multilingualism in Bote family members.

**Table 4.3: Other languages known to family members by sex**

Languages	Parents (N=60)		Spouse (N=60)	
	Father	Mother	Male	Female
Nepali	50 (83)	52 (87)	50 (83)	50 (83)
Tharu	25 (42)	26 (43)	29 (48)	29 (48)
Hindi	13 (22)	04 (07)	08 (13)	08 (13)
Darai	08 (13)	08 (13)	07 (12)	06 (10)
Magar	-	01(02)	02 (03)	02 (03)
English	-	-	02 (03)	03 (05)
Newar	01(02)	-	-	-
Bhojpuri	01(02)	-	-	-

*Source: Sociolinguistic Survey of Nepal, 2011*

Table 4.3 shows the Bote speech community is totally bilingual with Nepali, especially the new couples. Among the parents of the informants, total (24) reported their fathers are bilingual in Nepali whereas (88%) reported their mothers know

Nepali. Likewise, fathers of (29%) and mothers of (17%) informants know Hindi. The third language other than Bote is others (Tamang, Newar, Gurung and Tharu) is reported to be known by fathers of (13%) and by mother of (4%) of the informants.

Regarding spouses' proficiency in other languages, many of the informants reported unmarried. Those married, wives of total informants know Nepali, of (25%) know Hindi and of (8%) know English. Likewise, husbands total informants know Nepali, of (25%) know Hindi, of (13%) know English, two (8%) know others (Tamang, Newar, Gurung and Tharu).

In this way it can be concluded that male population is more bi/multilingual than that of the female one.

#### 4.2.3 Bi/multilingualism in Bote children

As Bote speech community is multilingual, most of the children in this community are multilingual as well. They are bilingual in Nepali, Tharu, Hindi, Darai and English languages. Table 4.4 presents bi/multilingualism in Bote children.

**Table 4.4: Other languages known to Bote children**

N=60	Responses	Where they learnt
Bote	38(63)	At home
Nepali	49(82)	At the school/community
Tharu	16(27)	At the community
English	05(08)	At the school
Darai	02(03)	At the community
Hindi	02(03)	In the job

*(NB: The number within the parenthesis indicates the percentages)*

*Source: Sociolinguistic Survey of Nepal, 2011.*

Table 4.4 shows that The Bote children are known to be highly bilingual with Nepali in other way we can say they prefer to Nepali (82%) that of Bote (63%). Other languages they know are Tharu (27%), Darai (3%), Hindi (3%), and English (8%). Among the 60 informants, (82%) reported their children know Nepali, of (63%) (Though it is their mother tongue) know Bote, of (27%) Tharu, of (08%) English, of (3%) Darai and (3%) Hindi.

They report their children are learning Nepali at home as well as at school. They learnt English at school and other languages in the society. Regarding Hindi, they

reported their children learnt it in their job and journey. In case of Tharu it is third common language in the Terai belt (Baaghkhor of Nawalparasi, Patihani and Bankatta of Chitwan district), while Darai is the third language in the hilly region (Baireni of Tanahu district) of the same community. This report shows the community is gradually abandoning their mother tongue. At present the percentages of code switching is 37%, which is a sign of endangerment for the small languages like Bote, whose total no is 5,417 (CBS 2011:170)

### 4.3 Levels of understanding of Nepali in school

As mentioned earlier most of the Bote children have learnt Nepali in schools and colleges, they have difficulties in understanding Nepali when they first go to school. Table 4.5 presents the levels of understanding of Nepali when a small child first goes to school.

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

N= 60	Male (n=30)	Female (n=30)
Understand all	18 (60)	18 (60)
Understand a little bit	11 (37)	11(37)
Do not understand at all	01 (03)	01 (03)

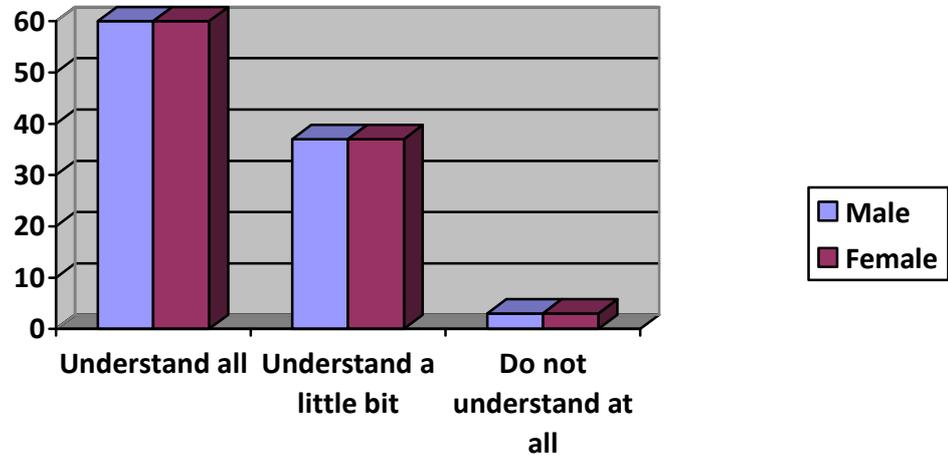
*(NB: The number within the parenthesis indicates the percentages)*

*Source: Sociolinguistic Survey of Nepal, 2011.*

Table 4.5 shows that 60% male and 60% female respondents said that their children understand all Nepali instructions what the teacher says when s/he first goes to school. Similarly, 37% males and 37% females respondents said that their children understand only a little bit his/her Nepali speaking teacher says when s/he first goes to school. Similarly, 3% of males and female respondents said that their children do not understand at all his/her Nepali speaking teacher says when s/he first goes to school.

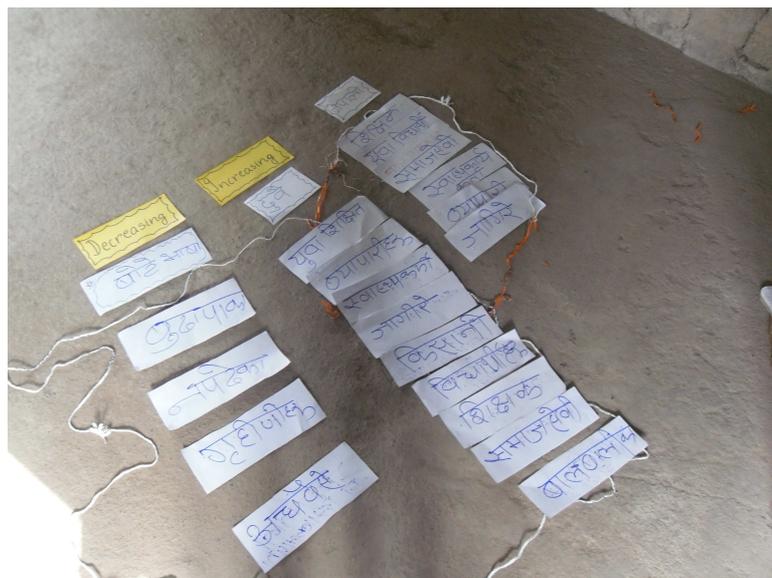
It can also be shown through the figure below to make much clearer.

**Levels of understanding of Nepali when a child first goes to school by sex**



In order to examine the situation of bi / multilingualism in Bote, bi / multilingualism, a participatory tool to be used in a group of at least eight to twelve participants of mixed category, was administered in all the reference points of the survey in Bote. The pictures of bilingualism tools used in Kumaltari, Bankatta, Patihani, Bamgha, Bagkhor in Tanahu, Chitwan Gulmi and Nawaparasi district present the situation of bi/multilingualism in Bote speech community.

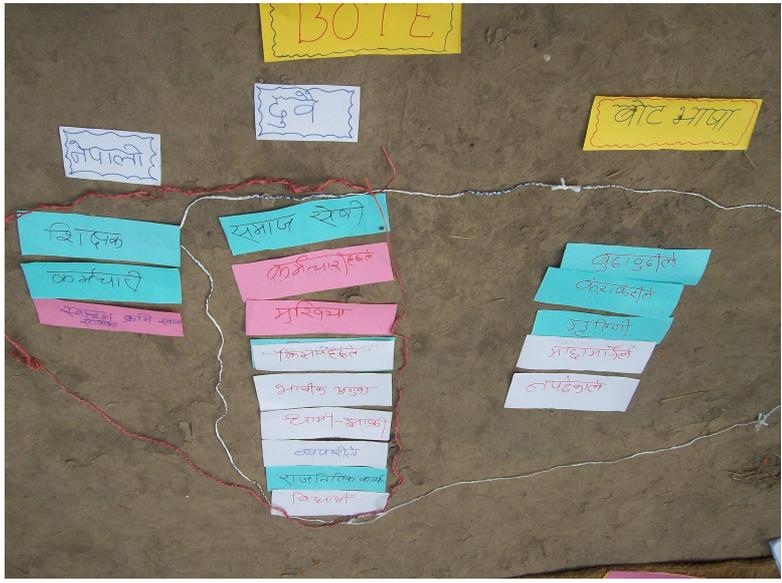
**Picture 4.1: Bilingualism in Bote in Bagkhor**



**Picture 4.2: Bilingualism in Bote at Patihani, in Chitwan**



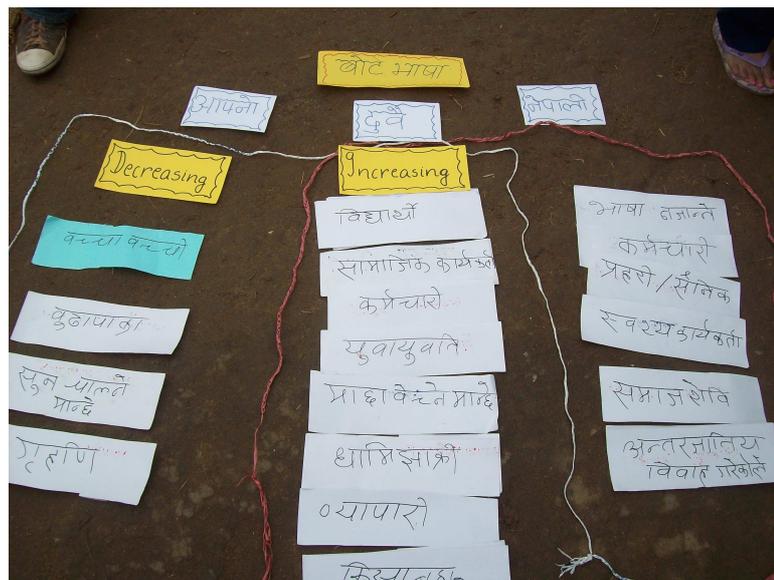
Picture 4.3: Bilingualism in Bote at Bankatta, in Chitwan



**Picture 4.4: Bilingualism in Bote at Bamgha, in Gulmi**



**Picture 4.5: Bilingualism in Komaltari, Tanahu**



We found three common findings from this participatory method:

1. There is no monolingual in Bote, the mother tongue except some older people especially the female speakers of the older age group.
2. The Bote speakers who are not going outside the village, women, farmers, elderly people, priests, and pre-literates speak the mother tongue better than Nepali, an LWC.

3. School going children, educated people, leaders of the community, businessmen, teachers, students are bilingual in both the Bote and Nepali languages.

#### **4.4 Summary**

In this chapter, we discussed mother tongue proficiency and bi /multilingualism in the Bote community. The Botes are proficient in speaking their mother tongue. All the members of Bote speech community speak their language very well and only educated speakers of Bote can read and write in their language. Most of them are bilingual and majority of them are multilingual as well. Similarly, majority of Bote families are bilingual as well as multilingual. Most of them are bilingual in Nepali, Tharu, Darai and Hindi languages.

Most of the Bote children are bilingual in Nepali and Tharu languages and some of them are also bilingual in English and Darai languages. Most of them learnt Nepali in schools, colleges and in urban markets. Similarly, they learn Hindi in local markets, in India, and by watching Hindi movies and televisions. They learnt English in school and colleges and learnt Rana Bote in the society. Nearly half of the Bote children do not understand at all of his/her Nepali speaking teacher when s/he first goes to school. Since, most of the Bote use their own mother tongue at home; their children are monolingual before going to school.

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

## Chapter 5

### Domains of language use

#### 5.0 Outline

This chapter deals with the domains of language use. It consists of eight sections. In section 5.1, we discussed language use in common domains. Similarly, section 5.2 deals with the language use in educational and social matters and section 5.3 presents the use of languages in letter writing. In section 5.4, we discussed languages used outside the home and in section 5.5, the languages used for invitation. Similarly, section 5.6 deals with language use in minutes writing, section 5.7 with frequency in the use of Bote languages, and in section 5.8 we present the summary of the chapter.

#### 5.1 Language use in common domains

Domains of language use are used for evaluating the vitality of the language. Bote is used in different common domains of language use such as counting, singing, joking, bargaining / shopping / marketing, story-telling, discussing / debate, praying, quarrelling, abusing (scolding / using taboo words), telling stories to children, singing at home, family gatherings and village meetings. Table 5.1 presents the languages most frequently used in different domains by male.

