

A SOCIOLINGUISTIC SURVEY OF BYANSI (RANG)

(AS SPOKEN IN DARCHULA DISTRICT)

A REPORT

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TABLE OF CONTENTS

Acknowledgements	i
List of maps	ii
List of tables	
List of figures	
List of photos	
CHAPTER 1: INTRODUCTION	1
1.1 Background	1
1.1.1 Ethnicity	1
1.1.1.1 Ethnic groups	3
1.1.1.2 Migration	4
1.1.1.3 Religion	4
1.1.1.4 Occupation	5
1.1.1.5 Literacy	5
1.1.2 Language: an overview	6
1.1.3 Demography	7
1.1.4 Genetic classification	8
1.2 Review of earlier works	9
1.3 Purpose and goals	10
1.4 Organization of the report	10
1.5 Summary	11
CHAPTER 2: METHODOLOGY	12
2.0 Outline	12
2.1 Overview	12
2.2 Research methods/tools	14
2.2.1 Sociolinguistic Questionnaire (SLQ): Description, purpose and procedure	14
2.2.1.1 Sociolinguistic Questionnaire A (SLQ A)	14
2.2.1.2 Sociolinguistic Questionnaire B (SLQ B)	16
2.2.1.3 Sociolinguistic Questionnaire C (SLQ C)	20
2.2.2 Wordlist comparisons: Description, purpose and procedure	20
2.3 Sampling: Survey points, sample size and collection of data	21

2.3.1 Survey points	21
2.3.2 Sampling procedure	22
2.3.3 Sample size	22
2.4 Limitations: Time, access, area, methods and informants	23
CHAPTER 3: DIALECTAL VARIATIONS	24
3.0 Outline	24
3.1 Wordlist comparisons	24
3.1.1 Key locations of word survey	24
3.1.2 Dialectal variations	25
3.1.2.1 The total wordlist comparison	25
3.1.2.2 Tally form of the lexical variation	26
3.1.2.3 Lexical comparison of 210 wordlist	27
3.2 Summary	28
CHAPTER 4: DOMAINS OF LANGUAGE USE	29
4.0 Outline	29
4.1 Patterns of language use in general domains	29
4.2 Patterns of language use at home	37
4.2.1 Patterns of language use at home while talking about education matters	37
4.2.2 Patterns of language use at home while discussing social events and family matters	41
4.2.3 Patterns of language use at home while writing letters	44
4.3 Patterns of language use by the children	46
4.4 Patterns of language use by the community for marriage invitations	49
4.5 Patterns of language use in writing the minutes of the community meetings	50
4.6 The frequency of use of mother tongue in terms of frequency	52
4.7 The frequency of use of the language of wider communication	53
4.8 Pattern of language use with the speakers of other languages visiting at home	54
4.9 Preference of language for children's medium of instruction at primary level	56
4.10 Summary	60
CHAPTER 5: MOTHER TONGUE PROFICIENCY AND BI/MULTILINGUALISM	62
5.0 Outline	62
5.1 Mother tongue proficiency	62

5.2 Bi/multilingualism	63
5.2.1 SLQ A	63
5.2.2 SLQ B	65
5.3 Summary	65
CHAPTER 6: LANGUAGE VITALITY, MAINTENANCE AND ATTITUDES	67
6.0 Outline	67
6.1 Language vitality	67
6.2 Language maintenance	68
6.3 Language attitudes	70
6.4 Summary	76
CHAPTER 7: LANGUAGE RESOURCES AND LANGUAGE DEVELOPMENT	78
7.0 Outline	78
7.1 Language resources	78
7.2 Language development	79
7.2.1 Appreciative Inquiry (ACI)	81
7.2.2 Sociolinguistic questionnaire C	83
7.3 Summary	85
CHAPTER 8: SUMMARY OF FINDINGS AND RECOMMENDATIONS	87
8.1 Summary of findings	87
8.2 Recommendations	89
Annexes	91-118
Reference	119

LIST OF TABLES

Table 1.1: Ethnic groups in Byansi	3
Table 1.2: Religion in Byansi	5
Table 1.3: Literacy in Byansi	6
Table 1.4: Population distribution of Byansi community	7
Table 1.5: Population distribution of Byansi by sex	7
Table 1.6: Population distribution of Byansi mother tongue speakers by sex	8
Table 2.1: Overview of the major survey goals, research methods/tools	13
Table 2.2: Checklist for Sociolinguistic Questionnaire A	15
Table 2.2: GPS for each survey point	21
Table 2.3: Survey points, tools and number of sheets of information collected	22
Table 3.1: Key locations of wordlist survey in Byansi	25
Table 3.2: Total wordlist and their number differentiation	26
Table 3.3: Tally form of the lexical variation	26
Table 3.4: Lexical comparison percentages	27
Table 4.1: Languages most frequently used in different domains by sex	30
Table 4.2: Languages most frequently used in different domains by age	34
Table 4.3: Languages most frequently used with different family members by sex	38
Table 4.4: Languages most frequently used with different family members	39
Table 4.5: Languages most frequently used with different family members by literacy	40
Table 4.6: Languages most frequently used with different family members by sex	41
Table 4.7: Languages most frequently used with different family members by age	42
Table 4.8: Languages most frequently used with different family members by literacy	43
Table 4.9: Languages most frequently used with different family members by sex	44
Table 4.10: Languages most frequently used with different family members	45
Table 4.11: Languages most frequently used with different family members by literacy	46
Table 4.12: Languages usually spoken by children by sex	47
Table 4.13: Languages usually spoken by children by age	47
Table 4.14: Languages usually spoken by children in different domains by literacy	48

Table 4.15: Languages used for marriage invitations by the community by sex	49
Table 4.16: Languages used for marriage invitations by the community by age	49
Table 4.17: Languages used for marriage invitations by the community by literacy	50
Table 4.18: Languages usually used to write minutes in community meetings by sex	50
Table 4.19: Languages usually used to write minutes in community meetings by age	51
Table 4.20: Languages usually used to write minutes in community meetings by literacy	51
Table 4.21: The frequency of the use of mother tongue by sex	52
Table 4.22: The frequency of the use of mother tongue by age	52
Table 4.23: The frequency of the use of mother tongue by literacy	52
Table 4.24: The frequency of the use of the language of wider communication by sex	53
Table 4.25: The frequency of the use of the language of wider communication by	53
Table 4.26: The frequency of the use of the language of wider communication by literacy	54
Table 4.27: The language usually used when speakers of other languages visit at home	54
Table 4.28: The language usually used when speakers of other languages visit at home	55
Table 4.29: The language usually used when speakers of other languages visit at home	55
Table 4.30: The preference of language for children's medium of instruction	56
Table 4.31: The preference of language for children's medium of instruction	57
Table 4.32: The preference of language for children's medium of instruction	59
Table 5.1: Mother tongue proficiency in speaking, reading and writing in Byansi	62
Table 5.2: Multilingualism in Byansi community	64
Table 6.1: Language vitality in key points in Byansi	67
Table 6.2: Language maintenance in key survey points in Byansi	68
Table 6.3: The ways informants support if schools are opened for teaching their	69
Table 6.4: Distribution of the responses to what languages they love the most	70
Table 6.5: Feeling of the informants while speaking the mother tongue	71
Table 6.6: Any problem had because of being a native speaker of your mother tongue	71
Table 6.7: Feelings of the informants if their sons or daughters married	72
Table 6.8: Mother tongue of the children	72
Table 6.9: Feelings of the informants in key survey points in Byansi	73
Table 6.10: Responses to what language should their children speak first	73
Table 6.11: Responses to if they think that the language spoken by them	74

Table 6.12: How the language is different from the grandfather	75
Table 6.13: Feelings of the informants	75
Table 7.1: Language resources	79
Table 7.2: Hopes and plans for Rang language	80
Table 7.3: Summary of the findings from the appreciative inquiry in Byansi	82
Table 7.4: Responses to the ways of preservation and promotion the mother tongue	84

LIST OF FIGURES AND MAP

Figure 1.1: Linguistic affiliation of Byansi	8
Figure 2.1: Model for sampling of informants from each point in Byansi speech	15
Figure 4.1: Languages most frequently used by male in different domains	33
Figure 4.2: Languages most frequently used by female in different domains	34
Figure 4.3: Languages most frequently used by the age group of A1 in different domains	36
Figure 4.4: Languages most frequently used by the age group of A2 in different domains	36
Figure 4.5: Languages most frequently used by the age group of A3 in different domains	37
Figure 4.6: Preference of language for children's medium of instruction	57
Figure 4.7: Preference of language for children's medium of instruction	58
Figure 4.8: Preference of language for children's medium of instruction	59
Figure 5.1: Multilingualism in Byansi community	65
Map 1.1: The geographical distribution of the Byansi in Nepal	4

LIST OF PHOTOS

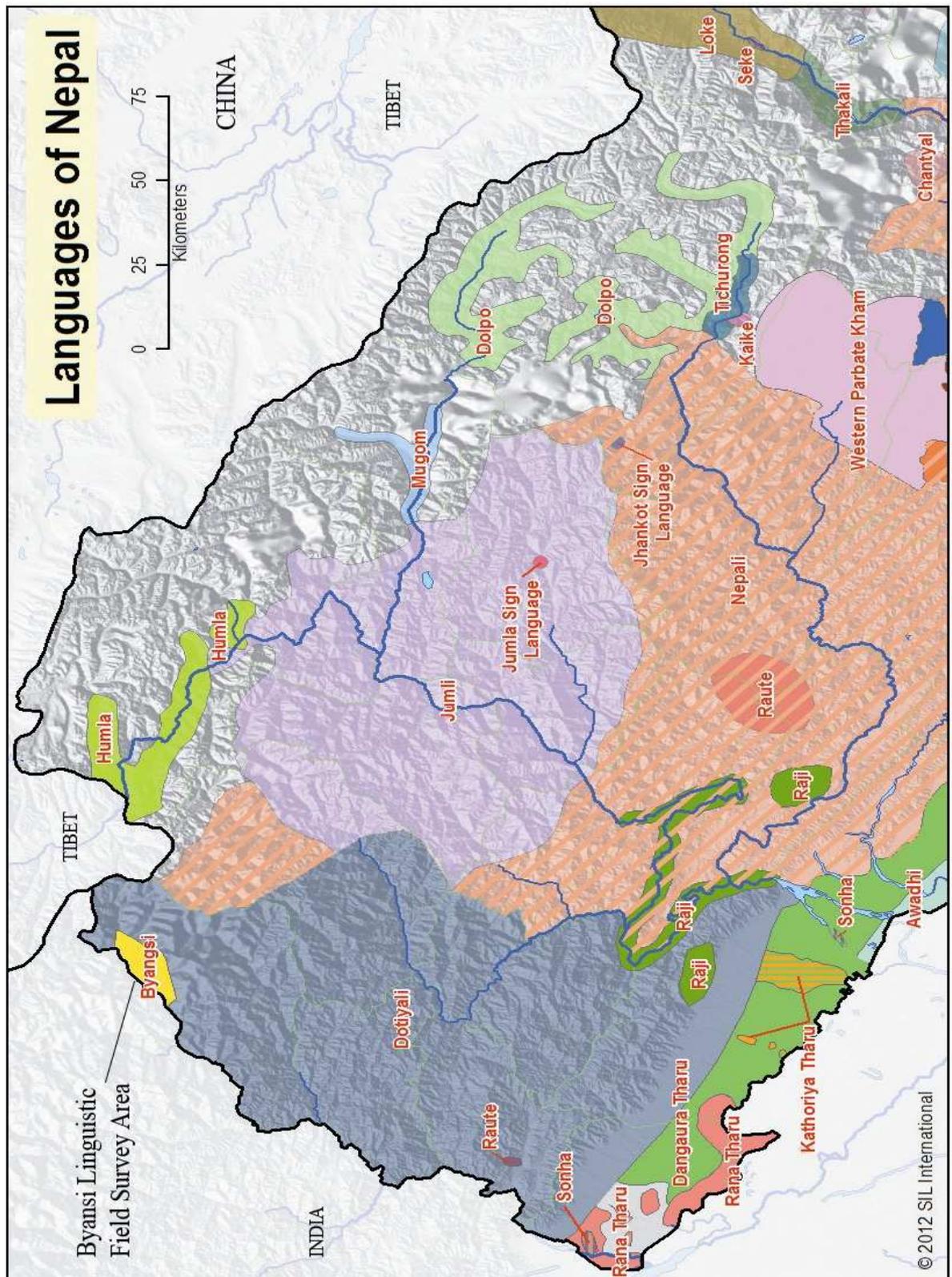
Photo 1: Domains of Language Use	17
Photo 2: Dialect Mapping	18
Photo 3: Appreciative inquiry	20