**Table 5.1: Languages most frequently used in different domains by male  
(n=30)**

Domains of language use	B	N	B+N
Counting	-	30 (100)	-
Singing	07 (23)	23 (77)	-
Joking	21 (70)	06 (20)	03 (10)
Bargaining / marketing	02 (07)	28 (93)	-
Story telling	11 (37)	14 (47)	05 (17)
Discussing / Debate	20 (67)	10 (33)	-
Praying	11 (37)	19 (63)	-
Quarrelling	22 (73)	08 (27)	-
Abusing/Scolding	21 (70)	06 (20)	03 (10)

Telling stories to children	17 (57)	08 (27)	05 (17)
Singing at home	08 (27)	20 (67)	02 (07)
Family gatherings	27 (90)	01 (03)	02 (07)
Village meetings	22 (73)	08 (27)	-

B = Bote, N = Nepali, B + N = Bote and Nepali

(NB: The number within the parenthesis indicates the percentages)

Source: Sociolinguistic Survey of Nepal, 2011.

Table 5.1 shows that (90%) male speakers use their mother tongue Bote in family gathering, (73%) in Quarrelling and Village meeting, (70.00%) in joking and abusing / scolding, (67%) in discussing / debate, (57%) and telling stories to children, (37%) in story-telling and praying, (27%) in singing at home, (23%).in singing, and (7%) in marketing / bargaining.

Similarly all of the male speakers (100%) use Nepali in counting, (93%) in bargaining / marketing, (70%) in singing, (67%) in singing at home, (63%) in praying, (47%) in story-telling, (33%) in Discussing / Debate, (27%) in village meeting and telling stories to children, and Quarrelling, (20%) in joking and abusing / scolding. Only (03%) use Nepali in Family gathering.

In the same way, (17%) of male speaker use both Nepali and Bote, while telling stories to children and story-telling, (10%) in joking and abusing/scolding. And (07%) use both Nepali and Bote in Singing at home and Family gathering

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

(n=30)

Domains of language use	B	N	B+N
Counting	03 (10)	27 (90)	-
Singing	03 (10)	21 (70)	06 (20)
Joking	23 (77)	03(10)	04(13)
Bargaining / marketing	02 (07)	26 (87)	02 (07)
Story telling	19 (63)	09 (30)	02 (07)
Discussing / Debate	23 (77)	07 (23)	-

Praying	12 (40)	15 (50)	03 (10)
Quarrelling	28 (93)	01 (03)	01 (03)
Abusing / Scolding	30 (100)	-	-
Telling stories to children	21 (70)	08 (27)	01 (03)
Singing at home	08 (27)	19 (63)	03 (10)
Family gatherings	28 (93)	01 (03)	01 (03)
Village meetings	16 (53)	06 (20)	08 (27)

(NB: The number within the parenthesis indicates the percentages)

Source: Sociolinguistic Survey of Nepal, 2011.

Table 5.2 shows that out of the 30 female Bote speakers all of them(100%) are using their mother tongue in the domain of abusing /scolding, (93%) in Family gathering and quarrelling, (77%) in joking and discussing/ debate, (70%) in telling stories to children, (63%) story- telling, (53%) in village meeting. similarly (40%) speakers use their mother tongue Bote in praying, (27%) in singing at home, (10%) in singing and counting. only (7%) use Bote in Bargaining / marketing.

Similarly, (90%) female Bote use Nepali while counting, (87%) in Bargaining / marketing, (70%) in singing, (63%) in singing at home and (50%) in praying. In the same manner (30%) use Nepali language in story-telling, (27%) in telling stories to children, (23%) in discussing / debate, (20%) in village meeting and (10%) in joking. only (3%) of female Bote people use Nepali in quarreling.

The female Bote, while attend the village meeting, (27%) of them use both Nepali and Bote. (20%) use both Nepali and Bote in singing, (13%) in joking, (10%) in praying, and singing at home, (7%) in story-telling, and bargaining / marketing. Only (3%) use both Bote and Nepali in family gathering, telling stories to children and quarrelling.

## 5.2 Language use in educational and social matters

Most of the Bote speakers use only their mother tongue with their family members discussing different family matters. Same is the case in talking about educational and social matters with their family members. Table 5.3 and 5.4 present the situation of language use discussing about educational and social matters with the family members in Bote community.

**Table: 5.3 Use of languages while talking educational and social matters (N=60)**

	Male (n=30)		Female (n=30)	
	Bote (B)	Nepali(N)	Bote (B)	Nepali(N)
Grandfather	28 (93)	02 (07)	29 (97)	01(03)
Grandmother	28 (93)	02 (07)	29 (97)	01 (03)
Father	28 (93)	02 (07)	29 (97)	01 (03)
Mother	28 (93)	02 (07)	29 (97)	01 (03)
Spouse	26 (87)	04 (13)	26 (87)	04 (13)
Children	26 (87)	04 (13)	26 (67)	04 (13)

*(NB: The number within the parenthesis indicates the percentages)*

*Source: Sociolinguistic Survey of Nepal, 2011.*

Table 5.3 shows that (93%) of male speakers use only their mother tongue, Bote language whereas (96%) female do the same while talking with their family members (parents and grand-parents) about educational and social matters. (7%) of male and (3%) female Bote speakers use Nepali language, the lingua-franca of the community. In the same manner, between the spouses and with the children (87%) of Bote speakers use their mother tongue whereas (13%) of Bote people use Nepali language while talking about educational and social matters.

### **5.3 Languages use in letter writing**

Since the literacy rate in Bote is very poor, majority of speakers use Nepali in letter writing to their family members. Table 5.4 presents the use of languages used in letter writing by the male speaker of Bote community.

**Table 5.4: Use of languages in letter writing**

N=60	Bote (B)	Nepali(N)	No answer (NA)
Grand Father	02 (03)	30 (50)	28 (47)
Grand mother	02 (03)	30 (50)	28 (47)
Father	01 (02)	33 (55)	26 (43)
Mother	01 (02)	34 (57)	25 (42)

Spouse	01 (02)	35 (58)	24 (40)
Children	03 (05)	37 (62)	20 (33)

(NB: The number within the parenthesis indicates the percentages)

Source: Sociolinguistic Survey of Nepal, 2011.

Table 5.4 shows that out of 60 respondents 3% use their mother tongue while writing letters to their grandparents, and 2% use their mother tongue in writing letter to their parents and spouse. And, 5% use the Bote in writing letters to their children.

Similarly (50%) use Nepali language while writing letters to their grand-parents (55 to 58%) use while writing to their parents and spouse and (62%) use Nepali while writing to their children.

Among the respondents (33 to 47%) are either silent or not answered (NA) about the medium of language while writing a letter to their family members.

#### 5.4 Languages used outside the home

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

**Table 5.5: Languages Bote children usually speak**

N=60	Male (n=30)			Female (n=30)		
	B	N	B+N	B	N	B+N
With friends	17(57)	09(30)	04(13)	14(47)	10(33)	06(20)
With Neighbors	16(53)	06(20)	08(26)	14(47)	08(27)	08(27)
At school	-	26(87)	04(13)	-	26(87)	04(13)

(NB: The number within the parenthesis indicates the percentages)

Source: Sociolinguistic Survey of Nepal, 2011.

Table 5.5 shows that out of 30 male respondents said that (57%) of their children use their Bote (B), (30%) use Nepali (N) and (13%) do Bote and Nepali (B+N) while playing with their friends .and talking with their friends. Similarly, (53%), (20%), and (270%) male respondents responded that their children use Bote, Nepali and B+N respectively while talking with neighbors. In the same way, (0%), (87%), and (13%)

male respondents' children use Bote, Nepali and B+N at school respectively; and only 10 children use only English at school.

Similarly, out of 30 female respondents, (47%), (33%), and (20%) children use Bote, Nepali and B+N languages respectively while playing with their friends. In the same way, (46%), (27%), and (27%) children use Bote; Nepali and B+N languages respectively while talking to their neighbors. And, (0%), (87%) and (13%) respondents said that their children use Bote, Nepali, and B+N languages respectively at school.

There is no use of mother tongue at school. Bote is used around by half (47 – 57%) of the people while talking with friends and neighbors. Nepali is used nearly by (30%), (20%) and (87%) children of male respondents use Nepali while playing with friends, talking with neighbours and at school respectively.

Bote and Nepali (B+N) used by 13-27% while playing with friends and talking with neighbours and at the school.

### 5.5 Languages of invitation

Most of the members of Bote speech community use their own mother tongue, Bote in different rites and rituals. Same is the case in marriage invitations too. Table 5.6 presents the languages used by Botes for marriage invitations.

**Table 5.6: Languages used for marriage invitations**

N= 60	Male (n=30)	Female (n=30)
Bote (N)	29 (97)	27(90)
Nepali (N)	01(3)	03 (10)
Bote and Nepali (B+N)	-	-

*(NB: The number within the parenthesis indicates the percentages)*

*Source: Sociolinguistic Survey of Nepal, 2011.*

Table 5.6 shows that (97%) of the male and (90%) of female Bote people use their own mother tongue for marriage invitations. Similarly, (1%) of male and (3%) female Bote use Nepali for marriage invitations.

### 5.6 Language use in minutes writing

Since the official language of the nation is Nepali, the documents which are written for official purposes and the documents which should be documented in the community offices are mostly written in Nepali. Table 5.7 presents the data related to

the language used in minutes writing provided by the speakers of the key survey points.

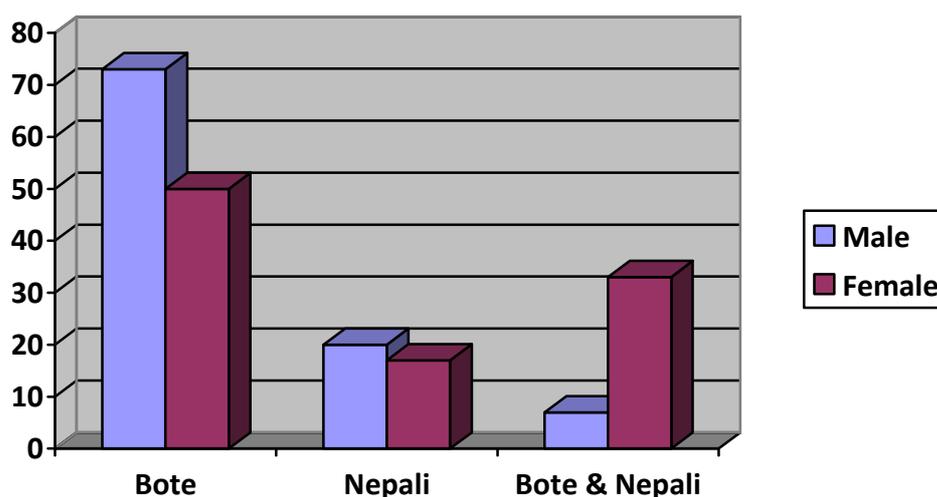
**Table 5.7: Language used to write minutes in community meetings**

N = 60	Male (n=30)	Female (n=30)
Bote (B)	22(73)	15 (50)
Nepali (N)	06(20)	05(17)
Bote and Nepali (B+N)	02(07)	10 (33)

*(NB: The number within the parenthesis indicates the percentages)*

*Source: Sociolinguistic Survey of Nepal, 2011.*

Table 5.7 shows that (73%) of the male and (50%) respondents said that minute in community meetings of Bote community are written in Bote language. (20%) male and (17%) female respondents responded that the minute writing of the meeting is in Nepali language. And, (7%) male and (33%) females said that the Bote and Nepali (B+N) languages are used for minute writing in the community meetings. The chart below makes it much clearer.



**Language used to write minutes in community meetings**

## 5.7 Frequency in the use of languages

Bote is the most prominent language in the Bote community; the speakers of the community use their mother tongue all the time. All the male and female informants of the key survey points related responded to the frequency of the use of mother tongue that they use their mother tongue Bote daily. Therefore, it can be said that the Bote language is very frequently used in the speech community.

Similarly, they responded that the languages of wider communication are Nepali, Bote and both Nepali and Hindi languages. Table 5.8 presents the responses provided by the respondents about the languages of wider communication and their frequencies in key survey points.

**Table 5.8: Languages of wider communication and their frequencies**

**(n=60)**

N=60	Male (n=30)			Female (n=30)		
LWC	Total	Daily	Sometimes	Total	Daily	Sometimes
Nepali	30	23 (77)	7 (23)	30	19(63)	11 (37)

*(NB: The number within the parenthesis indicates the percentages)*

*Source: Sociolinguistic Survey of Nepal, 2011.*

Table 5.8 shows that out of 60 respondents all of them responded that they use Nepali as the language of wider communication. Out of the total Nepali users (77%) male and (63%) female use it daily and (23%) of male and (37%) of female use it sometimes.

Similarly, Table 5.9 presents the data, related to the use of the language when the speakers of other languages visit at their home, taken from the informants of the key survey points.