ABBREVIATIONS

A ₁	:	First age group (of the participants)
A ₂	:	Second age group (of the participants)
A ₃	:	Third age group (of the participants)
ACI	:	Appreciative Inquiry
BLM	:	Bilingualism
CBS	:	Central Bureau of Statistics
DLM	:	Dialect Mapping
DLU	:	Domains of Language Use
GPS	:	Global Positioning System
IPA	:	International Phonetic Alphabet
LinSuN	:	Linguistic Survey of Nepal
LISMAC	:	Linguistic Survey Management Committee
LWC	:	Language of Wider Communication
n.d.	:	no date
N or n	:	total number (of the informants)
NB	:	Nota bene (used to indicate that special attention should be paid)
NFDIN	:	National Foundation for Development of Indigenous Nationalities
No.	:	Number
NPHC	:	National Population and Household Census
NR	:	No response
PM	:	Participatory Method
Q. N.	:	Question number
R & N	:	Rang (Byansi) and Nepali
SLQ	:	Sociolinguistic Questionnaire
VDC(s)	:	Village Development Committee(s)
WLC	:	Wordlist Comparison

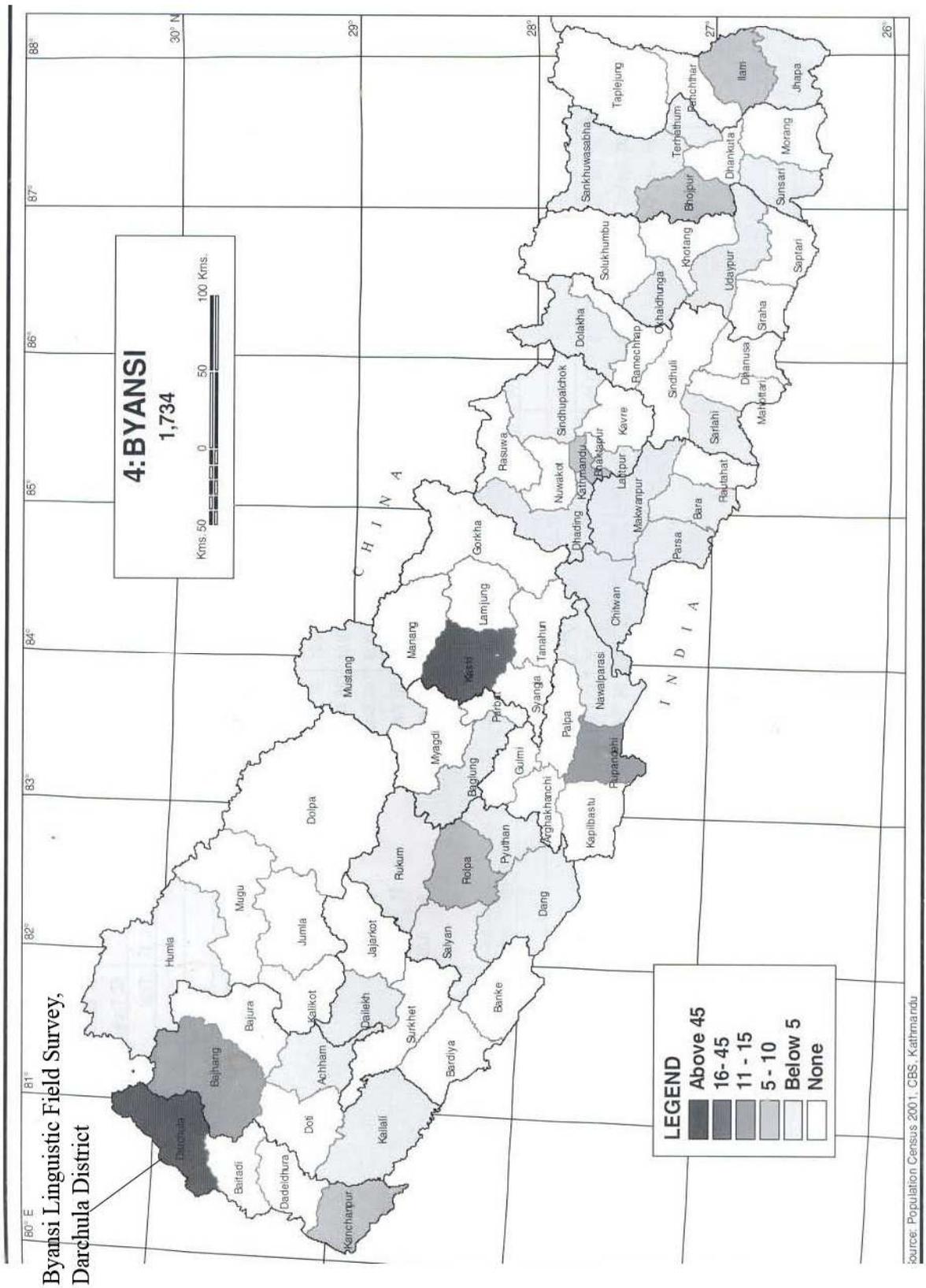
LINGUISTIC FIELD SURVEY MAPS

A. Byansi linguistic field survey district



Source: SIL International (www.google.com)

B. Byansi Linguistic Field Survey District



Source: Gurung, Hark; Yogendra Gurung; and Chhabi Lal Chidi (2006)

CHAPTER 1

INTRODUCTION

1.1 Background

This is a report of a sociolinguistic survey of Byansi, an endangered Tibeto-Burman language spoken mainly in some villages of Darchula district of Nepal. This language is approximately spoken by 2000 ethnic people referred to as Rang (alternatively Byansi). Byansi is one of the marginalized and endangered communities in Nepal. This community belongs to Tibeto-Burman family. The language they speak as mother tongue is called Rang language. The term 'Byansi' is also not the term referred to the community. This term is given by the outsiders. The community use the term 'Rang' to refer to Byansi community in their mother tongue. The proper settlement of the Rang is in the Darchula district in the Far Western Development Region, Mahakali Zone of Nepal. They speak distinct language that is pertinent to Tibeto-Burman family.

1.1.1 Ethnicity

Byansi people are the main dwellers of the highland of over 3,000m above the sea level in the northernmost area of Darchula district in Mahakali Zone in Far Western Development Region of Nepal. This region faces India in the west and China in the north is called Byans. They speak a distinct Tibeto-Burman language referred to as *Rang Lho* (*Rang* means community and *Lho* means language) as their mother tongue. This community does not dwell in the same settlement for the whole year. They especially shift to two settlements mainly constrained by the season.

In winter, they come down to Darchula district headquarters 'Khalanga', which is the main winter residence of about 1,000 meters and go to many villages and bazaars in hilly and plain areas in both Nepal and India. Because of the way of living, many of them are multilingual, living in the periphery of both India and Tibetan civilization. However, they have nurtured and preserved their distinct language, culture and tradition.

According to Bohara and Prasain (2008), the main inhabitants of the hill area of Far Western Nepal and Uttarakhand in India (known as Kumaun and Garhwal) are Hindus who speak dialects of Pahari or Far Western dialects of Nepalese as their mother

tongue. The term Sauka in the vocabulary of Pahari dialects spoken in the hill areas of Far Western Nepal and Kumaun and Garhwal in India is a name used for Byansi people by the outsiders living in the south. Many of them insist that Sauka originally means 'rich men'. Though never used administratively in India and Nepal, this term is frequently used in their daily interaction with local hill Hindu people.

The Byansi people call themselves as 'Rang' in their mother tongue, which indicate their ethnic category. According to Bohara and Prasain (2008), the ethnic category, which connotes the main inhabitants of Byans in their mother tongue, is 'Rang'. This category, together with other two categories such as Pang (Tibetan) and Wolan (South Asian People), is composed of a triad of ethnic categories in the Byansi dialect. The Rang are the people who reside in three areas: Byans, Chaudas (Bangba) and Darma. Moreover, many linguistic and cultural differences can be observed within the Rang, in both regional (Byans, Chaudas, Darma) villages and clan levels. They are also quite aware of these differences. The people like Rang are also found in some other Himalayan valleys in Uttarakhand (Johar, Niti and Mana) in India, but they are on the verge of Hinduization. In spite of such various ethnonyms imposed by the outsiders, the term 'Rang' is the most preferred and important category for the Byansi people. The term 'Rang' is the name given in their mother tongue.

Rang is the ethnonym for the Byansi. The language they speak to is called *Rang lwo* or Rang boli. However, Rang boli does not consist of a single coherent linguistic system. It includes not only several varieties or dialects of Byansi but also contains Chaudasi (Bangbani) and Darmani the two distinct languages spoken in Indian Himalayan regions just south and west of Byans. The language is spoken in Byans as *Byankhu boli* or *Jiunkhu boli*, Chaudas as *Bangba boli* and Darma as *Darma boli*. Two sub-varieties of Byansi are called *Yer-Jiunkhu boli* (spoken in Gunji, Nabi, Rangkang and Napalcho) and Pang Jiunkhu boli (spoken in Chhangru, Garbyang and Budi) and the variety of Kuti is *Kuti boli* and Tinkar as *Tinkar boli*. (Bohara and Prasain 2008)

The Byansi people speak more than one language. Including their mother tongue, they speak Hindi, Nepali, Tibetan, English, etc. Considerable numbers of villagers send their children to schools in Kathmandu valley or in India to a distinguished English medium boarding school for their better education. These children are taught in Nepali, Hindi or English.

1.1.1.1 Ethnic groups

There were found different types of ethnic groups in Byansi community. Some sample names of the different ethnic groups of Byansi as noted in the field survey are shown in Table 1.1.

Table 1.1: Ethnic groups in Byansi

S.N.	Ethnic Group	Place
1.	Aitawal	Chhangru
2.	Bohara	Chhangru
3.	Budhathoki	Sitola/Tinkar/Rapla
4.	Byansi	Chhangru
5.	Hyanki	Rapla
6.	Johari	Rapla
7.	Lala	Chhangru
8.	Tinkari	Tinkar

Source: Sociolinguistic survey (2012)

Table 1.1 shows that there are eight ethnic groups in Byansi community. Among the different ethnic groups, there four ethnic groups, namely, Aitawal, Bohara, Byansi and Lala are found in the Chhangru village of Byans VDC. Likewise, the ethnic group called 'Budhathoki' is found in Sitola and Rapla VDCs and Tinkar village as well. And, Hyanki and Johari ethnic groups are in Rapla VDC, and Tinkari ethnic group in Tinkar village.

1.1.1.2 Migration

Byans valley, which is situated above 12,000 feet from the seal level in the Darchula district in the Far Western Development Region, is one of the places of human settlement of the highest location. The Byansi people who reside in these areas are based on the agriculture and animal husbandry. The Byansi people who reside in two

villages such as Chhangru and Tinkar in the Byans valley migrate towards the district headquarters.