**Table 5.9: Language usually used when the speakers of other languages visit their home**

	Male (n=30)	Female (n=30)
Nepali	23 (77)	27 (90)
Bote	04(13)	01(03)
Bote and Nepali (B+N)	01(03)	01(03)
Nepali and Tharu (N+T)	01(03)	01(03)
Nepali and Hindi (N+H)	01(03.33%)	00

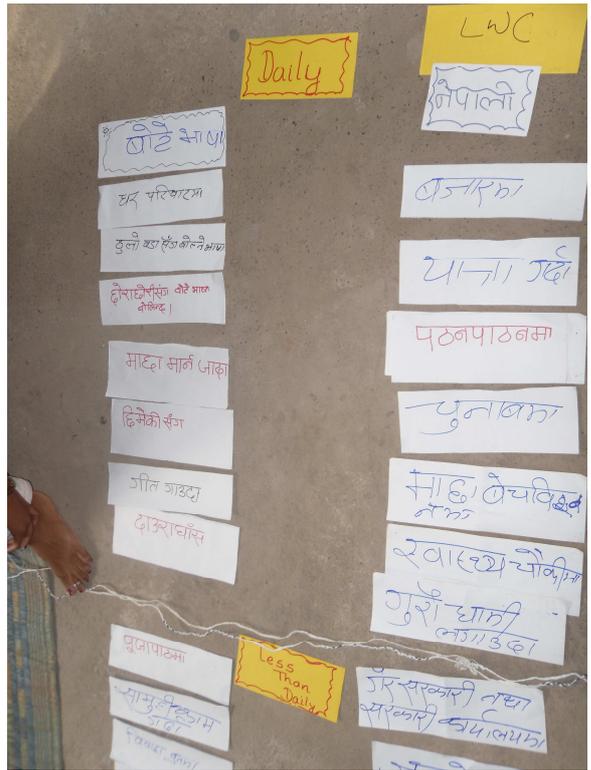
*(NB: The number within the parenthesis indicates the percentages)*

*Source: Sociolinguistic Survey of Nepal, 2011.*

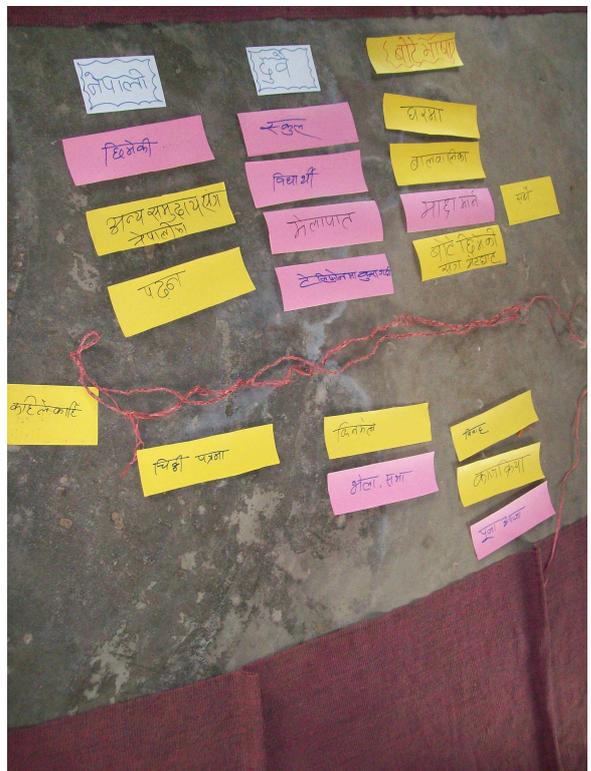
Table 5.9 shows that out of 30 male and 30 female respondents, (77%) male respondents and (90%) female use Nepali language, (03%) of female respondents use Bote language when the speakers of other languages visit at their home. Each group of (03%) of Male and female respondents use B+N, N+T, and (03%) male respondent use N+H language when the speakers of other languages visit at their home.

In order to examine the domains of language use in the Bote language, domains of language use, a participatory tool to be used in a group of at least eight to twelve participants of mixed category, was administered in all the reference points of the survey in Bote community. The pictures of domains of language use tools used in Chitwan district [Bankatta, a locality in Gardi VDC-4 and Bote Tole in Patihani VDC-1], Tanahu district [Baireni / Kumal Tari in Byas municipality-5], Nawalparasi district (Bagkhor / Paschim Tar, Kolhuwa in Agyauli VDC- 4), and Gulmi district (Bamgha in Bamgha VDC-1).the languages in different situations, and with different types of people.

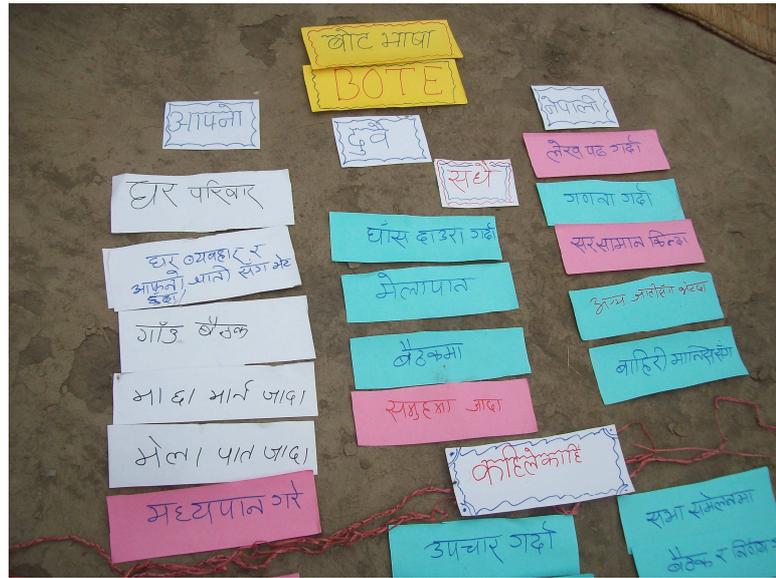
**Picture 5.1: Domains of language use at Bagkhor**



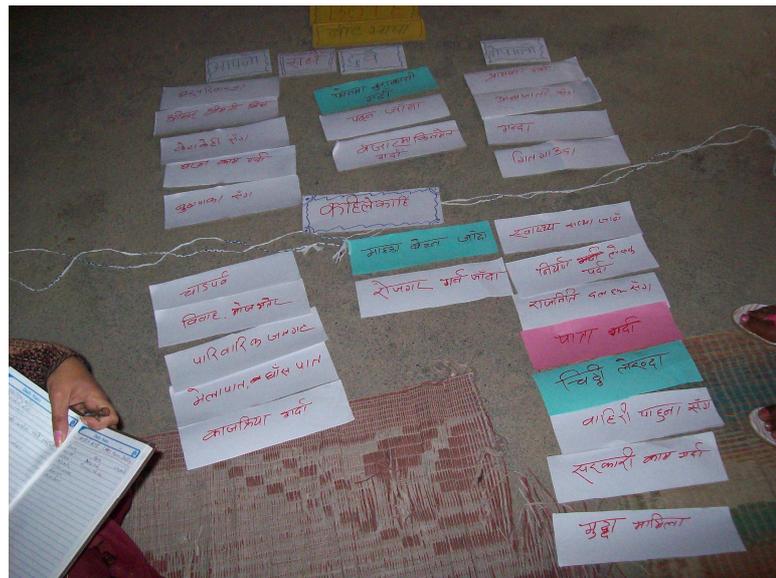
Picture 5.2: Domains of language use at Patihani



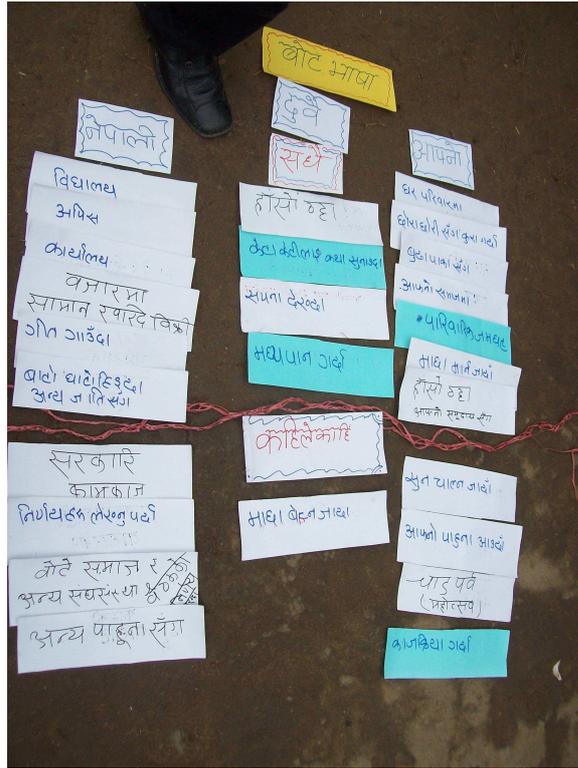
**Picture 5.3: Domains of language use at Bankatta**



**Picture 5.4: Domains of language use at Bamgha**



**Picture 5.5: Domains of language use at Komaltari**



The three major findings from this participatory method are as follows:

1. Bote, the mother tongue, is used in the family, celebrating different rites and rituals, neighborhood, village meetings, local markets, in abusing, and in storytelling.
2. The Nepali language, language of wider communication (LWC), is used in the government offices, with non-Bote and hilly people, in minute writing, hospitals, and in urban area markets.
3. Bote, the mother tongue of Bote (ethnicity), and Nepali, the language of wider communication (LWC), are used in VDC office, in the beginning classes in government schools, trainings, and district headquarter, in NGOs and INGO offices, general assemblies and in bussiness.

## 5.8 Summary

In this chapter we discussed the Domains of language use in Bote Language. Bote is used in all the common domains such as counting, singing, joking, bargaining / shopping / marketing, storytelling, discussing / debate, praying, quarrelling, abusing (scolding / using taboo words), telling stories to children, singing at home, family

gatherings and village meetings. They use only their mother tongue with their family members while discussing about educational and social matters whereas majority of them use Nepali in writing letter to their family members. Bote children use both the mother tongue and Nepali with their friends and in neighborhood and they use only Nepali in school.

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

The mother tongue used domains are: in the family, celebrating different rites and rituals, neighborhood, village meetings, local markets, in abusing, and in storytelling. The Nepali language is used in the government offices, with non-Bote, in minute writing, hospitals, and in the market. Bote and Nepali are used in VDC office, at the beginning classes in government schools, trainings, in district headquarter, in NGOs and INGO offices, general assemblies and in business.

## Chapter 6

### Language vitality, transmission and maintenance

#### 6.0 Outline

This chapter deals with language vitality, transmission and maintenance in the Bote language. It consists of 5 sections. Section 6.1 deals with the intergenerational transmission of the language. Similarly, in section 6.2, we have discussed about the languages spoken by younger people of Bote community. Section 6.3 deals with the transmission of the Bote language, section 6.4 deals with language maintenance and in section 6.5 we present the summary of the chapter.

#### 6.1 Intergenerational language transmission

Bote community in common is seen to have maintained their language vitality. The rate of shifting toward Nepali is very low. Even small children of the community speak their mother tongue. Table 6.1 presents the data based on the responses to of the question 'Do all your children speak your mother tongue?' by the informants in the key survey points.

**Table 6.1: Mother tongue spoken by children**

Male (n=30)		Female (n=30)	
Yes	No	Yes	No
28 (93)	02(07)	19 (63)	11(37%)

*(NB: The number within the parenthesis indicates the percentages)*

*Source: Sociolinguistic Survey of Nepal, 2011.*

Table 6.1 shows that (93%) of male and (63%) female children of the Bote community speak their mother tongue, whereas (07%) male and (37%) of female children do not speak their mother tongue. It shows that the Bote language has (78%) vitality.

Similarly, Table 6.2 presents responses of the informants in the key survey point related to the question “What language do most parents in this village usually speak with their children?”

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

N=60	Male (n=30)	Female (n=30)
Mother tongue	30 (97)	29 (100)
Nepali	-	01(03)

*(NB: The number within the parenthesis indicates the percentages)*

*Source: Sociolinguistic Survey of Nepal, 2011.*

Table 6.2 shows that almost all the Bote parents speak only their mother tongue with their children. Out of the total female respondents (03%) respondent said that parents in their community usually speak Nepali with their children whereas all of the male and 97% female responded that most of the parents in their villages usually speak their mother tongue to their children. It also shows that the Bote language has total vitality.

## 6.2 Language spoken by younger people

In the Bote speech community most of the young people use their mother tongue in their day-to-day communication. The table below presents the responses to the question “Do young people in your village /town speak your mother tongue well, the way it ought to be spoken?” by the respondents in the key survey points.

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

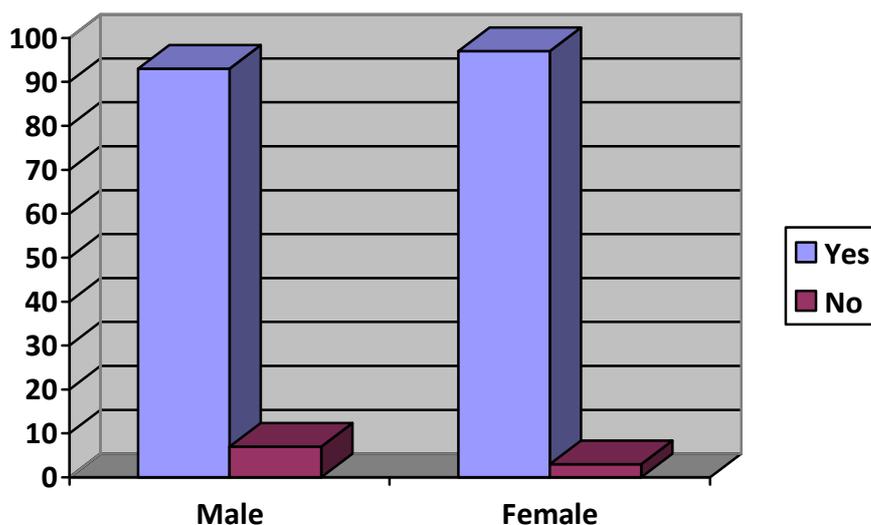
Male (n=30)		Female (n=30)	
Yes	No	Yes	No
28 (93)	02 (07)	29(97)	01 (03)

*(NB: The number within the parenthesis indicates the percentages)*

*Source: Sociolinguistic Survey of Nepal, 2011.*

Table 6.3 shows that out of 30 male respondents most of them (93%) said that young people in their village / town speak their mother tongue well, the way it ought to be

speak. (07%) male said that the young people of their village / town do not speak their mother tongue well, the way it out to be spoken. Similarly, (97% female respondents mentioned that most of the young people in their village / town speak their mother tongue it out to be spoken and (03%) responded that they do not speak their mother tongue well, the way it out to be spoken. It can also be shown through the following figure more clearly.



**The way of speaking of their mother tongue by the younger generation**

Figure 6.1 shows that way of speaking of their mother tongue by the younger generations. Most of the Bote speakers both male and females responded that young people in their village / town speak their mother tongue well, the way it ought to be spoken.

### 6.3 Transmission

Language maintenance in Bote is satisfactory till now. Table 6.4 presents the situation of language maintenance on the key points in Bote speech community.

**Table 6.4: Inter-marriage in Bote community**

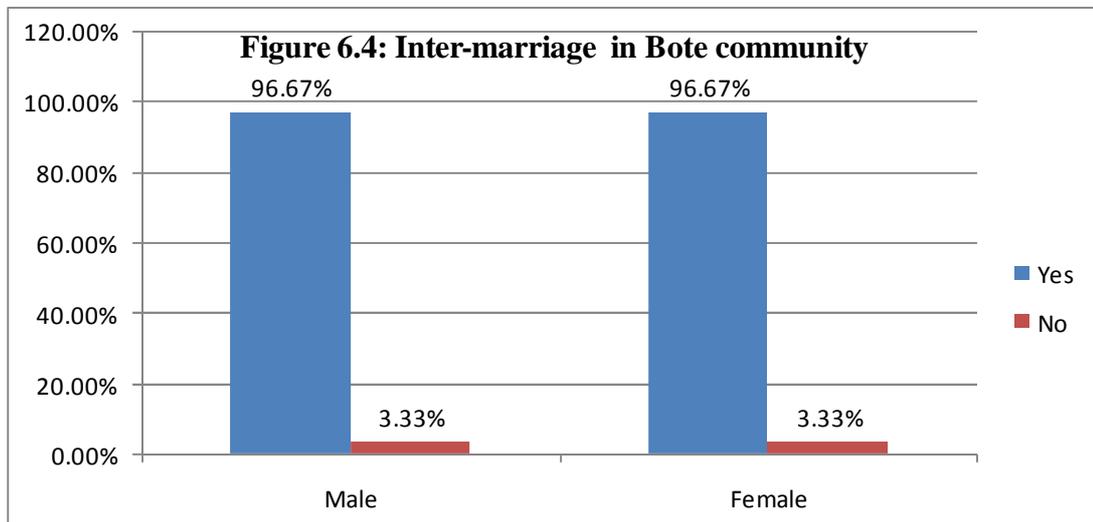
Male (n=30)	Female (n=30)
-------------	---------------

Yes	No	Yes	No
29 (97)	01 (03)	29 (97)	01 (03)

(NB: The number within the parenthesis indicates the percentages)

Source: Sociolinguistic Survey of Nepal, 2011.

Table 6.4 shows that out of the total male respondents (97%) responded that there is intercaste marriage in Bote community and (03% responded that there is not inter-marriage in the Bote community. Similarly, out of the total female respondents only (97%) responded that there is inter-marriage in Bote community whereas most of the speakers, (030% said that inter-caste marriage in Bote community is not in practice. The figure below makes it clearer.



Similarly, in response to the question “If there is inter-caste marriage in your community which other language groups have common marital relationship with your language group?” the language informants provided the data as presented in the Table 6.5.

**Table 6.5: Common marital relationship with Bote language speakers**

N= 60	Male (n=30)	Female (n=30)
Nepali	15 (50)	16 (53)
Darai	02 (07)	04 (13)
Gurung	01 (03)	04 (13)
Kumal	02 (07)	01 (03)
Magar	05 (17)	02 (07)
Tharu	05 (17)	03 (10)

*(NB: The number within the parenthesis indicates the percentages)*

*Source: Sociolinguistic Survey of Nepal, 2011.*

Table 6.5 shows that the Bote community has inter-caste marriage relationship with different language speakers. Out of 30 male respondents said that there is inter-caste marriage in practice. 50% responded that they have the marital relationship with Nepali speakers, at the same time 17% of them have inter-caste marriage relationship either with Magar or Tharu speakers. In the same manner (07%) said that they have intercaste marriage relation with Darai, (03%) with Gurung, and (07%) with Kumal speakers.

Similarly, out of 30 female respondents responded that there is the practice of inter-caste marriage in their society. Out of them (53%) have responded that they have relationship with Nepali speakers, whereas (13%), have claimed relationship either with Darai or Gurung, and (10%) said that they have practice of inter-caste marriage with Tharu. In the same manner (07%) responded that they have inter-caste marriage system with Magar language speakers, and (03%) have relationship with Kumal.

#### **6.4 Language maintenance**

The Bote community has positive attitude towards the maintenance of the language. They are eager to maintain the transmission and vitality of the language. In response

to the question “Do you like your children learn / study in mother tongue?” Table 6.6 presents the responses of the Bote speakers from key survey point.

**Table 6.6: Likeness of the children’s learning / studying in mother tongue**

Male (n=30)		Female (n=30)	
Yes	No	Yes	No
29 (97)	01 (03)	30 (100)	-

(NB: The number within the parenthesis indicates the percentages)

Source: Sociolinguistic Survey of Nepal, 2011.

Table 6.6 shows that almost all the male respondents i.e. (97%) and (100%) female respondents said that they like their children learn / study in their mother tongue and only 3% male respondents said that they do not like their children learn / study in their mother tongue.

Similarly, in response to the question “If schools are opened for teaching your language how you will support it?” the respondents have answered as presented in the Table 6.7.

**Table 6.7: The ways of supporting mother tongue teaching schools**

N= 60	Male (n=30)	Female (n=30)
By sending your children?	30 (100)	30 (100)
By encouraging other people to send their children?	30 (100)	30 (100)
By providing financial help?	30 (100)	30 (100)
By teaching?	05 (17)	06 (20)
By helping with the school?	30 (100)	30 (100)

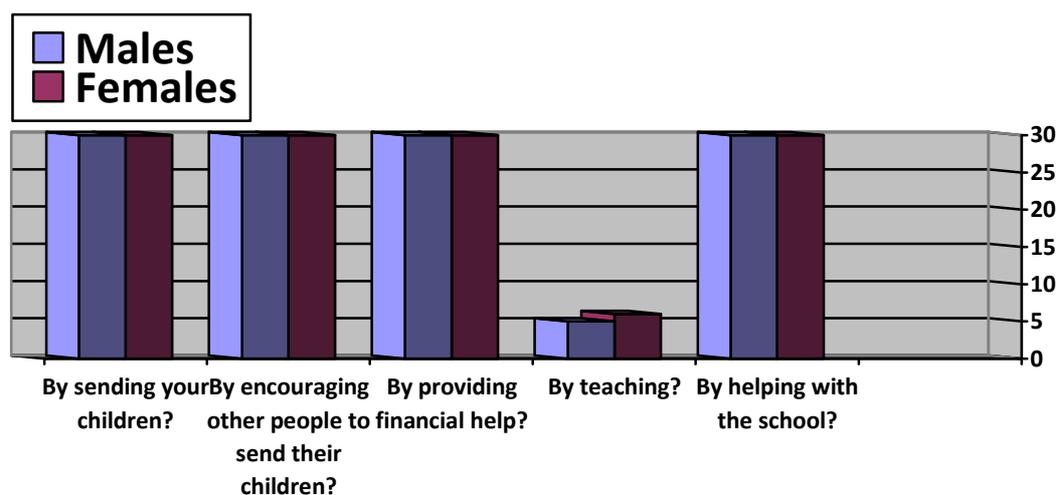
(NB: The number within the parenthesis indicates the percentages)

Source: Sociolinguistic Survey of Nepal, 2011.

Table 6.7 shows that all the male and female respondents said that they will support the schools by sending their children, by encouraging other people to send their children,

By providing financial help, and by helping with the school if schools are opened for teaching their language. Similarly, (17%) male and (20% female respondents are eager to support the school by teaching in the school if schools are opened for teaching their language.

To make it more transparent, the ways of supporting mother tongue teaching schools can also be presented in the Figure 6.6.



**FIG 6.6 The ways of supporting mother tongue teaching schools**

Figure 6.6 shows that Bote speakers are positive for the development of their language since they are ready to send their children to the mother tongue schools and also encouraging others to send their children. Similarly, they are also ready for financial support. Similarly, educated Bote speakers can teach their language themselves.

### 6.5 Summary

In this chapter we discussed language vitality, transmission and maintenance in the Bote language. The Bote language has 100% vitality as all their children speak their

mother tongue; most of the parents in their community usually speak their mother tongue to their children; most of the young people use their mother tongue in their day-to-day communication and all the young people in their village / town speak their mother tongue well, the way it ought to be spoken.

The Bote community has inter-cast marriage relationship with different language speakers like Nepali, Magar, Tharu, Darai, Gurung, and Kumal speakers.

Similarly, almost all the Bote speakers like their children to learn / study in mother tongue and only 3% male respondents said that they do not like their children learn / study in mother tongue. Bote speakers are positive for the development of their language since they are ready to send their children to the mother tongue schools and also encouraging others to send their children. Similarly, they are also ready for financial support. Similarly, educated Bote speakers can teach their language themselves.

## Chapter 7

### Language attitudes

#### 7.0 Outline

This chapter deals with the attitude of the Bote speakers about their language. It consists of eight sections: namely the feelings of the speakers towards their language (7.1), the problem because of being a native speaker of Bote, the feelings about children's marriage with non-Bote speakers (7.3), the grand-children's language (7.4) the first language of the children (7.5), medium of instruction at primary level(7.6), the differences in the use of language between the present speakers and their grandparents (7.7) and the summary of the chapter (7.8).

#### 7.1 Feeling of the speakers towards their language

The Bote speakers have very positive attitudes towards their language. In response to the question "When you speak your mother tongue in the presence of the speaker of the dominant language what do you feel...?" Table 7.1 presents the responses of the informants of the key survey points.

**Table 7.1: Feeling of speaking mother tongue in the presence of the speaker of the dominant languages**

	Male (n=30)	Female (n=30)
Prestigious	20 (67)	20 (67)
Embarrassed	06 (20)	04 (13)

Neutral	04 (13)	06 (20)
---------	---------	---------

Table 7.1 shows that out of the total male respondents of Bote community 67% said that they feel prestigious when they speak their mother tongue in the presence of the speaker of the dominant language like Nepali. Similarly, 20% and 13% feel embarrassed and neutral respectively when they speak Bote in the presence of the speakers of the dominant languages.

In the same way, 67% female respondents replied that they feel prestigious when they speak their mother tongue in the presence of the speaker of the dominant languages. Similarly, 13% and 20% responded that that they feel embarrassed and neutral respectively when they speak their mother tongue in the presence of the speakers of the other dominant languages. It shows that they have very positive attitudes towards their language.

### 7.2 Problem because of being a native speaker of Bote

In response to the question “Have you ever had any problem because of being a native speaker of your mother tongue?” Bote native speakers have provided the responses as presented in the Table 7.2.

**Table 7.2: Having problems because of being a native speaker of Bote**

Male (n=30)		Female (n=30)	
Yes	No	Yes	No
02 (06.67%)	28 (93.33%)	01 (03.33%)	29 (96.67%)

Table 7.2 shows that out of the total male respondents (07%) said that they had faced some of the problems because of being a native speaker of Bote whereas (93%) of the male speakers responded that they didn’t have faced any problem because of being a native speaker of Bote. Similarly, only 3% female respondents said that they had faced some problems because of being a native speaker of Bote and 97% responded that they didn’t have faced any problem because of being a native speaker of Bote.