Map 1.1: The geographical distribution of the Bansi in Nepal



They in each year remain in the Byans Valley for six months and for six months in the Khalanga VDC in the district headquarters. For six months in the district headquarters, they migrate from the Byans valley in winter season. This kind of living pattern or migration process in Byansi community is called 'Kuncha' in the Byansi language.

1.1.1.3 Religion

During the linguistic field survey, the Byansi participants were found to have followed two kinds of religions. They are Hinduism and animism (nature worship). Table 1.2 shows the information on religion in Byansi community.

Table 1.2: Religion in Byansi community

	Religions	Number	Percentage
1	Hinduism	10	14.7
2	Nature Worship	58	85.3
	Total	68	100.0

Source: Sociolinguistic survey (2012)

Table 1.2 shows that a majority of participants from the Byansi community (85.3%) reported that they followed nature worship. According to them, the practice of nature worship has been followed from generation to generation. In Byansi community, the practice of nature worship seems as the typical practice in the Byansi community. However, a minority of participants (14.7%) reported that they followed Hinduism.

1.1.1.4 Occupation

The traditional occupation of the Byansi community is agriculture and animal husbandry. However, due to the time change, development processes, and their living pattern, their traditional occupation has certainly been affected more or less. In winter season, they come down to the headquarters to about 1,000m. During this time, they have contacts to other communities and business phenomena, and they go to India, too. They also frequently go to Tibet for the purpose of business. Therefore, along with agriculture and animal husbandry, many of the Byansi people practice Trans-Himalayan trade as their traditional occupation and go frequently to Tibet.

1.1.1.5 Literacy

The participants from the four survey points were both literate and illiterate. Table 1.3 shows both literate and illiterate participants regarding their gender.

Table 1.3: Literacy in Byansi

Literacy			
Total Participants: 68			
Male (N=48)		Female (N=20)	
Literate	Illiterate	Literate	Illiterate
46 (95.8 %)	2(4.2 %)	16 (80 %%)	4(20 %)
Total Percentage			
Male: 70.6 %		Female: 29.4 %	

Source: Sociolinguistic survey (2012)

Table 1.3 shows that of the forty-eight participants, forty-eight participants (70.6%) were males. Of them, forty-six (95.8%) were literate and two (4.2%) illiterate. On the other hand, regarding female participants, twenty participants (29.4%) were females. Of them, sixteen (80%) were literate and four (20%) illiterate.

1.1.2 Language: an overview

Byansi language is one of the endangered languages in Nepal especially spoken in the Far Western Development Region of Nepal in Darchula district. Though their core areas of residence are in the highland over 3,000m above the sea level, they also come down to the headquarters for six months in the winter season. Due to hardship of heavy snowfall in the winter, no one resides in the highland. Most of the Byansi people have their homes in the highland and in the headquarters, too.

In winter, they come down to Darchula district headquarters and their main winter residence of about 1,000m and go to many villages and bazaars in hill and plain areas in both Nepal and India. As consequence of the way of living, many of them are multilingual, living in the periphery of both India and Tibetan civilization; however, they have nurtured and preserved their distinct language, culture and tradition.

1.1.3 Demography

Byans is the main settlement of the Byansi people in Darchula district in Far Western Development Region in Nepal. They are also found settled in Uttaranchal State of India. Byansi community is one of the minoritized communities in Nepal. Regarding the language issue, Byansi language is of the endangered languages in Nepal. According to Census Report (2001), the total population of the Byansi community is 2,021. The majority of the Byansi settlement is found in the three VDCs in Darchula district. Table 1.4 shows the population distribution regarding the VDCs.

Table 1.4: Population distribution of Byansi community

VDCs	Household	Female	Male	Total
Tinkar Village (Byans VDC)	61	140	157	302
Chhangru Village (Byans VDC)	99	288	278	566
Rapla VDC	148	433	452	885
Sitola VDC	47	140	133	273
Total	355	1,001	1,018	2,021

Source: Census Report 2001

But, the Census Report 2011 has shown the Byansi (Sauka) population as 3,895. Of them, 124 live in urban area, and 3,771 live in rural area. Table 1.5 presents the population distribution of Byansi by sex.

Table 1.5: Population distribution of Byansi by sex

Population distribution by male and female	
Male	1,904
Female	1,991
Total	3,895

Source: Census Report 2011

Census Report 2011 has shown 480 speakers of Byansi language. In regard to sex, fifty of the population is from male and fifty from female. The population distribution of Byansi speakers is presented in Table 1.6.

Table 1.6: Population distribution of Byansi mother tongue speakers by sex

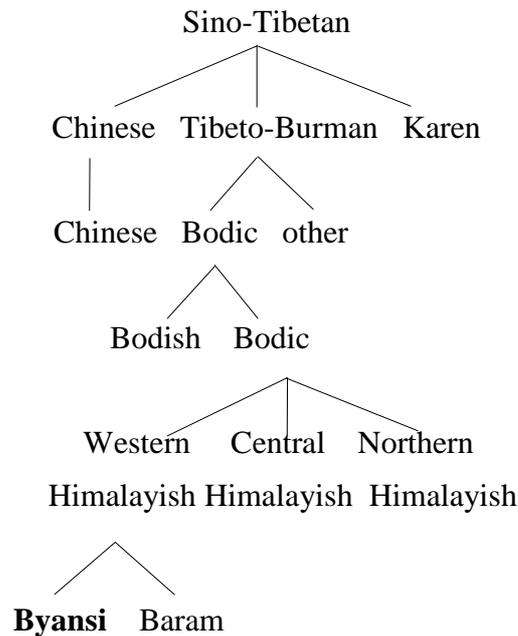
Byansi population by mother tongue and sex	
Male participants	240
Female participants	240
Total	480

Source: Census Report 2011

1.1.4 Genetic affiliation

The Byansi are the main dwellers of the highland in the northernmost area of Darchula district in Mahakali Zone, Far Western Development Region of Nepal, which faces India in the west and China in the north. They speak their own distinct language – what is called 'Rang Lho' in their mother tongue. As we mentioned already the term 'Rang' refers to Byansi community and 'Lho' to their mother tongue. Rang Lho is one the Tibeto-Burman languages spoken in Nepal. Figure 1.1 shows the genetic affiliation of Byansi.

Figure 1.1: Linguistic affiliation of Byansi



Source: Ethnologue (2012)

Figure 1.1 shows that Byansi language belongs to Sino-Tibetan language family, to Tibeto-Burman sub-family, to Bodic group and Western Himalayish branch. According to Ethnology (2012), the Byansi language is categorized under the heading of 'shifting'.

1.2 Review of earlier works

There are a few works carried out on the Byansi language. They are described in the following paragraphs.

Central Department of Linguistics, Tribhuvan University has already carried Byansi documentation in collaboration with National Foundation for Development of Indigenous Nationalities (NFDIN). During the documentation, the Department had consulted native speakers from the Byansi community. The documentation contains introduction of Byansi people and sketch grammar in Byansi language.

Bohara and Prasain (2008) had carried out linguistic study of Byansi language. They had published a book entitled 'Byansi -Nepali-English Basic Dictionary'. The dictionary includes short description about the Byansi community and their language under the various topics such as short introduction, ethnonym in their mother tongue, Rang boli-the categorization by their mother tongue, multilingualism, hybridity of

Rang boli, and the problematic on the mother tongue. However, the main purpose of the volume is to provide word meaning in multiple languages such as Nepali and English. The volume provides three categorical vocabularies. The first section of the volume contains the vocabulary as 'Byansi-Nepali-English' format. The second section of the volume contains the vocabulary as 'Nepali-Byansi' format. And, the third section of the volume covers the vocabulary as 'English-Byansi' format. The dictionary is in multilingual format. The dictionary is beneficial for both Byansi community and the non-Byansi people.

1.3 Purpose and goals

The main purpose of this study is to present the sociolinguistic situation of the Byansi language, an endangered Tibeto-Burman language of Nepal.

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

- i. To examine the dialectal variation by assessing the levels of lexical similarity;
- ii. To look at the vitality of the language by investigating the patterns of language use in certain domains;
- iii. To assess the mother tongue proficiency;
- iv. To evaluate the language maintenance and the attitudes of the speakers towards their language; and
- v. To gather information regarding the resources and language development for the implementation of mother-tongue-based multilingual education in Byansi.

1.4 Organization of the report

The survey report is organized into eight chapters. Chapter 1 outlines general background information about the language including the purpose and goals of the study. Chapter 2 deals with the methodology employed in the survey. Chapter 3 examines the possible dialectal variations in Byansi regarding the lexical comparison. Chapter 4 presents major domains of language use. Chapter 5 evaluates the mother tongue proficiency and bi/multilingualism in Byansi. Chapter 6 presents language vitality, language maintenance and language attitudes in Byansi. Chapter 7 discusses language resources, dreams and plans of the speech community for language development in Byansi. Chapter 8 presents summary of the findings and recommendations. The annexes include wordlist and sociolinguistic questionnaire.

1.5 Summary

- a) Byansi people are the main dwellers of the highland of over 3,000m above the sea level in the northernmost area of Darchula district in Mahakali Zone in Far Western Development Region of Nepal. This region faces India in the west and China in the north is called Byans. They speak a distinct Tibeto-Burman language referred to as *Rang Lho* (*Rang* means community and *Lho* means language) as their mother tongue.
- b) Byansi language is one of the endangered languages spoken in Nepal. This language is mainly spoken in Darchula district in Far Western Development Region of Nepal, particularly in the villages of Rapla, Tinkar, Chhangru, and Sitola.
- c) The Byansi language belongs to the Sino-Tibetan language family, to Tibeto-Burman sub-family, to Bodic group and Western Himalayish branch.

CHAPTER 2

METHODOLOGY

2.0 Outline

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

2.1 Overview

This survey has employed five different methods/tools in order to fulfill its goals. The methods/tools consist of Sociolinguistic Questionnaire (SLQ), Wordlist Comparisons (WLC), and Participatory Method (PM). The Sociolinguistic Questionnaire (SLQ) consists of three sets: Sociolinguistic Questionnaire A, Sociolinguistic Questionnaire B and Sociolinguistic Questionnaire C. Participatory Method (PM) comprises four tools: Domains of Language Use (DLU), Bilingualism (BLM), Dialect Mapping (DLM) and Appreciative Inquiry (ACI).