Similarly, in response to the question “If you had problems because of being a native speaker of your mother tongue, what kinds of problems have you had? In response to this question three repondants, in which two are male and one is

female, the male respondents (2) revealed that they have a mental and social problem, while the female (1) respondent answered that she has a problem of understanding.

### 7.3 Feeling about children’s marriage with non-Bote speakers

Most of the Bote speakers feel bad if their son or daughter marry someone who does not know their mother tongue. Regarding the question “How would you feel if your son or daughter married someone who does not know your language?” Table 7.3 presents the responses of the respondents of the key survey points.

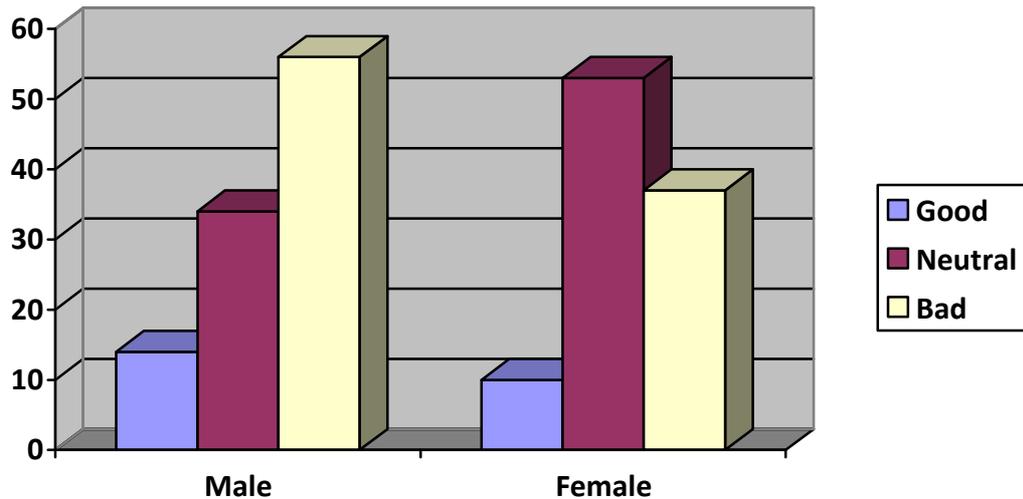
**Table 7.3: Feeling about children’s marriage with non-Bote speakers**

Male (n=30)			Female (n=30)		
Good	Neutral	Bad	Good	Neutral	Bad
04 (13)	10 (33)	16 (53)	03 (10)	16 (53)	11 (37)

*(NB: The number within the parenthesis indicates the percentages)*

*Source: Sociolinguistic Survey of Nepal, 2011.*

Table 7.3 shows that out of the total male respondents (13%) of the Bote feel good, (33%) feel neutral, and (53%) feel bad if their son or daughter married someone who does not know their mother tongue. Similarly (10%) of the female speakers feel good, (53%) feel neutral and (37%) feel bad if their son or daughter married someone who does not know their mother tongue. It is more clearly presented in Figure 7.3.



### Feeling about children's marriage with non-Bote speakers

Figure 7.3 shows that out of the total male respondents (13%) of the Bote feel good, (33%) feel neutral, and (53%) feel bad if their son or daughter married someone who does not know their mother tongue. Similarly (10%) of the female speakers feel good, (53%) feel neutral and (37%) feel bad if their son or daughter married someone who does not know their mother tongue.

### 7.4 Grandchildren's language

Bote speakers are positive towards their language and culture. Table 7.4 presents the responses in the key survey points regarding the question "Will the grand-children also speak your language?"

**Table 7.4: Will the children of the present Bote children speak your language**

	Male N=30	Female N=30
Speak	23 (77)	19 (63)
Won't speak	07(23)	11(37)

Table 7.4 shows that (77%) of male and (63%) female respondents responded that the children of the present Bote children will speak their language. (07%) of male and (37%) female respondents responded that the children of the present Bote children will not speak their language. It shows that they are positive towards their language.

Similarly, regarding the question “If speak, how do you feel about this?” in response to this query all the respondents feel good if their grandchildren will speak their language. It shows that they have very positive attitude towards their language.

Similarly, in response to the question “If they will not speak, how do you feel about this?” Table 7.5 presents the responses of the Bote speakers in the key survey points.

**Table 7.5: Feeling of the speakers if their grand-children will not speak their language**

Male (n=30)			Female (n=30)		
Good	Neutral	Bad	Good	Neutral	Bad
00	02 (07)	28 (93)	00	07 (23)	23 (77)

*(NB: The number within the parenthesis indicates the percentages)*

*Source: Sociolinguistic Survey of Nepal, 2011.*

Table 7.5 shows that out of the total male respondents (93%) of them feel bad if their grand children will not speak their language and (07%) feel neutral. Similarly, (77%) of female feel bad and only (23%) feel neutral if their grand-children will not speak their language.

### **7.5 First language of the children**

Since Bote speakers have positive attitudes towards their language, all of them said that their children should speak their mother tongue, Bote, first.

### **7.6 Medium of instruction at primary level**

Regarding the question “What language do you prefer for your children’s medium of instruction at primary level?” Table 7.6 presents the responses of the Bote speakers of the key survey points.

**Table 7.6: Preference for the medium of instruction at primary level**

	Male (n=30)	Female (n=30)
Mother tongue	22 (73)	24 (80)
Nepali	06 (20)	06 (20)

English	02(07)	-
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(NB: The number within the parenthesis indicates the percentages)

Source: Sociolinguistic Survey of Nepal, 2011.

Table 7.6 shows that (73%) of the male and (80%) of female respondents responded that they prefer their own mother tongue, i.e. Bote as their children’s medium of instruction at primary level. (06%) male and (06%) female said that they prefer the Nepali language respectively for their children’s medium of instructions at primary level. Similarly, (07% male Bote speakers prefer English language as the medium of instruction at primary level.

### 7.7 Differences in the use of language between two generations

In response to the question “Do you think that the language spoken by you is different from your grandparents?” Table 7.7 presents the responses provided by the Bote speakers in the key survey points.

**Table 7.7: Differences between the languages spoken by the two generations**

	Male N=30	Female N=30
Yes	05 (17)	03 (10)
No	25 (83)	27 (90)

(NB: The number within the parenthesis indicates the percentages)

Source: Sociolinguistic Survey of Nepal, 2011.

Table 7.7 shows that only (17%) male Bote speakers think that the language spoken by them is different from their grand-parents whereas most of them i.e. (83%) do not think that there is differences in the language spoken by them and their grand-parents. Similarly, out of the total female respondents only (10%) said that they think that the language spoken by them is different from their grand-parents and most of them said that they do not think that there are any differences between the languages spoken by them and their grandparents.

Regarding the responses in the Table 7.7, “If yes, how do you think the language spoken by you is different from your grand-parents?” Table 7.8 presents the responses provided by the respondents in the key survey points.

**Table 7.8: The ways of differences in language between two generations**

If yes, how do you think the language spoken by you is different from your grand-parents?	Male (n=5)	Female (n= 3)
Pronunciation	03 (60)	03 (100)
Vocabulary	04 (80)	03 (100)
Use of specific type of sentences	-	01 (33)
mixing of other languages	03 (60)	01 (33)
Way of speaking	04 (80)	02 (67)

*(NB: The number within the parenthesis indicates the percentages)*

*Source: Sociolinguistic Survey of Nepal, 2011.*

Table 7.8 shows that out of the total male participants, who think that the language spoken by them is different from their grand-parents, 80% said that their language differentiate with their parents in vocabulary and in the way of speaking and 60% said that the differences are found in pronunciation and mixing of other languages. Similarly, the female respondents, who think that the language spoken by them is different from their grandparents, all of them said that there are differences in pronunciation and in vocabulary. Similarly, 33% said that there are differences in the use of specific types of sentences and in mixing of other languages. And 67% said that there are differences in the way of speaking.

From this analysis we can conclude that the language spoken by two different generations have some differences in the way of pronunciation, use of vocabulary, use of specific types of sentences, mixing of other languages and in the way of speaking.

Similarly, in response to the question “How do you feel when you hear young people of your own community speaking other languages instead of their first language?”

Table 7.9 presents the responses of the language participants in the key survey points.

**Table 7.9: Feeling towards the user of other languages instead of their mother tongue**

Male (n=30)	Female (n=30)

Good	Indifferent	Bad	Good	Indifferent	Bad
	04(14)	26(86)	02(07)	02(07)	26(86)

(NB: The number within the parenthesis indicates the percentages)

Source: Sociolinguistic Survey of Nepal, 2011.

Regarding the language attitude table 7.9 shows that most of the people (male and female) feel bad when they hear young people of their own community speaking other languages instead of their first language. Similarly, only 14% male Bote speakers responded that they feel indifferent and there in no one to say they feel good. Similarly, 7% females responded that they feel good as well as indifferent when they hear young people of their own community speaking other language instead of their mother tongue.

### 7.8 Summary

In this chapter we discussed Language attitudes in the Bote language. Bote speakers have very positive attitudes towards their language. Most of them feel prestigious when they speak their mother tongue in the presence of the speaker of the dominant language like Nepali. Only a few respondents had faced some problems such as in understanding of Nepali, mental and social problems, because of being a native speaker of Bote. Similarly, most of the Bote speakers feel bad if their son or daughter married someone who does not know their mother tongue.

Most of the Bote speakers are optimistic that their grand children will speak their language and all of them feel good if his / her children will speak their mother tongue. Similarly, most of them feel bad if their grand-children will not speak their mother tongue. It shows that they are positive towards their language. Similarly, most of the males and females Bote speakers said that their children should speak their own mother tongue i.e. Bote first.

Similarly, most of the Bote speakers prefer their own mother tongue, i.e. Bote as their children's medium of instruction at primary level and only a few prefer Nepali and English languages. Less than 20% Bote speakers think that the language spoken by them is different from their grand-parents and the differences are in the way of pronunciation, use of vocabulary, use of specific types of sentences, mixing of other languages and in the way of speaking. Most of the male and female speakers feel bad

when they hear young people of their own community speaking other languages instead of their first language.

## Chapter 8

### Language development

#### 8.0 Outline

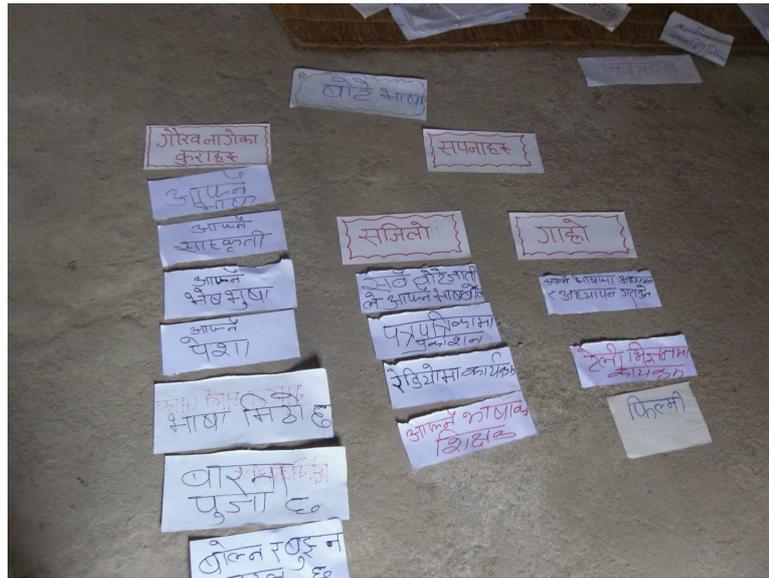
This chapter deals with the language development. It consists of two sections. Section 8.1 deals with the appreciative enquiry. In section 8.2, we present the summary of the chapter.

#### 8.1 Appreciative inquiry

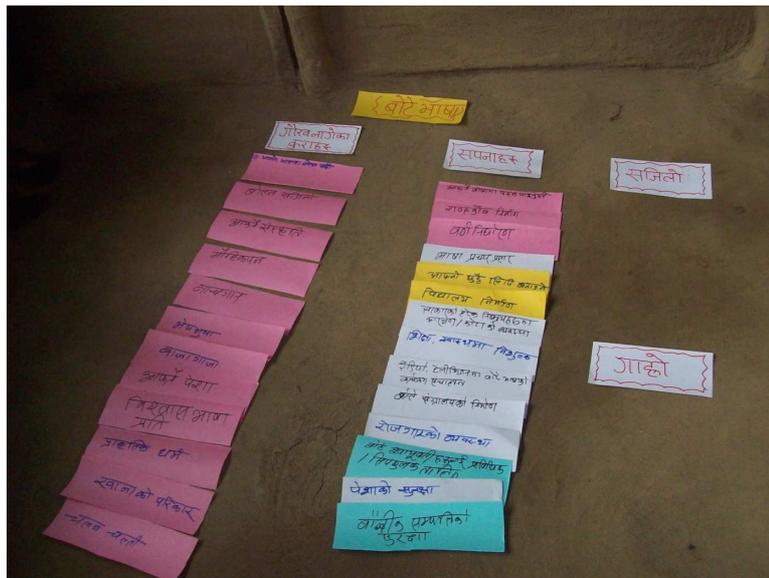
In the survey, a participatory tool known as appreciative inquiry was used in all five key points in Bote language. The main purpose of this tool was to gather information about the dreams and aspirations of the Bote community members for the development of their language as well their culture. It was conducted in each point in a group of participants of different demographic categories of sex, education and educational status. The participants in each key point were asked to describe things that made them feel happy or proud about their language or culture. They were asked to write down the 'good things' on a piece of paper and placed them serially on the floor. Then they were asked to, based on those good things in Bote language and culture, say they "dreamed" about how they could make their language or culture even better. After having received their responses in the group they were advised to categorize the dreams from the easiest to the most difficult, specify which ones were most important and to choose a few to start on developing plans such as who else should be involved, what the first step should be and what resources they needed.

In order to examine the language development in the Bote language, appreciative inquiry, a participatory tool to be used in a group of at least eight to twelve participants of mixed category, was administered in all the reference points of the survey in the Bote community. The pictures of appreciative inquiry tools used in Bagkhore (Agyouli-1, Nawalparasi), Bote Tol, (Patihani-1, Chitwan) ; Bankatta, Madi (Gardhi-1, Chitwan) ; Bamgha ( Khaireni-1, Gulmi) ; Komaltari ( Byas NP,- Tanahu) present the language development and the ambitions to the development of language.

Picture 8.1: Appreciative enquiry at Bagkhore, Agyoli-5, Nawalparasi



Picture 8.2: Appreciative enquiry at Bote Tole, Patihani -1, Chitwan



Picture 8.3: Appreciative enquiry at Bankatta Madi, Gardi-4, Chitwan



Picture 8.4: Appreciative enquiry at Bamgha-1,2 Gulmi



**Picture 8.5: Appreciative enquiry at Komaltari, Tanahu**



In this survey, we have employed different participatory tools such as dialect mapping, domains of language use and bilingualism. The main focus of these tools is to help the participants to verbalize things they have already known intuitively about their language and culture. However, appreciative inquiry, as the name suggests, is designed to help the participants think about future possibilities about their language and culture. Table 8.1 presents the summary of the responses to major queries related to preservation and promotion of the language on all five key points in Bote Community.

**Table 8.1: Findings from the appreciative inquiry in Bote Language**

Survey Points	Good things that made Bote feel happy or proud about their language	Dreams about how they could make their language even better	Most important dream to start on planning
Bagkhor Aghauli Nawalpar	<ul style="list-style-type: none"> <li>▪ Long-established language</li> <li>▪ Mother tongue</li> </ul>	<ul style="list-style-type: none"> <li>▪ To prepare textbooks for children in Bote</li> <li>▪ To have equal</li> </ul>	<ul style="list-style-type: none"> <li>▪ To pressurize the local authorities to start program at primary level</li> </ul>

asi	of Bote, Bote culture is embodied in this language	<p>access to media</p> <ul style="list-style-type: none"> <li>▪ To start mother tongue based education at primary level</li> <li>▪ To establish an organization for development of language and culture.</li> </ul>	education in Bote.
BoteToll, Patihani, Chitwan	<ul style="list-style-type: none"> <li>▪ Mother tongue of Bote</li> <li>▪ Easy to communicate secret matters</li> </ul>	<ul style="list-style-type: none"> <li>▪ To prepare textbooks in Bote</li> <li>▪ To have any program in T.V</li> <li>To have Bote teachers</li> </ul>	To pressurize the local authorities to start program on T.V in Bote
Bankatta, Gardi-, Chitwan	<ul style="list-style-type: none"> <li>▪ Mother tongue of Bote</li> <li>▪ Easy to communicate secret matters</li> </ul>	<ul style="list-style-type: none"> <li>▪ To prepare textbooks in Bote</li> <li>▪ To have any program in T.V</li> <li>▪ To have Boteteachers</li> </ul>	<ul style="list-style-type: none"> <li>▪ To pressurize the local authorities to start program on T.V in Bote</li> </ul>
Bamgha, Khaire Gulmi	<ul style="list-style-type: none"> <li>▪ Symbol of ethnic identity of Bote</li> <li>▪ Ancestral language</li> <li>▪ Easy to communicate</li> </ul>	<ul style="list-style-type: none"> <li>▪ To start mother tongue based education at primary level</li> <li>▪ To prepare textbooks in Bote</li> <li>▪ To use Bote in government office</li> </ul>	<ul style="list-style-type: none"> <li>▪ To pressurize the local authorities to start program on T.V in Bote</li> </ul>

I	<ul style="list-style-type: none"> <li>▪ Symbol of ethnic identity of Bote culture embodied in this language</li> </ul>	<ul style="list-style-type: none"> <li>▪ To start mother tongue based education at primary level</li> <li>▪ To prepare textbooks in Bote</li> <li>▪ To have any program on T.V</li> </ul>	<ul style="list-style-type: none"> <li>▪ To start mother tongue based education at primary level</li> </ul>
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## 8.2 Summary

In this chapter we discussed Language development in the Bote language. The good things that made Bote speakers feel happy or proud about their language and culture are their mother tongue, stock of vocabulary, folk songs and folk stories, being the ancestral language, having their own culture and costume, art, history and literature.

Dreams about how they could make their language even better are writing a grammar, dictionary, textbooks, having mother tongue teachers, establishment of mother tongue based primary schools, development of their own script, Bote should be taught at university level, Bote should be used as official language in Bote dominant districts, there should be a branch of Bote in Nepal Academy, promotion and preservation of the language, culture and religion and there should be a huge coverage of the language in the field of mass media such as radio, TV, and national level newspapers and journals.

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

## **Chapter 9**

### **Dialectal variation**

#### **9.0 Outline**

This chapter deals with the dialectal variations in the Bote language. It consists of three sections. In section 9.1, we discuss lexical variations, which include methodology of finding lexical variation and lexical similarity among the key survey points in the Bote language. Similarly, section 9.2 deals with dialect mapping which is a participatory tool to find out the possible dialects of the language and in section 9.3, we present the summary of this chapter.

#### **9.1 Lexical variation**

A wordlist of 210 has been compared to estimate the degree of lexical similarity among the five speech varieties, the wordlists represent. In this section, we deal with the data, methodology of lexical similarity study and present the lexical similarity study result.

##### **9.1.1 Methodology**

This subsection consists of the data, tool and the calculation and evaluation criteria for lexical similarity percentages in Bote. The standard wordlists of 210 words were elicited in different points from mother tongue speakers (grown up in the Bote community, representing different sex, age and literacy), compiled them with phonetic transcriptions. In each key point, at least two sets of wordlists were administered.

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

The 60% has been generally used as a cutoff point for the evaluation of lexical similarity Regmi (2011page no>). Table 9.1 presents the evaluation criteria of the lexical similarity percentages between the wordlists.

**Table 9.1: Evaluation criteria of the lexical similarity percentages**

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

The speech varieties having a lexical similarity of less than 60% are evaluated as different language. However, languages or dialects with around 60% or above lexical similarity should be tested for intelligibility

### 9.1.2 Lexical similarity among the key points in Bote

Bote is spoken in Central and western region of Nepal. However, especially in Chitwan, Nawalparasi, Tanahu and Gulmi districts, this language generally does not show any complete variation as such. Table 9.2 presents the situation of lexical similarity comparison in Bote.

**Table 9.2: Lexical similarity comparison in Bote**

Varieties	Patihani	Madi	Gulmi	Nawalparasi	Tanahu
Patihani	100%	86%	63%	72%	62%
Madi	86%	100%	64%	71%	68%
Gulmi	63%	64%	100%	71%	77%
Nawalparasi	72%	71%	71%	100%	67%
Tanahu	62%	68%	77%	67%	100%

Table 9.2 shows that the Bote language spoken in Patihani has 86% similarity with Madi (Bankatta), 72% with Bagkhor, 63% and 62% with Khaireni (Bamgha) and Komaltari (Baireni) respectively. Similarly the language spoken in Madi has 64% similarity with Khaireni, 71% with Bagkhor and 68% with Komaltari and 86% with Patihani. Likewise the language spoken in Khaireni has 63% of the similarity with Patihani, 64% with Madi, 71% with Bagkhor and 77% with Komaltari. In the same way, the language spoken in Bagkhor has 72 % similarity with Patihani, 71% with Madi and Khaireni, and 67% similarity with Komaltari. Similarly, the language spoken in Komaltari, Byas municipality-5 of Tanahu has 77% similarity with Khaireni, 68% with Madi, 67%with Bagkhor and only 62% similarity with the

language spoken in Patihani of Chitwan District. From the above table 9.2, it can be concluded that all varieties of Bote are mutually intelligible to each other.

## 9.2 Dialect mapping

In order to examine dialects among the Bote language, dialect mapping, a participatory tool to be used in a group of at least (8-12) participants of mixed category, was administered in all the reference points of the survey in the Bote community. The pictures of dialect mapping tools used in Bagkhore, (Agyouli-1, Nawalparasi), BoteTol (Patihani-1, Chitwan); Bankatta, (Gardi-4, Chitwan); (Satbise, Johang-5, Gulmi); Botetar / Komaltari (Byas NP-5, Tanahu) district present the dialectal variation of the Bote language.

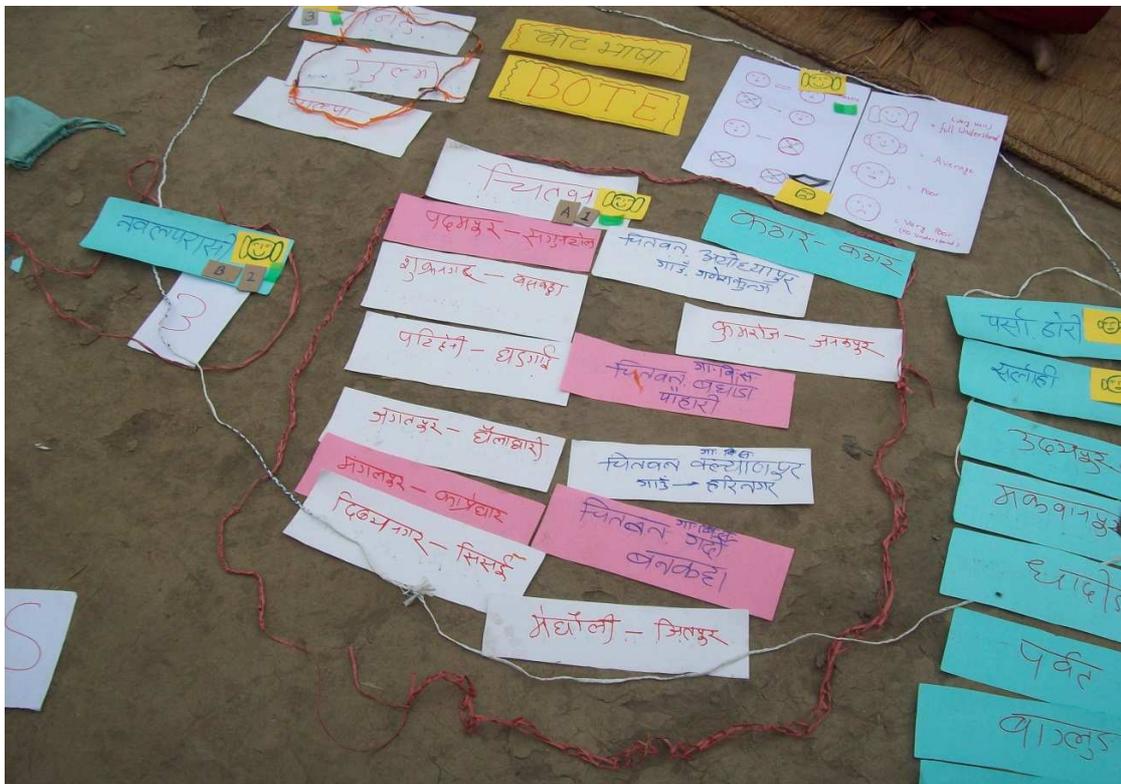
**Picture 9.1: Dialect mapping at Bagkhor Agyouli-1, Nawalparasi**