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

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

	Goals of the survey	Research methods/tools	Brief description	Focus of the methods/tools
1.1	To examine the patterns of language use in certain domains, language attitudes, and language vitality, language maintenance, mother-tongue proficiency and multilingualism and language resources in Byansi	Sociolinguistic Questionnaires (SLQ)	Consisting of three sets: A, B and C	
		Sociolinguistic Questionnaires- A (SLQ A)	80 questions to be administered on individual of different age groups, sex and literacy in at least five points including the core point	Language resources Mother-tongue proficiency and multilingualism Domain of language use Language vitality Language maintenance Language attitudes
		Sociolinguistic Questionnaires- B (SLQ B)	The four tools: DLU , BLM, DLM and AI be used in a group of at least eight to twelve participants of mixed category	Domain of language use Dialect mapping Multilingualism Appreciative enquiry
		Sociolinguistic Questionnaires-	21 questions to be	Language attitudes Language

		C (SLQ C)	administered on language activist or village head	maintenance Language vitality Language development
1.2	To assess the levels of lexical similarity among the selected varieties in the language;	Wordlist Comparisons (WLC)	Lexical comparison of 210 words	Lexical variation among selected varieties in the language

2.2 Research methods/tools

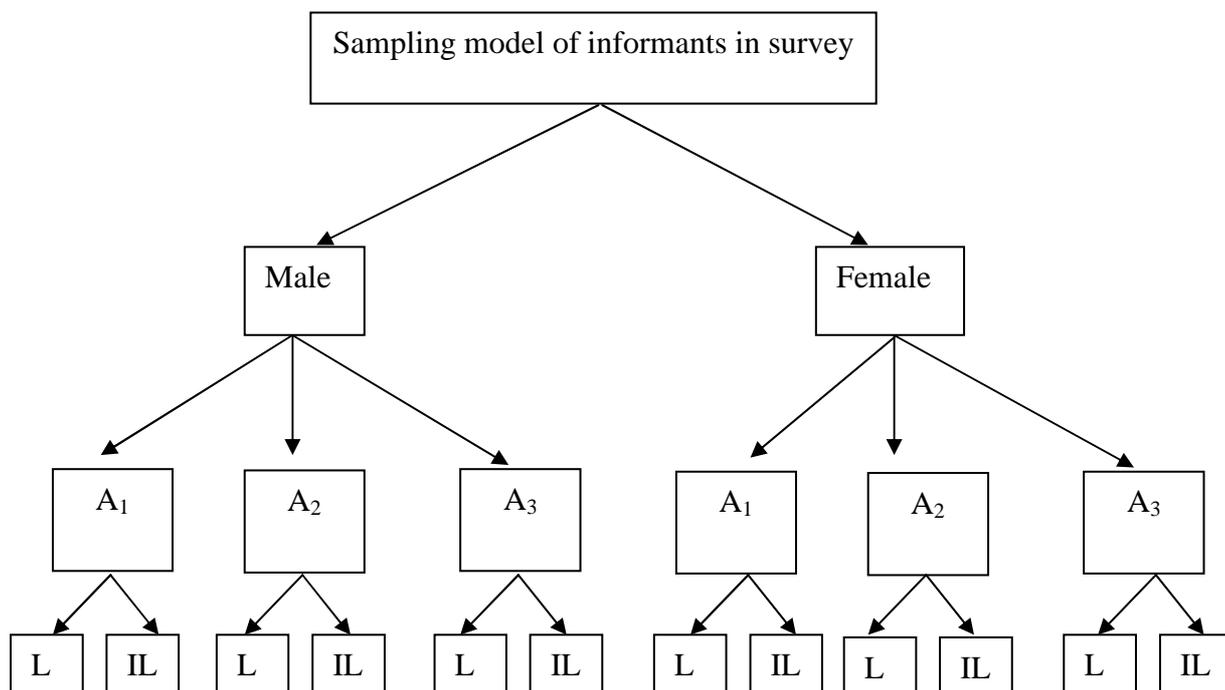
2.2.1 Sociolinguistic Questionnaire (SLQ): Description, purpose and procedure

There were employed three sets of sociolinguistic questionnaire in the survey. Their description, purpose and procedure are described in the following paragraphs.

2.2.1.1 Sociolinguistic Questionnaire A (SLQ A)

Sociolinguistic Questionnaire A which consists of eighty questions was intended to be administered to the individuals of the speech community. The main purpose of this set was to gather information from the individuals about the language resources, mother-tongue proficiency and multilingualism, domain of language use, language vitality, language maintenance and their language attitudes. The opinions from the individuals are often influenced by factors such as location, education, age and sex. Prior to the administration of this set, first, the Byansi speaking areas were selected on the basis of geographical location from the core point i.e. Chhangru, a village located in Byans VDC. Other three points were Tinkar village, Sitola VDC and Rapla VDC. Secondly, the individuals were chosen from different categories of sex, age and educational background from each survey points. Figure 2.1 shows a model for sampling of informants from each point in Byansi speech community.

Figure 2.1: Model for sampling of informants from each point in Byansi speech community.



A₁ (15-29), A₂ (30-59), A₃= 60+, L= Literate, IL= Illiterate

In Figure 2.1, A₁ (15-29), A₂ (30-59), and A₃ refer to the three age categories. Similarly, 'L' and 'IL' refer to 'literate' and 'illiterate' category of the participants respectively who participated during the discussion and interview in the survey so far.

The survey has a specific checklist for the Sociolinguistic Questionnaire A.

Table 2.2: Checklist for Sociolinguistic Questionnaire A

Checklist for Sociolinguistic Questionnaire (SLQ-A)											
Point X											
Male						Female					
A ₁		A ₂		A ₃		A ₁		A ₂		A ₃	
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, sixty-eight participants from the Byansi community were interviewed ranging the age from 26 to 76 with their sex and educational background in each linguistic survey point. The questionnaire was administered in Nepali language and the answers given by the informants were recorded in the questionnaire in Nepali and English. After the data collection, the answers were entered into a database and analyzed for general patterns and trends that would contribute to fulfilling the research goals.

2.2.1.2 Sociolinguistic Questionnaire B (SLQ B)

Another set of questionnaire was Participatory Method (PM). PM was a tool employed during the survey to elicit information from the Byansi participants. The tools included in the PM were Domains of Language Use (DLU), Bilingualism/Multilingualism (BLM), Dialect Mapping (DLM) and Appreciative Inquiry (ACI).

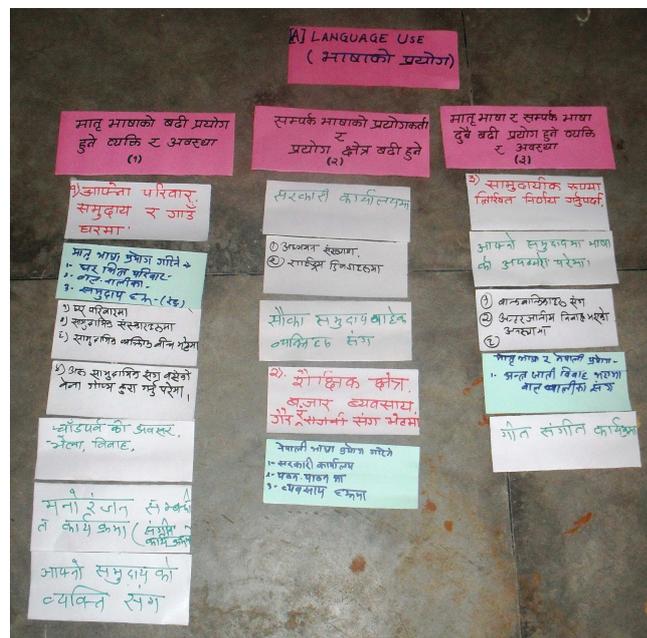
The main purpose of the use of PM tools was to help the Byansi speech community think about the dialects of Byansi, how bilingual/multilingual Byansi people were, in which contexts they employed Byansi language, and what their dreams and aspirations were for their language development. In the questionnaire, each tool was equipped with well-written systematic procedures for the facilitators in the group. The criteria consisted for the successful implementation for the participatory tools are as follows:

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

(a) Domains of Language Use

Domains of Language Use (DLU) tool was employed in the Byansi community members during the linguistic field survey. The use of the tool was mainly aimed to help the Byansi community members think about and visualize the language that the Byansi people speak in diverse contexts. In this tool, the Byansi participants took part in the discussion and thought about the situations in which they employed Nepali, the language of wider communication (LWC) and wrote them on pieces of paper. Then, they wrote down the situations in which they speak Byansi language and those situations in which they use both Nepali and Byansi. Then, the participants were asked to place the labels as Nepali, Byansi and both Nepali and Byansi. Next, they were asked to organize the labels in each category according to the situations, which occurred daily and those occurred less than often. At the end, the participants concluded by discussing if they would like to employ each language in any other situations. A sample of domains of language use carried out in the field survey is presented in Photo 1.

Photo 1: Domains of Language Use

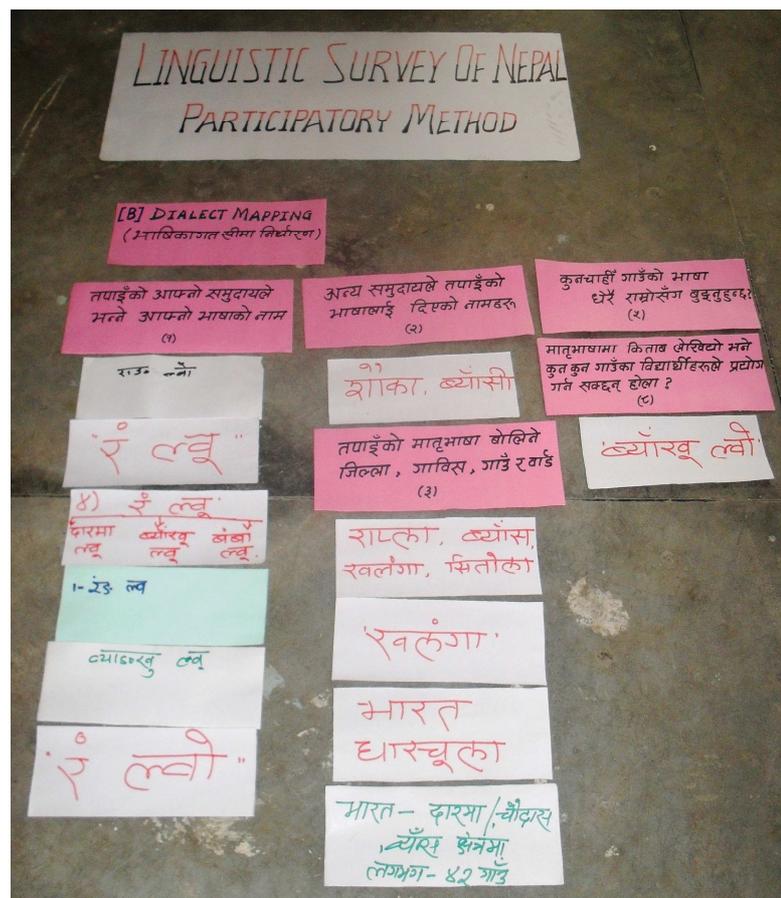


Source: Sociolinguistic survey (2012)

(b) Dialect Mapping

The main purpose of the Dialect Mapping tool was to help the community members think about and visualize the different varieties of Byansi. During the linguistic field survey, the Byansi participants were gathered for group discussion. Then, during the discussion, they were asked to write down the names of each village on a separate sheet of paper where Byansi was spoken and placed them on the floor to represent the geographical location. Then, they were asked to use the loops of string to show which villages spoke the same as others. Next, they were asked to use the number to show the ranking from easiest to understand to most difficult. Then, they were advised to use colored piece of plastic to mark those varieties they understood very well, average and poorly. A sample of dialect mapping carried out in the field survey is presented in Photo 2.

Photo 2: Dialect Mapping



Source: Sociolinguistic survey (2012)

(c) Bilingualism/Multilingualism

Bilingualism/Multilingualism tool was employed to help the community members think about and visualize the levels of fluency in both Byansi language and Nepali by different subsets of the Byansi community. In this community, Nepali language is the most dominant language, which is used for communicating with outsiders. The participants were asked to use two overlapping circles, one representing the Byansi people who speak Byansi language well. The overlapped are re those who speak both languages well. The participants were advised to write down the names of subgroups of people that spoke Nepal well.

For each group, they also discussed whether they also spoke Byansi language 'well' or not 'so well'. Then, they were asked to place them in the appropriate location in circles. After having done this, they were advised to write down the names of the subgroups of Byansi people that spoke Byansi language 'well', which was increasing and how they felt about that.

(d) Appreciative Inquiry

Appreciative Inquiry tool was employed to gather information about the dreams and aspirations of the speech community for their mother tongue development. In this tool, the participants were asked to describe things that made them feel happy or proud about their language or culture. Then, based on those good things in Byansi language and culture, they were asked to express they 'dreamed' about how they could make their language or culture even better. They were advised to categorize the dreams from the easiest to the most difficult, specify which ones were most important and to choose a few to start on developing plans such as who else should be involved, what the first step should be and what resources they needed. A sample of appreciative inquiry carried out in the field survey is presented in Photo 3.

Photo 3: Appreciative inquiry



Source: Sociolinguistic survey (2012)

2.2.1.3 Sociolinguistic Questionnaire C (SLQ C)

Sociolinguistic Questionnaire C is a set of 21 questions, which was administered to language activists and village heads. The main purpose of this set of questions was 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 Byansi.

2.2.2 Wordlist comparisons: Description, purpose and procedure

The basic wordlist contains 210 lexicons. The main purpose of the wordlist was to determine the threshold of lexical similarity of languages and dialects at various percentage levels on the basis of standard wordlist elicited from the Byansi 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 (See Chapter 3 for detail).

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

For each lexicon on the wordlist, the researcher elicited, in Nepali, the local Byansi word from Byansi speaker. The responses were transcribed by 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 Byansi. However, the intelligibility between dialects cannot be conclusively stated merely being based on lexical similarity percentages.

2.3 Sampling: Survey points, sample size and collection of data

2.3.1 Survey points

In the sociolinguistic field survey of Byansi language, there were taken the information from the four survey points from the Darchula district in the far western Nepal. Table 2.2 shows the geographical location of the survey points recorded by the Global Positioning System (GPS) device.

Table 2.2: GPS for each survey point

	Survey points	Elevation	North	East	Remarks
1.	Tinkar	3,415m	24 ⁰ 44' 29"	80 ⁰ 52' 33"	
2.	Chhangru	2,991m	24 ⁰ 47' 54"	80 ⁰ 47' 49"	
3.	Rapla	2,446m	24 ⁰ 51' 27"	80 ⁰ 42' 05"	
4.	Sitola	2,225m	24 ⁰ 53' 40"	80 ⁰ 39' 31"	

Source: Sociolinguistic survey (2012)

2.3.2 Sampling procedure

First, the Byansi speaking areas were selected on the basis of geographical location from the core point i.e. Chhangru, a village located in Byans VDC. Other three points were Tinkar village, Sitola VDC and Rapla VDC. Secondly, the individuals were chosen from different categories of sex, age and educational background from each survey points.

Of the four sample points, sixty-two participants community were sampled and interviewed. The age of the participants ranged from 26 to 76 with their sex and educational background in each linguistic survey point. The questionnaire was administered in Nepali language and the answers given by the informants were recorded in the questionnaire in Nepali and English.

2.3.3 Sample size

During the field survey, there were collected linguistic information by using the different tools as Sociolinguistic Questionnaires A, B, C and Wordlist. Table 3 shows the survey points, tools and the number of sheets of information collected from each survey point in the field.

Table 2.3: Survey points, tools and number of sheets of information collected from each survey point

Survey Points	Sociolinguistic Questionnaires			Other Tools
	A (Individual)	B (Participatory)	C (Language activists/ village heads)	Wordlist
Chhangru	19	5	3	9
Tinkar	18	5	3	7
Rapla	15	5	3	7
Sitola	16	5	3	8
Total	68	20	12	31

Source: Sociolinguistic survey (2012)

General Sampling for questionnaire A requires that the informants must be selected reasonably from both literate and illiterate groups. However, this sampling could not be fully maintained in this survey. Since most of the informants were literate because the speech community is located in the areas where education is easily available on the one hand, the speech community is very conscious about education on the other.

2.4 Limitations: Time, access, area, methods and informants

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

CHAPTER 3

DIALECTAL VARIATIONS

3.0 Outline

The main purpose of this chapter is to look at the dialectal variations in Byansi being based on the lexical comparison. This chapter is organized into two sections. Section 3.1 deals with wordlist comparison, which comprises key locations of word survey, dialectal variations, the total wordlist comparison, tally form of the lexical variation and lexical comparison of the wordlist. And, Section 3.2 presents summary.

3.1 Wordlist comparisons

The standardized wordlists of 210 words have been compared to estimate the degree of lexical similarity among the Byansi speech varieties. In this section, the major parts like key locations of word survey, dialectal variations, the total wordlist comparison, tally form of the lexical variation, and lexical comparison of 210 wordlist are presented.

3.1.1 Key locations of the word survey

There were four key locations selected for the wordlist survey. The standardized wordlists of 210 words were elicited in different points from the Byansi speakers (grown up in the target locality, representing different sex, age and literacy). The 210 wordlists from each point were collected with the help of phonetic transcription and crossed checked from other speakers from the same site (*see* Annex for 210 wordlist). Table 3.1 shows the key locations selected for the wordlist survey.

Table 3.1: Key locations of wordlist survey in Byansi (Rang)

	KEY POINTS	POINT TYPES	VDCs	WARD	DISTRICT	ZONE
1.	Chhangru village	Core point	Byans VDC	1 & 4	Darchula	Mahakali
3.	Dumling village	South	Rapla VDC	2 & 4	Darchula	Mahakali
2.	Syangkang village	Far south	Sitola VDC	5 & 6	Darchula	Mahakali
4.	Tinkar village	North	Byans VDC	6 & 7	Darchula	Mahakali

Source: Sociolinguistic survey (2012)

From each key point, six sets of wordlists were collected from the Byansi native speakers. During the wordlist survey, Chhangru village was deemed as core point. Regarding the Chhangru village as the core point, Dumling village was the point to the south; Syangkang village to the far south; and Tinkar village to the north.

3.1.2 Dialectal variations

Under the theme of the dialectal variation, 210 lexical items were collected being based on the four linguistic field survey points. Then, the collected lexical items were entered into the computer software called 'Wordsurv'. With the help of it, the comparative analysis of the lexicon variations was carried out. The comparative results of them are presented in the following paragraphs.

3.1.2.1 The total wordlist comparison

Of the wordlist 210 for the dialectal variation, the participants from the Chhangru village provided only 201 words; the participants from Dumling village provided 169 words; the participants from Syangkang provided 197 words; and the participants from Tinkar village provided 195 words. Table 3.2

shows the total wordlist and their number differentiation among the four survey points.

Table 3.2: Total wordlist and their number differentiation

Variety	Chhangru	Dumling	Syangkang	Tinkar
Chhangru	201	169	197	195
Dumling	169	171	166	168
Syangkang	197	166	197	193
Tinkar	195	168	193	197

Source: Sociolinguistic Survey (2012)

3.1.2.2 Tally form of the lexical variation

The tally form of the lexical variations among the four dialects was also carried out. The summary of the comparative tally form of the lexical variations from the four survey points of Chhangru, Dumling, Syangkang and Tinkar villages is presented in Table 3.3.

Table 3.3: Tally form of the lexical variation

Variety	Chhangru	Dumling	Syangkang	Tinkar
Chhangru	201	131	176	125
Dumling	131	171	123	92
Syangkang	176	123	197	128
Tinkar	125	92	128	197

Source: Sociolinguistic survey (2012)

3.1.2.3 Lexical comparison of 210 wordlist

The wordlist pertinent to the Chhangru village survey point was deemed as the core point, and the rest of the three points as periphery. Regarding the Chhangru village as the core survey point, the wordlists collected from the rest of the three peripheral points were compared with the core survey point. Table 3.4 shows the lexical comparison of 210 wordlist in percentages in Byansi (Rang).

Table 3.4: Lexical comparison percentages

Variety	Chhangru	Dumling	Syangkang	Tinkar
Chhangru	100%	78%	89%	64%
Dumling	78%	100%	74%	55%
Syangkang	89%	74%	100%	66%
Tinkar	64%	55%	66%	100%

Source: Sociolinguistic survey (2012)

Table 3.3 shows the statistical information on lexical comparison that the Chhangru village as the core survey point holds 100%. Being based on Chhangru village, the rest of the three villages were compared. In the comparison, it is clear that the wordlist provided by the participants from the Dumling village is 78% similar to the wordlist provided by the participants from the Chhangru village. In the same way, the wordlist provided by the participants from the Syangkang village is 89% similar to the wordlist of the Chhangru village. And, of the Tinkar village, only 64% is similar to the wordlist of the Chhangru village. However, a crucial point to be noted down here is that the only lexical comparative analysis cannot predict the issue of the least similar dialect as the distinct language. The comparative analysis carried out here is only based on the lexical items to show the similarity and variations among them.

3.2 Summary

In this chapter, we attempted to examine the possible dialectal variations in Byansi (Rang). The study was carried out on the basis of the comparison of standardized 210 wordlists by employing the computer program, WordSurv. The core points from which 210 wordlists were collected during the survey were Chhangru, Dumling, Syangkang and Tinkar. Of them, Chhangru dialect was deemed as the core survey point and major dialect that is spoken by the majority of the Byansi speakers. Regarding the wordlist comparison, of the wordlist 210 for the dialectal variation, the participants from the Chhangru village provided only 201 words; the participants from Dumling village provided 169 words; the participants from Syangkang provided 197 words; and the participants from Tinkar village provided 195 words. Of them, comparing to the core survey point of Chhangru village, Dumling village is 78% similar to the wordlist provided by the participants from the Chhangru village. In the same way, the wordlist provided by the participants from the Syangkang village is 89% similar to the wordlist of the Chhangru village. And, of the Tinkar village, only 64% is similar to the wordlist of the Chhangru village.

CHAPTER 4

DOMAINS OF LANGUAGE USE

4.0 Outline

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

4.1 Patterns of language use in general domains

In this section, we examine the languages most frequently used by the Byansi speakers in terms of sex, age and literacy in different domains consisting of 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. Table 4.1 presents the languages most frequently used by the Byansi speakers in different domains by sex.

Table 4.1: Languages most frequently used in different domains by sex

Domains	Sex					
	Male (N=48)			Female (N=20)		
	Rang	R & N	Nepali	Rang	R & N	Nepali
Counting	12 (25%)	30 (62.5%)	6 (12.5%)	5 (25%)	13 (65%)	2 (10%)
Singing	12 (25%)	36 (75%)	-	4 (20%)	16 (80%)	-
Joking	32 (66.7%)	14 (29.2%)	2 (4.2%)	12 (60%)	6 (30%)	2 (10%)
Bargaining/ Shopping/ Marketing	30 (62.5%)	15 (31.2%)	3 (6.3%)	13 (65%)	6 (30%)	1 (5%)
Story telling	30 (62.5%)	14 (29.2%)	4 (8.3%)	15 (75%)	4 (20%)	1 (5%)
Discussing/ Debate	34 (70.8%)	11 (22.9%)	3 (6.3%)	16 (80%)	3 (15%)	1 (5%)
Praying	43 (89.6%)	5 (10.4%)	-	16 (80%)	4 (20%)	-
Quarrelling	40 (83.3%)	6 (12.5%)	2 (4.2%)	17 (85%)	3 (15%)	-
Abusing (scolding/using taboo words)	34 (70.8%)	12 (25%)	2 (4.2%)	16 (80%)	3 (15%)	1 (5%)
Telling stories to children	45 (93.8%)	3 (6.25%)	-	18 (90%)	2 (10%)	-
Singing at home	44 (91.7%)	4 (8.3%)	-	15 (75%)	3 (15%)	2 (10%)
Family gatherings	48 (100%)	-	-	20 (100%)		-
Village meetings	36 (75%)	9 (18.8%)	3 (6.2%)	8 (40%)	9 (45%)	3 (15%)

Source: Sociolinguistic survey (2012)

Table 4.1 shows that the languages most frequently used in different domains are Byansi and Nepali. Nepali has been the language of wider communication (LWC) in Byansi community. Regarding the domain of counting, twelve males participants (25%) reported that they most frequently used their mother tongue in counting; six (12.5%) reported that they most frequently used Nepali; and thirty (62.5%) reported

that they most frequently used both mother tongue and Nepali. On the other hand, five female participants (25%) reported that they most frequently used mother tongue; two (10%) reported that they most frequently used only Nepali; and thirteen (65%) reported that they most frequently used both mother tongue and Nepali. The data reveals the fact that majority of both male and female participants most frequently used both mother tongue and Nepali in counting. Regarding the domain of singing, twelve male participants (25%) reported that they most frequently used mother tongue; thirty-six (75%) reported that they most frequently used both mother tongue and Nepali. On the other hand, four females participants (20%) reported that they most frequently used mother tongue; and sixteen (80%) reported that they most frequently used both mother tongue and Nepali. The data also reveal the fact a majority of both male and female participants most frequently used both mother tongue and Nepali in singing domain. Under the domain of joking, thirty-two male participants (67%) reported that they used most frequently mother tongue; two (4%) reported that they most frequently used Nepali; and fourteen (29%) reported that they most frequently used both mother tongue and Nepali. In this domain, the data shows that majority of both male and female participants most frequently used their mother tongue rather than Nepali.