Picture 9.2: Dialectmapping at BoteTol, Patihani-1, Chitwan



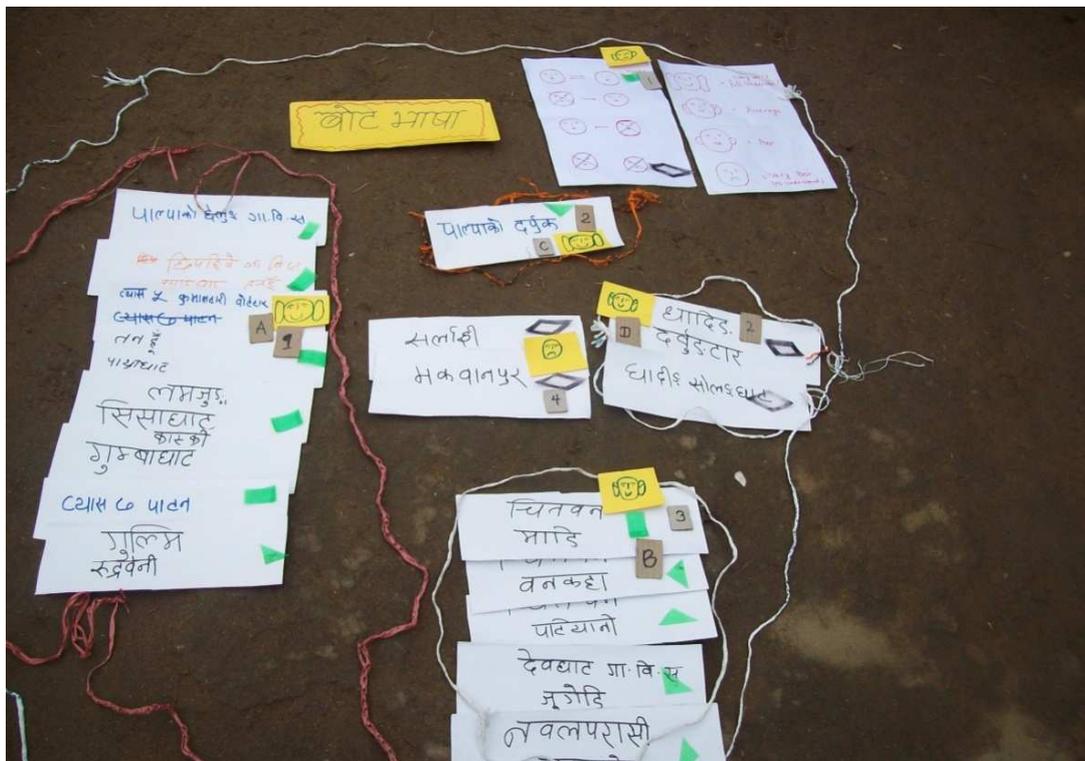
Picture 9.3: Dialect mapping at Madi Gardi, Bankatta-4, Chitwan



Picture 9.4: Dialect mapping at Bamgha 5, Gulmi



Picture 9.5: Dialect mapping at Komaltari, Byas (NP)-5, Tanahu



The dialect mapping tool was used to help the community members to think about and visualize the different varieties, if any in the Bote language. The language participants in group of 8 to 12 in each survey point were asked to write on a separate sheet of paper the name of each district and town where Bote is spoken and placed on the floor to represent the geographical location. In common, the following name of the districts and towns were recognized as the Botelanguage speaking area: Bagkhore, (Agyauli-1, Nawalparasi), BoteTol (Patihani-1, Chitwan); Bankatta, (Gardi-4, Chitwan); (Satbise, Johang-5, Gulmi); Botetar / Komaltari (Byas NP-5, Tanahu).

**Table 9.3: Degree of similarity in the forms of the speech spoken in different places**

Key survey points	Forms of speech in Bote	
	Group A	Group B
Bagkhore	Nawalparasi, Agyauli, Rajahar, Chhapani, Daldale, Keworeni, Koluwa, Nandapur	Madi, Bagauda, Ayodhapuri, Patihani, Gardi, Meghauri, Kumrauwa, Sukranagar, Padampur, Sauraha, Jagatpur
Botetol	Madi, Bagauda, Ayodhapuri, Patihani, Gardi, Meghauri, Kumrauwa, Sukranagar, Padampur, Sauraha, Jagatpur	Nawalparasi, Agyauli, Rajahar, Chhapani, Daldale, Keworeni, Koluwa, Nandapur
Bankatta	Chitwan, Madi, Ayodhapuri, Patihani, Gardi, Meghauri, Kumrauwa, Sukranagar, Padampur, Sauraha,	Nawalparasi, Agyauli, Rajahar, Chhapani, Daldale, Keworeni, Koluwa, Nandapur

Khaireni / Gulmi	Palpa (Dailatung, Chhelung, Balithum, Rudrabeni), Gulmi (Aslewa, Hunga, Rudrabeni, Johang, Bamgha, Rupakot, Adiman	Syangjha, Dang, kipat, Nawalparasi, Tirsuli, Agyauli, Bagkhor, Madi, Chitwan, Bankatta, Patihani
Komaltari/Tanahu	Tanahu(Komaltari,Chhipchhipe, Pathaghat, ByasPatan, Damauli), Lamjung,Sisaghat, Kaski, Gumbaghat,Gulmi, Rudrabeni, Chhelung, Palpa	Darpuk, Dhading, Syangjha, Dang, kipat, Nawalparasi, Tirsuli Bagkhor, Madi, Chitwan, Bankatta, Patihani, Jugedi, Devghat,

Next, they used the number to show the ranking from easier to understand to most difficult. They were advised to use colored plastic to mark those they understand very well, average and poorly. Table 9.4 presents the ranking from easier to understand to most difficult in the Bote language.

Table 9.4: Ranking from easier to understand to the most difficult in Bote Similarly, in response the question “Which forms of speech they preferred for preparing reading materials”, the participants in group responded as presented in the table below.

Key survey points	Forms of speech in Bote		
	Very well	Average	Poorly
Bagkhore	Nawalparasi, Agyauli, Rajahar, Chhapani, Daldale, Keworeni, Koluwa, Nandapur	Chitwan, Madi, Ayodhapuri, Patihani, Gardi, Meghauri, Kumrauwa, Sukranagar, Padampur, Sauraha,	Sarlahi, Udyapur, Gorkha

Botetol / Patihani	Madi, Bagauda, Ayodhapuri, Patihani, Gardi, Meghauli, Kumrauwa, Sukranagar, Padampur, Sauraha, Jagatpur	Nawalparasi, Agyauli, Rajahar, Chhapani, Daldale, Keworeni, Koluwa, Nandapur	Sarlahi, Parsa, Gulmi, Palpa, Bardiya
Bankatta / Madi	Chitwan, Madi, Ayodhapuri, Patihani, Gardi, Meghauli, Kumrauwa, Sukranagar, Padampur, Sauraha,	Nawalparasi, Agyauli, Rajahar, Chhapani, Daldale, Keworeni, Koluwa, Nandapur	Sarlahi, Parsa, Gulmi, Palpa, Bardiya, Thori, Palpa, Udhayapur, Makwanpur, Dhading, Parbat
Johang	Palpa (Dailatung, Chhelung, Balithum, Rudrabeni), Gulmi (Aslewa, Hunga, Rudrabeni, Johang, Bamgha, Rupakot, Adiman	Syangjha, Dang, Kipat, Nawalparasi, Tirsuli, Agyauli, Bagkhor, Madi, Chitwan, Bankatta, Patihani	Sarlahi, Udyapur, Gorkha
Komaltari	Tanahu (Komaltari, Chhipchhipe, Pathaghat, Byas Patan, Damauli), Lamjung, Sisaghat, Kaski, Gumbaghat, Gulmi, Rudrabeni, Chhelung, Palpa	Darpuk, Dhading, Syangjha, Dang, Kipat, Nawalparasi, Tirsuli, Agyauli, Bagkhor, Madi, Chitwan, Bankatta, Patihani, Jugedi, Devghat,	Sarlahi, Makawanpur

**Table 9.5: Preferences of speech variety for developing materials**

Key survey points	Preferences of speech variety for developing reading materials		
	First priority	Second priority	Third priority
Bagkhore	Nawalparasi, Patihani	Chitwan, Madi	Gulmi, Palpa
Botetol/Patihani	Chitwan	Nawalparasi	Gulmi, Palpa
Bankatta/Madi	Chitwan	Nawalparasi	Gulmi, Tanahu
Johang	Gulmi, Palpa	Palpa, Nawalparasi	Chitwan, Tanahu
Komaltari	Tanahu, Lamjung, Gulmi	Palpa(Darpuk), Nawalparasi	Chitwan

Table 9.5 shows that language participants in Bagkhor, Patihani, Madi/Bankatta, Johang and Komaltari responded that the form of speech in Chitwan, Nawalparasi and Gulmis should be used for reading materials. Similarly, the participants of Johang (Gulmi) preferred Gulmi and Palpa variety for reading materials. Similarly, the participants of Komaltari preferred any of Tanahu, Lamjung and Gulmi variety for their reading materials. Similarly, participants of Chitwan (Patihani and Madi) preferred Nawalparasi variety in second position and Nawalparasi, Gulmi and Tanahu Preferred Chitwan, Palpa and Nawalparasi in their second priority respectively. The participants of Chitwan and Nawalparasi responded that Gulmi and Palpa is their third priority for reading materials. In the same way, the participants of Tanahu and Gulmi responded that Chitwan in their third priority for reading materials.

### **9.3 Summary**

In this chapter we discussed dialectal variation in the Bote language. All the varieties of Bote are mutually intelligible to each other. There is lexical similarity ranging from 62% to 86% among the key survey points in Bote. It may indicate that Bote at present does not show any dialectal variation that may hinder the mutual intelligibility among the Bote speakers residing in different key survey points.

In common, the following names of the districts and towns were recognized as the Bote language speaking areas: Bagkhor, (Agyouli-1, Nawalparasi), BoteTol ( Patihani-1, Chitwan); Bankatta, (Gardi-4, Chitwan); (Satbise, Johang-5, Gulmi) ; Botetar / Komaltari, (Byas NP-5, Tanahu) etc. The result of the dialect mapping tool shows they can easily understand the speech variety spoken in central and western development region of the country.

The participants in Bagkhor, Patihani, Madi, Gulmi and Tanahu responded separate variety for their reading materials. The participants of Johang (Gulmi) preferred Gulmi and Palpa variety for reading materials. Similarly, the participants of Komaltari preferred any of Tanahu, and Gulmi variety for their reading materials. Similarly, participants of chitwan (Patihani and Madi) preferred Nawalparasi variety in second position and Nawalparasi, Gulmi and Tanahu Preferred Chitwan, Palpa and Nawalparasi in second priority respectively. The participants of Chitwan and Nawalparasi responded that Gulmi and Palpa is their third priority. In the same way, the participants of Tanahu and Gulmi responded that Chitwan variety as their third priority for reading materials.

## Chapter 10

### Finding and recommendations

#### 10.1 Major findings

This survey has revealed a number of facts about the present situation of the Bote language. They are presented as follows:

- a) This is a distinct language spoken by an indigenous nationality called Bote.
- b) There are 10,397 (CBS 2011:145) Bote people in Nepal. The Bote language is spoken by 5,019 (CBS 2011:149) speakers as their mother tongue including in Nawalparasi, Chitwan, Gulmi and Tanahu districts of western Nepal.
- c) The Bote language exhibits no dialectal variation. But Chitwan and Nawalparasi forms of speech are more near than Gulmi and Tanahu
- d) In this speech community, no monolinguals are found in all age groups.
- e) The language of wider communication is Nepali.
- f) Most of the small Bote children face difficulty in their basic education as the textbooks and medium of instruction is strictly in Nepali language.
- g) Bote community is traditionally involved in Ferry driving.
- h) Religiously, the community is reported to be following Hinduism.
- i) The Bote community has highly positive attitudes towards the mother tongue and the language maintenance is optimum.
- j) Female literacy rate is not satisfactory.
- k) Bote is also known as *Bot*, *Bote Majhi*, *Majhi*. Majority of Bote speakers are deprived of education.
- l) The resources available in the Bote are folk stories and folklore; songs; religious literatures; But, the modern language transmission resources like radio, cinema, films and CD/DVD are not available in the language.
- m) Bote speakers are very much proficient in speaking their language. Educated speakers of Bote can read and write in their language. Most of them are bilingual in the Nepali language.
- n) Bote is used in all the general domains such as, joking, bargaining / shopping / marketing, story-telling, discussing / debate, praying, quarrelling, abusing (scolding), telling stories to children, family gatherings and village meetings.

- o) They use only their mother tongue with their family members while discussing about educational and social matters whereas majority of them use Nepali in writing letter to their family members. Bote children use both the mother tongue and Nepali with their friends and in neighborhood while they use only Nepali at school. There is the dominance of Bote in social rites and rituals. They use the Nepali language of wider communication (LWC) with the non-native speakers.
- p) Most of the Bote parents in their community usually speak their mother tongue to their children; most of the young people use both mother tongue and Nepali in their day-to-day communication and all the young people in their village / town speak their mother tongue well, the way it ought to be spoken.
- q) All the male and female respondents said that they like their children learn / study in mother tongue and rests and they are eager to help the mother tongue schools by sending their children, by encouraging other people to send their children, by providing financial help, by teaching themselves and by helping with the school.
- r) In general, Botespeakers have very positive attitude towards their language and culture. More than two third of both male and female speakers feel prestigious when they speak their mother tongue in the presence of the speaker of the dominant language like Nepali and only a few speakers said that they feel embarrassed and neutral.
- s) Most of the Bote speakers had not any problem because of being a native speaker of their mother tongue. Only a few speakers had faced problems such as they have been teased and they have problems in understanding because of being a native speaker of Bote, their mother tongue. Most of speakers feel bad if their son or daughter gets married to someone who does not know their mother tongue. All the Bote speakers said that their grandchildren will speak their language and most of them feel good if their grandchildren will speak their mother tongue.
- t) Most of the male and female speakers said that their children should speak their own mother tongue, Bote, first. Similarly, both male and female speakers prefer their own mother tongue, i.e. Bote as their children's medium of

instruction at primary level and only very few of them preferred English and Nepali languages.