Under the domain of bargaining while shopping or marketing, thirty male participants (62.5%) reported that they most frequently used mother tongue; three (6.3%) reported that they most frequently used Nepali; and fifteen (31.2%) reported that they most frequently used both mother tongue and Nepali. On the other hand, thirteen female participants (65%) reported that they most frequently used mother tongue; one (5%) reported that she most frequently used Nepali; and six (30%) reported that they most frequently used both mother tongue and Nepali. The data show that a majority of both male and female participants reported that they most frequently used their mother tongue in bargaining while shopping or marketing. Under the domain of story telling, thirty male participants (62.5%) reported that they most frequently used their mother tongue; four (8.3%) reported that they most frequently used Nepali; and fourteen (29.2%) reported that they most frequently used both mother tongue and Nepali. On the other hand, fifteen female participants (75%) reported that they most frequently used their mother tongue; one (5%) reported that she most frequently used Nepali; and four (20%) reported that they most frequently used both mother tongue and

Nepali. The data show that a majority of both male and female participants most frequently used their mother tongue under the domain of story telling. Regarding the domain of discussion and debate, thirty-four male participants (70.8%) reported that they most frequently used their mother tongue; three (6.3%) reported that they most frequently used Nepali; and eleven (22.9%) reported that they most frequently used both mother tongue and Nepali. On the other hand, sixteen female participants (80%) reported that they most frequently used mother tongue; one (5%) reported that she most frequently used Nepali; and three (15%) reported that they most frequently used both mother tongue and Nepali. The data also show that majority of both male and female participants most frequently used mother tongue under the domain of discussion and debate.

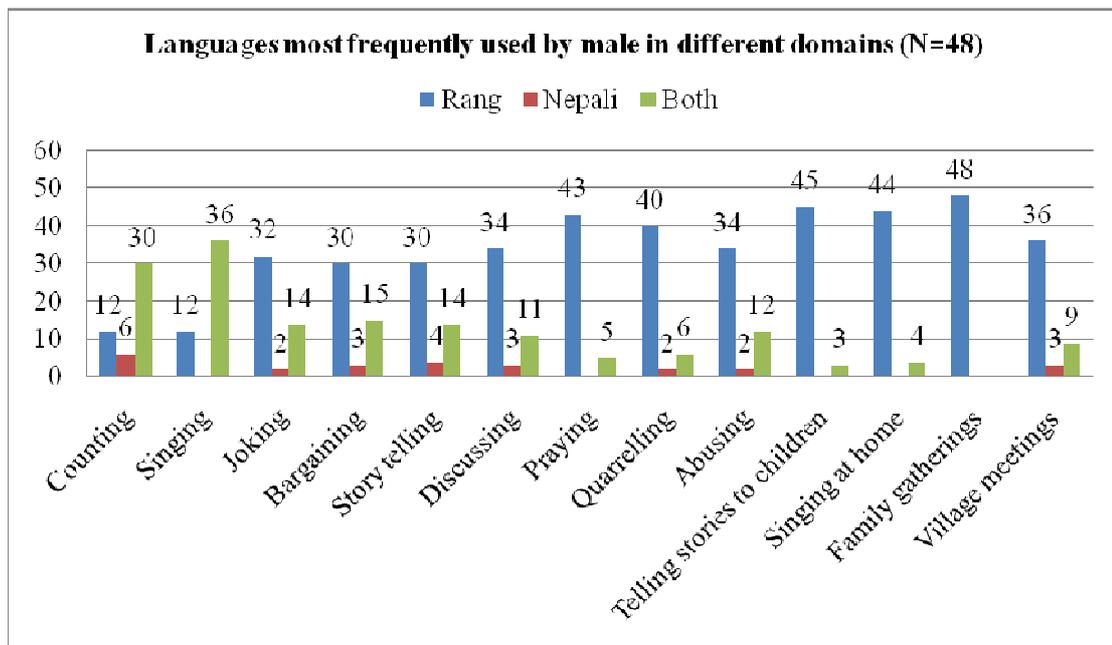
As the participants reported, they most frequently used mother tongue rather than Nepali under the domain of praying. A majority of male participants (89.6%) and female participants (80%) reported that they most frequently used mother tongue. On the other hand, a minority of male participants (10.4%) and female participants (20%) reported that they most frequently used both mother tongue and Nepali while praying. The same situation also is seen in quarreling as majority of male participants (83.3%) and female participants (85%) reported that they most frequently used mother tongue while quarreling, and a minority of male participants (12.5%) and female participants (15%) reported that they most frequently used both mother tongue and Nepali while quarreling. In the domain of abusing (scolding and using taboo words), a majority of both male participants (70.8%) and female participants (80%) reported that they most frequently used mother tongue. On the other hand, a minority of both male participants (4.2%) and female participants (5%) reported that they most frequently used Nepali.

As reported by the participants under the domain of telling stories to children, a majority of both male participants (94%) and female participants (90%) reported that they most frequently used mother tongue, and a minority of both male participants (6%) and female participants (10%) reported that they most frequently used both mother tongue and Nepali. Similarly, a majority of both male participants (91.7%) and female participants (75%) reported that they most frequently used mother tongue while singing at home; a minority of both male participants (8.3%) and female participants (15%) reported that they most frequently used both mother tongue and

Nepali while singing at home; and two female participants (10%) reported that they most frequently used Nepali only while singling at home. All the participants reported that they most frequently used their mother tongue in family gatherings. A majority of the male participants (75%) reported that they most frequently used mother tongue in village meetings; and nine (18.8%) reported that they most frequently used both mother tongue and Nepali. On the other hand, eight female participants (40%) reported that they most frequently used mother tongue in village meetings; and nine (45%) reported that they most frequently used both mother tongue and Nepali.

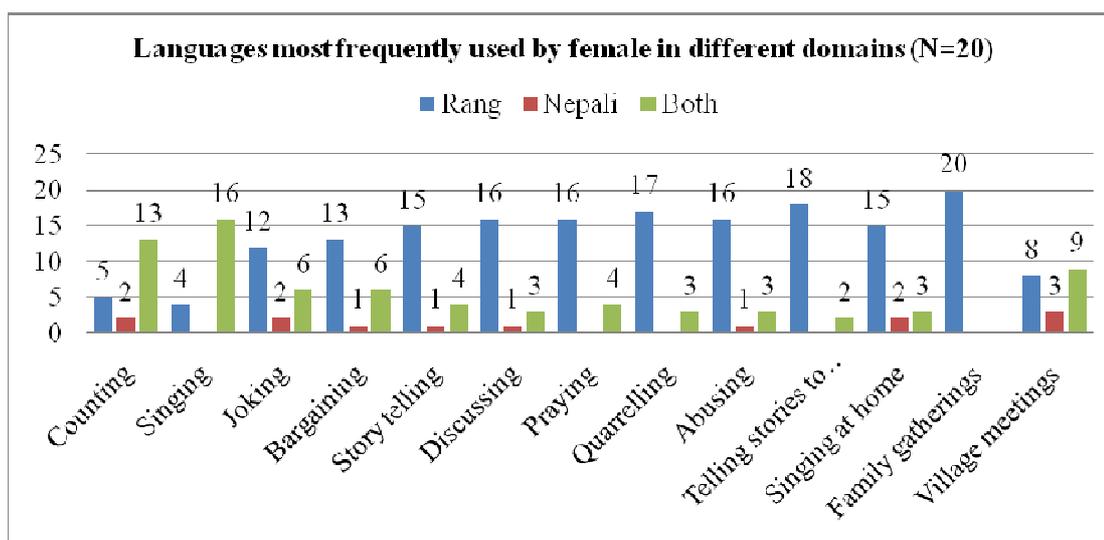
The patterns of language use in different domains are presented in the following figures.

Figure 4.1: Languages most frequently used by male in different domains



Source: Sociolinguistic survey (2012)

Figure 4.2: Languages most frequently used by female in different domains



Source: Sociolinguistic survey (2012)

The groups of age of the total participants are categorized into three as A₁ (n=16), A₂ (n=40) and A₃ (n=12). The group A₁ consists of age ranging from 15 to 34; A₂ from 35 to 59; and A₃ from 60 above. Regarding the age group, the languages most frequently used in different domains are presented in Table 4.2.

Table 4.2: Languages most frequently used in different domains by age (N=68)

(A₁= 15-34 years, A₂= 35-59 years, A₃= 60 above)

Domains	Age groups								
	A ₁ (n=16)			A ₂ (n=40)			A ₃ (n=12)		
	Rang	R & N	Nepali	Rang	R & N	Nepali	Rang	R & N	Nep.
Counting	5 (31.3%)	9 (56.3%)	2 (12.4%)	9 (22.5%)	27 (67.5%)	4 (10%)	3 (25%)	7 (58.3%)	2 (16.7%)
Singing	4 (25%)	12 (75%)	-	7 (17.5%)	33 (22.5%)	-	5 (41.7%)	7 (58.3%)	-
Joking	10 (62.5%)	5 (31.25%)	1 (6.25%)	26 (65%)	12 (30%)	2 (5%)	8 (66.7%)	3 (25%)	1 (8.3%)
Bargaining/ Shopping/	9 (56.3%)	5 (31.3%)	2 (12.4%)	27 (67.5%)	12 (30%)	1 (2.5%)	7 (58.4%)	4 (33.3%)	1 (8.3%)
Story telling	11 (68.75%)	4 (25%)	1 (6.25%)	26 (65%)	11 (27.5%)	3 (7.5%)	8 (66.7%)	3 (25%)	1 (8.3%)
Discussing/ Debate	12 (75%)	4 (25%)	-	30 (75%)	8 (20%)	2 (5%)	8 (67%)	2 (16.5%)	2 (16.5%)
Praying	14	2	-	35	5	-	10	2	-

	(87.5%)	(12.5%)		(87.5%)	(12.5%)		(91.7%)	(16.7%)	
Quarrelling	13 (81.25%)	2 (12.5%)	1 (6.25%)	34 (85%)	5 (12.5%)	1 (2.5%)	10 (91.7%)	2 (16.7%)	-
Abusing (scolding)	12 (75%)	4 (25%)	-	30 (75%)	8 (20%)	2 (5%)	8 (66.7%)	3 (25%)	1 (8.3%)
Telling stories	14 (87.5%)	2 (12.5%)	-	38 (95%)	2 (5%)	-	11 (91.7%)	1 (8.3%)	-
Singing at home	12 (75%)	3 (19%)	1 (6%)	35 (87.5%)	4 (10%)	1 (2.5%)	10 (91.7%)	2 (16.7%)	-
Family gatherings	16 (100%)	-	-	40 (100%)	-	-	12 (100%)	-	-
Village meetings	13 (81.25%)	1 (6.25%)	2 (12.5%)	23 (57.5%)	13 (32.5%)	4 (10%)	8 (67%)	4 (33%)	-

Source: Sociolinguistic survey (2012)

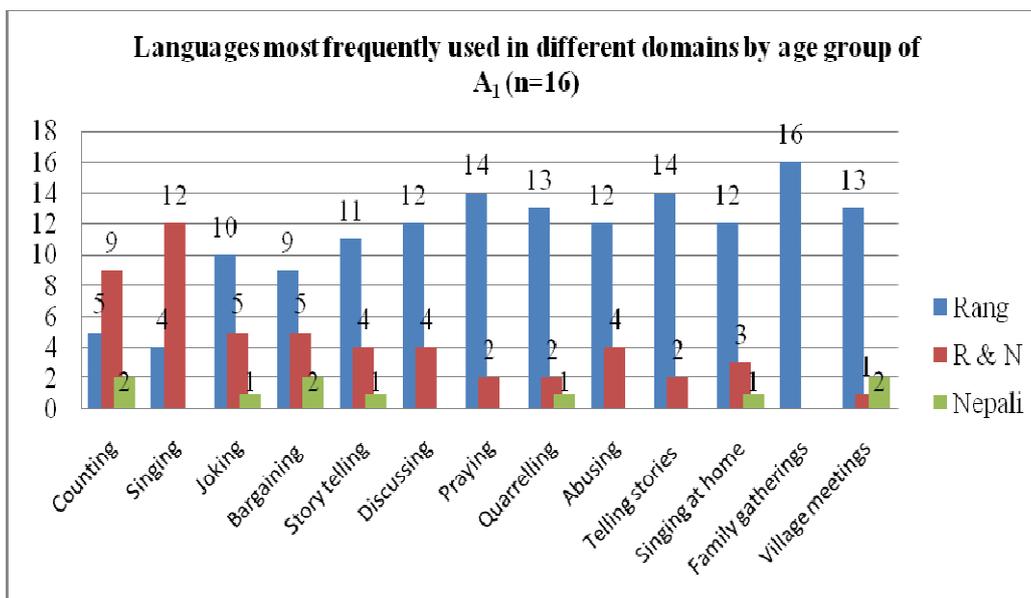
Table 4.2 shows that under the age group of A₁(n=16), a majority of the participants in the most of the domains, except in counting, reported that they used mother tongue; on the other hand, in the domain of counting, a majority of the participants (56.3%) reported that they used both mother tongue and Nepali.

Regarding the age group of A₂(n=40), a majority of the participants in the most of the domains, except in counting, reported that they used mother tongue; on the other hand, a majority of the participants (67.5%) under the domain of counting reported that they used both mother tongue and Nepali.

Similarly, a majority of the participants under the age group of A₃(n=12) reported that they used mother tongue in most of all the domains; on the other hand, a majority of the participants in two domains of counting and singing, (58.3%) and (58.3%) respectively, reported that they used both mother tongue and Nepali.

The patterns of language use by the age groups of A₁, A₂ and A₃ in different domains are presented in the following Figures.

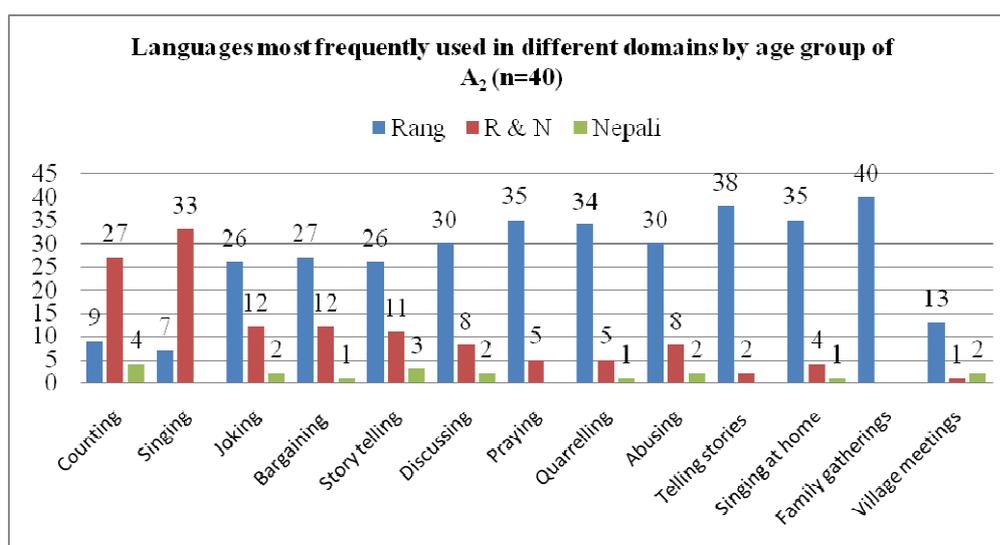
Figure 4.3: Languages most frequently used by the age group of A₁ in different domains



Source: Sociolinguistic survey (2012)

Figure 4.3 shows the age group of A₁ with the majority of the participants who use mother tongue in most of the domains of language use, except in two domains of counting and singing. In these two domains, the majority of the participants use both mother tongue and Nepali.

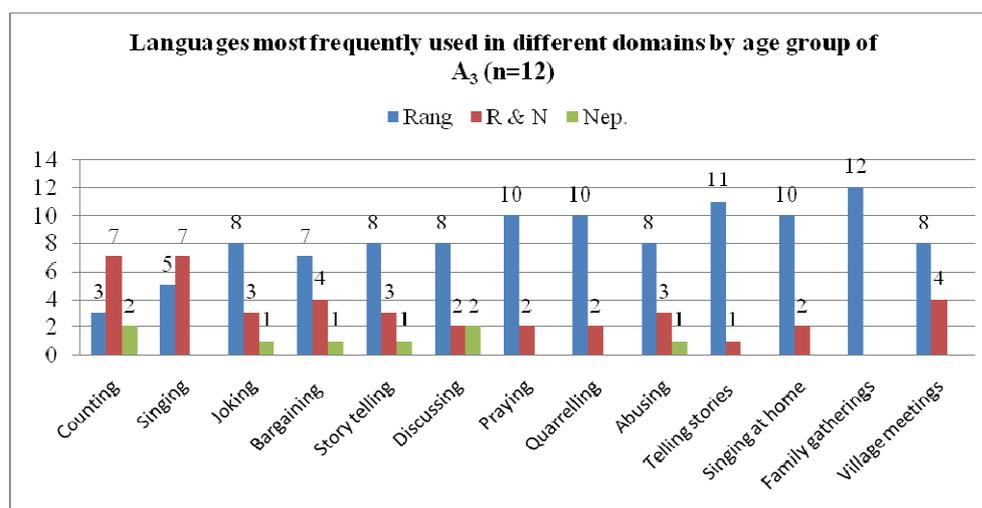
Figure 4.4: Languages most frequently used by the age group of A₂ in different domains



Source: Sociolinguistic survey (2012)

Figure 4.4 shows the age group of A₂ with the majority of the participants who use mother tongue in most of the domains of language use, except in two domains of counting and singing. In these two domains, the majority of the participants use both mother tongue and Nepali.

Figure 4.5: Languages most frequently used by the age group of A₃ in different domains



Source: Sociolinguistic survey (2012)

Figure 4.5 shows the age group of A₃ with the majority of the participants who use mother tongue in most of the domains of language use, except in two domains of counting and singing. In these two domains, the majority of the participants use both mother tongue and Nepali.

4.2 Patterns of language use at home

Home is considered one of the major domains of language use. In this sub-section, we deal with the patterns of language use at home especially while talking about education matters, discussing social events and other family matters and in writing letters in the following subsections.

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

Table 4.3 presents the languages most frequently used while talking about education matters like school, admission, studies, teacher with different family members by sex.

Table 4.3: Languages most frequently used with different family members by sex

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

Domains	Sex					
	Male (N=48)			Female (N=20)		
	Rang	R & N		Rang	R & N	Nepali
Grandfather	48 (100%)	-	-	20 (100%)	-	-
Grandmother	48 (100%)	-	-	20 (100%)	-	-
Father	48 (100%)	-	-	20 (100%)	-	-
Mother	48 (100%)	-	-	20 (100%)	-	-
Spouse	45 (93.8%)	3 (6.2%)	-	19 (95%)	1 (5%)	-
Children	46 (95.8%)	2 (4.2%)	-	18 (90%)	2 (10%)	-

Source: Sociolinguistic survey (2012)

Table 4.3 shows that the language most frequently used by the male participants with their grandfather, grandmother, father and mother while talking about educational matter like school, admission, studies, school teachers is their own mother tongue. In case of spouse and children, a majority of male participants (94%) reported that they most frequently talked to their wives in their own mother tongue; on the other hand, a minority of male participants (6%) reported that they most frequently talked to their wives in both mother tongue and Nepali. Similarly, a majority of male participants (96%) reported that they most frequently talked to their children in their own mother tongue while talking about educational matters, on the other hand, a minority of male participants (4%) reported that they most frequently used their mother tongue and Nepali both.

Regarding the female participants, they reported that they most frequently used their mother tongue while talking about educational matters with their grandfather, grandmother, father, and mother. In case of spouse and children, a majority of female participants (95%) reported that they most frequently used mother tongue with their

husbands while talking about educational matters; on the other hand, a minority of female participant (5%) reported that she most frequently used both mother tongue and Nepali. Similarly, a majority of female participants (90%) reported that they most frequently used mother tongue with their children while talking to their children; on the other hand, a minority of female participants (10%) reported that they most frequently used both mother tongue and Nepali while talking to their children.

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

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

(A₁= 15-34 years, A₂=35-59 years, A₃= 60 above)

Domains	Age groups								
	A ₁ (n=16)			A ₂ (n=40)			A ₃ (n=12)		
	Rang	R & N	Nepali	Rang	R & N	Nepali	Rang	R & N	Nepali
Grandfather	16 (100%)	-	-	40 (100%)	-	-	12 (100%)	-	-
Grandmother	16 (100%)	-	-	40 (100%)	-	-	12 (100%)	-	-
Father	16 (100%)	-	-	40 (100%)	-	-	12 (100%)	-	-
Mother	16 (100%)	-	-	40 (100%)			12 (100%)	-	-
Spouse	14 (87.5%)	2 (12.5%)	-	38 (95%)	2 (5%)	-	12 (100%)	-	-
Children	13 (81.25%)	3 (18.75%)	-	39 (97.5%)	1 (2.5%)	-	12 (100%)	-	-

Source: Sociolinguistic survey (2012)

Table 4.4 shows that all the participants reported that they most frequently used mother tongue with their grandfather, grandmother, father and mother while talking about educational matter. Though, a majority of the participants from each group of A₁, A₂ and A₃ under the domains of spouse and children reported that they most frequently used mother tongue, a minority of the participants (12.5%) and (18.75%) from A₁ respectively reported that they most frequently used both mother tongue and

Nepali. Similarly, a minority of the participants (5%) and (2.5%) from A₂ respectively reported that they most frequently used both mother tongue and Nepali.

The participants are categorized into two groups as literate and illiterate and their responses on educational matters. Regarding this issue, Table 4.5 presents the languages most frequently used while talking about education matters like school, admission, studies, teacher with different family members by literacy.

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

Domains	Literacy					
	Literate (N=62)			Illiterate (N=6)		
	Rang	R & N	Nepali	Rang	R & N	Nepali
Grandfather	62 (100%)	-	-	6 (100%)	-	-
Grandmother	62 (100%)	-	-	6 (100%)	-	-
Father	62 (100%)	-	-	6 (100%)	-	-
Mother	62 (100%)	-	-	6 (100%)	-	-
Spouse	57 (95%)	3 (5%)	-	5 (83.3%)	1 (16.7%)	-
Children	57 (95%)	3 (5%)	-	5 (83.3%)	1 (16.7%)	-

Source: Sociolinguistic survey (2012)

Table 4.5 shows that of the total 68 participants, 62 are literate and 6 illiterate. Regarding all the literate and illiterate participants, all the participants reported that they most frequently used mother tongue with grandfather, grandmother, father and mother while talking about educational matters like school, admission, studies, teacher, etc.

However, a majority of the participants of literate (95%) and (83.3%) respectively reported that they most frequently used mother tongue with their spouses and children; on the other hand, a minority of the participants of literate (5%) and illiterate (16.7%) respectively reported that they used both mother tongue and Nepali with their spouses and children while talking about educational matters.