- u) Majority of the Bote speakers both males and females do not think that there are differences in the language spoken by them and their grandparents.
- v) The Bote speech community is rich in oral literature: folk tales, songs, religious literature; having their own language, culture and costume, art and traditional skills.
- w) Regarding the dreams about how they could make their language even better are writing a grammar, dictionary, textbooks, having mother tongue teachers, establishment of mother tongue based primary schools. There should be the promotion and preservation of Bote, culture and religion and there should be a huge coverage of the language in the field of mass media such as radio, TV, and national level newspapers and journals.
- x) The most important 'dreams' which they would like to get realized immediately and to start planning are the establishment of mother tongue teaching schools for the beginners at primary level and development of textbook and curriculum for mother tongue education. They have made plans for these important dreams. They said that there should be the involvement of both the community and the government to realize these dreams and they should be done immediately.
- y) There is lexical similarity ranging from 67 % to 86% of lexical similarity among the key survey points in Bote. It may indicate that Bote at present does not show any dialectal variation that may hinder the mutual intelligibility among the Bote speakers residing in different key points.
- z) The result of the dialect mapping tool shows that there is no difficulty in understanding all the forms of speech spoken in all western development region of the country.

## **10.2 Recommendations**

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

- a) A detailed language documentation project is essential to preserve, promote and develop the Bote language, culture and knowledge.

- b) Textbooks should be developed in such a way that they embody the local needs and local settings.
- c) As Bote children face difficulty in basic education because of their unfamiliarity with the vernacular and textbooks in Nepali. So, mother tongue based multilingual education schools should immediately open and be facilitated financially and logistically from the concerned sectors to run multilingual education.
- d) Most of the Bote women are illiterate. By means of non-formal education in their mother tongue, the literacy classes must be conducted to uplift those illiterate.
- e) Bote people are educationally, socio-economically and politically backward .They are politically marginalized and women are facing lots of difficulties.
- f) The government should immediately address the efforts and grievances of the Bote community.
- g) Immediately grammar and dictionary should be written and compiled and the folklore must be documented.
- h) As Bote children face difficulty in basic education because of their unfamiliarity with the vernacular and text-books in Nepali as well as the Interim Constitution of Nepal has also guaranteed the right of mother tongue based multilingual education, schools should immediately be facilitated financially and logistically from the concerned sectors to run multilingual education in the true spirit of the constitution.
- i) Text-books should be developed in such a way that they embody the local needs and local settings.
- j) Unless the domains of use of language are broadened the language cannot be preserved. The Bote community should be made aware of the importance of the use of their mother tongue and encouraged to transmit their mother tongue to the younger generation through advocacy.
- k) Non-formal education program should be carried out in the mother tongue preparing the suitable reading materials addressing the local needs and incorporating the culture, tradition and knowledge.
- l) A detailed language documentation project is essential to preserve, promote and develop their language and culture in which life crucial knowledge is embodied from time immemorial. Specific language programs such as

language documentation, developing orthography, compiling bilingual and monolingual dictionaries and writing grammars should be immediately launched.

- m) Immediately grammar and dictionary should be written and compiled and the folklore must be documented.
- n) The most important 'dreams' which they would like to get realized immediately and to start plans are the development of dictionary, textbook and curriculum for mother tongue education and establishment of mother tongue teaching schools for the beginners at primary level.

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**Annexes:****Annex A: Sociolinguistic Questionnaire A****Annex B: Sociolinguistic Questionnaire B****Annex C: Sociolinguistic Questionnaire C****Annex D: Wordlists****Annex E: List of Informants**

1	Mr. Jaga N. Bote (26)	Gardi (4)		
2	Mrs. Shobha Bot (31)	Bankatta (4)		
3	Mr. Bharat Bot (21)	Padava Nagar	Gardi (4)	
4	Mrs. Sarali Bot (60)	Bankatta (4)		
5	Mrs. Lalita Bot (19)	Mani (4)		
6	Mrs. Sarali Bot (60)	Bankatta (4)		
7	Mr. Gore Bote (51)	Bankatta (4)		
8	Mr. Rokahi Bot (78)	Bote tol		
9	Mr. Shiva Nath Bote (60)	Bankatta (4)		
10	Mr. Aita Ram Bote (44)	Bankatta (4)		
11	Mrs. Bishnu M Bot (30)	Bankatta (4)		
12	Ms. Shushma Bot (17)	Bankatta (4)		
13	Mrs. Lalu M Bot (36)	Bankatta (4)		
14	Mrs. Sabita Bote	Gardi (4)		
15	Mrs. Candra K Bote (30)	Bankatta (4)		
16	Mr. Tharge Bot (30)	Gardi (4)		
17	Mr. Sobhiya Bot (70)	Gardi (4)		
18	Mrs. Thaguwa Bot (98)	Madi (4)		
19	Mr. Lal Bdr Bot (52)	Manahari (6)		
20	Mrs. Suku M Bot (75)	Manahari (6)		
21	Mr. Bharat Bot (43)	Bankatta (4)		Community Leader
22	Mr. Jane Kumar Bot (30)	Bankatta (4)		Language Activist
23	Mr. Hasta Bdr Bote (30)	Patihani (1)		
24	Mrs. Mamata Bote (30)	Patihani (6)		
25	Mrs. Sauni Bote (55)	Patihani (1)		

26	Mr. Sita Ram Bote (61)	Patihani (1)		
27	Mrs. Nagmati Bote (38)	Patihani (1)		
28	Mr. Kamal Bote (19)	Patihani (1)		
29	Mr. Purna N Bote (25)	Patihani (1)		
30	Mrs. Som M Bote (30)	Patihani (1)		
31	Mrs. Saraswoti Bote (60)	Patihani (1)		
32	Mrs. Laxmi Bote (27)	Patihani (1)		
33	Mr. Chhan Bdr Bote (42)	Patihani (1)		
34	Mrs. Bikani Bote (75)	Patihani (1)		
35	Mr. Banda Bote (80)	Patihani (6)		
36	Mr. Mani Ram Bote (29)	Patihani (6)		
37	Mr. Prem Lal Bote (45)	Patihani (1)		
38	Mrs. Sunita Bote (20)	Patihani (1)		
39	Mr. Ganga Bdr Bote (30)	Patihani (1)		
40	Mr. Mitra Lal Bote (29)	Patihani (1)		Language Activist
41	Mrs. Bina Bote (20)	Patihani (1)		Community Leader
42	Ms. Pooja Bote (16)	Patihani (1)		
43	Mr. Purna Bote (25)	Patihani (1)		
44	Mrs. Maya Bote (22)	Patihani (1)		
45	Mr. Kehar S.Bote (22)	Balithum (1)	Gulmi	Lumbini Zone
46	Mr. Tika Ram Bote (24)	Bote gaun(2)	Gulmi	
47	Mr. Til Bdr Bote (37)	Bardarbot	Juhang(4)	Gulmi
48	Mr. Tek Bdr Bote (48)	Saltari	Bamgha (1)	Gulmi
49	Mr. Tika Ram Bote (24)	Khaireni	Haisara (1)	Gulmi
50	Mr. Padma Bote (70)	Bote gaun	Bamgha (2)	Gulmi
51	Mr. Tika Ram Bote (24)	Bote gaun(2)	Gulmi	
52	Mrs. Rashmi Bote (20)	Chhamdi Ghat	Bamgha (4)	Gulmi
53	Ms. Karishma Bote (18)	Saltari	Bamgha (1)	Gulmi
54	Mrs. Mani K Bote (35)	Bote gaun	Balithum (6)	Gulmi
55	Mrs. Sumitra Bote (35)	Bote gaun	Bamgha (2)	Gulmi
56	Mrs. Seti Maya Bote (50)	Saltari	Bamgha (2)	Gulmi
57	Mrs. Kaushila Bote (60)	Bote gaun	Bamgha (2)	Gulmi

58	Mrs. Devi Bote (23)	Bote gaun	Bamgha (2)	Gulmi
59	Mrs. Mina Bote (23)	Bote gaun	Bamgha (2)	Gulmi
60	Mr. Bir Bdr Bote (49)	Johang (5)	Gulmi	
61	Mr. Bhim Bdr Bote (68)	Khaireni	Haisara (1)	Gulmi
62	Mr. Dhan Bdr Bote (60)	Chamdi Ghat	Johang (4)	Gulmi
63	Mr. Ram Bdr Bote (33)	Bagkhor	Agyauli (5)	Language activist
64	Mr. Mangal Pd Bote (30)	Bagkhor	Agyauli (5)	Community Leader
65	Mr. Ait Ram Bote (55)	Bagkhor	Agyauli (5)	Nawalparasi
66	Mr. Bihi Ram Bote (61)	Bagkhor	Agyauli (5)	Nawalparasi
67	Mr. Man Bdr Bote (44)	Khokitumbi	Agyauli (4)	Nawalparasi
68	Mrs. Dasiya Bote (70)	Bagkhor	Agyauli (5)	Nawalparasi
69	Mrs. Janaki Bote (28)	Paschim Tar	Kolhuwa (4)	Nawalparasi
70	Mr. Bhim Bdr Bote (29)	Paschim Tar	Kolhuwa (4)	Nawalparasi
71	Mrs. Dhan M. Bote (19)	Paschim Tar	Kolhuwa (4)	Nawalparasi
72	Mrs. Bindu Bote (40)	Paschim Tar	Kolhuwa (4)	Nawalparasi
73	Mrs. Mana K Bote (26)	Paschim Tar	Kolhuwa (4)	Nawalparasi
74	Mr. Shyam Lal Bote (65)	Paschim Tar	Kolhuwa (4)	Nawalparasi
75	Mr. Kalu Ram Bote (80)	Bagkhor	Agyauli (5)	Nawalparasi
76	Mr. Somi Bote (78)	Bote simil	Kolhuwa (4)	Nawalparasi
77	Mr. Mit N Bote (51)	Khoki Tumbi	Agyauli (4)	Nawalparasi
78	Mrs. Rashmi Bote (43)	Khoki Tumbi	Agouli (4)	Nawalparasi
79	Mr. Taj Bij Bote (65)	Bagkhor Tar	Kolhuwa (4)	Nawalparasi
80	Mrs. Sangita Bote (28)	Bagkhor (5)	Nawalparasi	
81	Mr. Dan Bdr Bote (42)	Baireni (5)	Tanahu	Language Activist
82	Mr. Jit Bahadur Bote (49)	Bote Tar (5)	Tanahu	Community Leader
83	Mr. Harka Bdr Bote (35)	Kumal Tar (5)	Tanahu	
84	Mrs. Dhan M Bote (35)	Kumal Tar (5)	Tanahu	
85	Mrs. Mina Bote (24)	Kumal Tar (5)	Tanahu	
86	Mr. Sunil Bote (19)	Kumal Tar (5)	Tanahu	
87	Mr. Suk Bdr Bote (62)	Kumal Tar (5)	Tanahu	
88	Mrs. Dhani M Bote (70)	Kumal Tar (5)	Tanahu	
89	Mrs. Buddhi M Bote (35)	Kumal Tar (5)	Tanahu	

90	Mrs. Nisa Bote (18)	Kumal Tar (5)	Tanahu	
91	Mrs. Puri M. Bote (35)	Kumal Tar (5)	Tanahu	
92	Mrs. Buddhi M. Bote(35)	Bote Tar (5)	Tanahu	
93	Mr. Bhim Bdr Bote (48)	Bote Tar (5)	Tanahu	
94	Mr. Harka Bdr Bote (35)	Bote Tar (5)	Tanahu	
95	Mr. Sunil Bote (19)	Komal Tar (5)	Tanahu	
96	Mrs. Phul M. Bote (50)	Bote Tar (5)	Tanahu	
97	Mrs. Buddhi M.Bote (65)	Bote Tar (5)	Tanahu	
98	Mrs. Mina Bote (24)	Bote Tar (5)	Tanahu	
99	Mrs. Dhan M.Bote (35)	Himpani (5)	Tanahu	
100	Mrs. Sunita Bote (31)	Bote Tar (5)	Tanahu	
101	Mrs. Sushmita Bote (16)	Bote Tar (5)	Tanahu	
102	Mr. Kul Bdsr Bote (62)	Beni Patan (7)	Tanahu	