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

The participants were asked whether they used mother tongue or other languages at home while discussing social events and family matters such as festivals, election, ceremonies, marriage, savings, spending, etc. Regarding this issue, the response of the participants is presented in Table 4.6.

Table 4.6: Languages most frequently used with different family members by sex (Discussing social events and family matters (like festivals, election, ceremonies, marriage, savings, spending, etc.))

Domains	Sex					
	Male (N=48)			Female (N=20)		
	Rang	R & N	Nepali	Rang	R & N	Nepali
Grandfather	48 (100%)	-	-	20 (100%)	-	-
Grandmother	48 (100%)	-	-	20 (100%)	-	-
Father	48 (100%)	-	-	20 (100%)	-	-
Mother	48 (100%)	-	-	20 (100%)	-	-
Spouse	46 (95.83%)	2 (4.17%)	-	18 (90%)	2 (10%)	-
Children	45 (93.75%)	3 (6.25%)	-	19 (95%)	1 (5%)	-

Source: Sociolinguistic survey (2012)

Table 4.6 shows that all the participants reported that they most frequently used mother tongue with grandfather, grandmother, father and mother while discussing about social events and family matter such as festivals, election, ceremonies, marriage, savings, spending, etc.

A majority of the male (96%) and female (90%) participants respectively reported that they most frequently used their mother tongue with their spouses; on the other hand, a minority of male (4%) and female (10%) participants respectively reported that they most frequently used both mother tongue and Nepali discussing about social events

and family matters. Similarly, a majority of male (94%) and female (95%) participants respectively reported that they most frequently used mother tongue with their children; on the other hand, a minority of male (6%) and female (5%) participants respectively reported that they most frequently used both mother tongue and Nepali.

Concerning the age category of the participants, Table 4.7 presents the languages most frequently used with the relatives at home while discussing social events and family matters.

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

(A₁= 15-34 years, A₂=35-59 years, A₃= 60 +)

Domains	Age groups								
	A ₁ (n=16)			A ₂ (n=40)			A ₃ (n=12)		
	Rang	R&N	Nepali	Rang	R&N	Nepali	Rang	Nepali	R&N
Grandfather	16 (100%)	-	-	40 (100%)	-	-	40 (100%)	-	-
Grandmother	16 (100%)	-	-	40 (100%)	-	-	40 (100%)	-	-
Father	16 (100%)	-	-	40 (100%)	-	-	40 (100%)	-	-
Mother	16 (100%)	-	-	40 (100%)	-	-	40 (100%)	-	-
Spouse	14 (87.5%)	2 (12.5%)	-	38 (95%)	2 (5%)	-	40 (100%)	-	-
Children	13 (81.25%)	3 (18.75%)	-	39 (97.5%)	1 (2.5%)	-	40 (100%)	-	-

Source: Sociolinguistic survey (2012)

Table 4.7 shows that all the participants from the age group of A₁, A₂ and A₃ reported that they most frequently used mother tongue with their grandfather, grandmother, father and mother while discussing social events and family matter like festivals, election, ceremonies, marriage, savings, spending, etc. However, from all age groups, a majority of the participants reported that they most frequently used mother tongue and a minority of the participants reported that they most frequently used both mother

tongue and Nepali with their spouses and children while discussing about social events and family matters.

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

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

Domains	Literacy					
	Literate (n=62)			Illiterate (n=6)		
	Rang	R & N	Nepali	Rang	R & N	Nepali
Grandfather	62 (100%)	-	-	6 (100%)	-	-
Grandmother	62 (100%)	-	-	6 (100%)	-	-
Father	62 (100%)	-	-	6 (100%)	-	-
Mother	62 (100%)	-	-	6 (100%)	-	-
Spouse	58 (93.5%)	4 (6.5%)	-	6 (100%)	-	-
Children	59 (95.2%)	3 (4.8%)	-	5 (83.3%)	1 (16.7%)	-

Source: Sociolinguistic survey (2012)

Table 4.8 shows that all the literate participants reported that they most frequently used mother tongue with their grandfather, grandmother, father and mother and illiterate participants reported that they most frequently used mother tongue with their grandfather, grandmother, father, mother and spouse while discussing social events and family matter like festivals, election, ceremonies, marriage, savings, spending, etc.

However, a majority of the literate participants reported that they used most frequently mother tongue with spouse and children, on the other hand, a minority of the literate participants reported that they most frequently used both mother tongue

and Nepali with spouse and children. Similarly, a majority of illiterate participants reported that they most frequently used mother tongue with children, on the other hand, one illiterate participant reported that he used both mother tongue and Nepali with children.

4.2.3 Patterns of language use at home while writing letters

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

Table 4.9: Languages most frequently used with different family members by sex (while writing letters)

Domains	Sex					
	Male (n=48)			Female (n=20)		
	Rang	R & N	Nepali	Rang	R & N	Nepali
Grandfather	14 (29.2%)	18 (37.5%)	16 (33.3%)	9 (45%)	4 (20%)	7 (35%)
Grandmother	17 (35.4%)	19 (39.6%)	12 (25%)	7 (35%)	8 (40%)	5 (25%)
Father	18 (37.5%)	13 (27.1%)	17 (35.4%)	8 (40%)	6 (30%)	6 (30%)
Mother	21 (43.75%)	14 (29.2%)	13 (27.1%)	9 (45%)	6 (30%)	5 (25%)
Spouse	26 (54.2%)	12 (25%)	10 (20.8%)	11 (100%)	5 (25%)	4 (20%)
Children	15 (31.2)	14 (29.2%)	19 (39.6%)	6 (95%)	8 (40%)	6 (30%)

Source: Sociolinguistic survey (2012)

Table 4.9 shows the responses of the participants of what languages they most frequently used with different family members while writing letters. Regarding the responses, a majority of the male participants reported that they most frequently used both mother tongue and Nepali writing letters to grandfather and grandmother; mother tongue while writing to father, mother and spouse; and Nepali while writing to children.

Regarding the responses of the female participants, majority of the participants reported that they used mother tongue while writing to grandfather, father, mother and spouse; both mother tongue and Nepali and writing to grandmother and children. However, the responses of the majority and minority participants in different domains have only slight difference.

Table 4.10: Languages most frequently used with different family members by age while writing letters (A₁= 15-34 years, A₂=35-59 years, A₃= 60 +)

Domains	Age groups								
	A ₁ (n=16)			A ₂ (n=40)			A ₃ (n=12)		
	Rang	R & N	Nepali	Rang	R & N	Nepali	Rang	R & N	Nepali
Grandfather	5 (31.25%)	6 (37.5%)	5 (31.25%)	14 (35%)	12 (30%)	14 (35%)	4 (33.3%)	4 (33.3%)	4 (33.3%)
Grandmother	6 (37.5%)	6 (37.5%)	4 (25%)	14 (35%)	16 (40%)	10 (25%)	4 (33.3%)	5 (41.7%)	3 (25%)
Father	6 (37.5%)	4 (25%)	6 (37.5%)	15 (37.5%)	11 (27.5%)	14 (35%)	5 (41.7%)	3 (25%)	4 (33.3%)
Mother	7 (43.75%)	5 (31.25%)	4 (25%)	18 (45%)	11 (27.5%)	11 (27.5%)	5 (41.7%)	4 (33.3%)	3 (25%)
Spouse	9 (56.25%)	4 (25%)	3 (18.75%)	22 (55%)	10 (25%)	8 (20%)	7 (58.3%)	2 (16.7%)	3 (25%)
Children	5 (31.25%)	5 (31.25%)	6 (37.5%)	12 (30%)	13 (32.5%)	15 (37.5%)	4 (33.3%)	4 (33.3%)	4 (33.3%)

Source: Sociolinguistic survey (2012)

Table 4.10 shows the different age categories of the participants and their responses. Regarding the age group of A₁, a majority of the participants reported that they most frequently used mother tongue and Nepali while writing to grandfather; both mother tongue and Nepali while writing to grandmother; mother tongue while writing to father, mother and spouse; and Nepali while writing to children.

Regarding the age group of A₂, a majority of the participants reported that they most frequently used both mother tongue and Nepali while writing to grandfather and grandmother; mother tongue while writing to father, mother and spouse.

Regarding the age group of A₃, a majority of the participants reported that they most frequently used both mother tongue and Nepali while writing to grandfather and grandmother; mother tongue while writing to father, mother, and spouse; and both mother tongue and Nepali while writing to children.

Table 4.11: Languages most frequently used with different family members by literacy (while writing letters)

Domains	Literacy					
	Literate (n=62)			Illiterate (n=6)		
	Rang	Nepali	R & N	Rang	Nepali	R & N
Grandfather	18 (29.1%)	23 (37.1%)	21 (33.8%)	3 (50%)	1 (16.7%)	2 (33.3%)
Grandmother	22 (35.5%)	24 (38.7%)	16 (25.8%)	2 (33.3%)	3 (50%)	1 (16.7%)
Father	23 (37.1%)	17 (27.4%)	22 (35.5%)	2 (33.3%)	2 (33.3%)	2 (33.3%)
Mother	27 (43.5%)	18 (29.1%)	17 (27.4%)	3 (50%)	2 (33.3%)	1 (16.7%)
Spouse	34 (54.8%)	16 (25%)	12 (19.4%)	4 (66.6%)	1 (16.7%)	1 (16.7%)
Children	19 (30.5%)	18 (29.1%)	25 (40.4%)	1 (95%)	4 (40%)	1 (30%)

Source: Sociolinguistic survey (2012)

Table 4.11 shows the responses of the literate and illiterate participants. Regarding the literate participants, a majority of the participants reported that they most frequently used Nepali while writing to grandfather and grandmother; mother tongue while writing to father, mother and spouse; and both mother tongue and Nepali while writing to children. Likewise, a majority of the illiterate participants reported that they most frequently used mother tongue while writing to grandfather, mother, and spouse; both mother tongue and Nepali while writing to grandmother and children.

4.3 Patterns of language use by the children

There are three domains to examine the patterns of language used by the children: Playing with other children and talking with neighbors and at school. The responses of the participants in this issue are presented in the following tables.

Table 4.12: Languages usually spoken by children by sex

Domains	Sex					
	Male (n=48)			Female (n=20)		
	Rang	R & N	Nepali	Rang	R & N	Nepali
Playing with other children	39 (81.3%)	9 (18.7%)	-	15 (75%)	5 (25%)	-
Talking with neighbors	45 (93.8%)	3 (6.2%)	-	18 (90%)	2 (10%)	-
At school	34 (70.8%)	14 (29.2%)	-	16 (80%)	4 (20%)	-

Source: Sociolinguistic survey (2012)

Table 4.12 shows the summary of responses of the participants on the issue of languages usually spoken by their children by sex. Regarding the responses, a majority of the male participants (81.3%) reported that their children usually spoke mother tongue while playing with other children; (93.8%) while talking with neighbors; and (70.8%) at school respectively. Similarly, a majority of the female participants (75%) reported that their children usually spoke mother tongue while playing with other children; (90%) while talking with neighbors; and (80%) at school respectively.

Table 4.13: Languages usually spoken by children by age

(A₁= 15-34 years, A₂=35-59 years, A₃= 60 +)

Domains	Age groups								
	A ₁ (n=16)			A ₂ (n=40)			A ₃ (n=12)		
	Rang	R&N	Nepali	Rang	R&N	Nepali	Rang	R&N	Nepali
Playing with other children	12 (75%)	4 (25%)	-	34 (85%)	6 (15%)	-	8 (67%)	4 (33%)	-
Talking with neighbors	14 (87.5%)	2 (12.5%)	-	38 (95%)	2 (5%)	-	11 (92%)	1 (8%)	-
At school	11 (68.8%)	5 (31.2%)	-	34 (85%)	6 (15%)	-	5 (42%)	7 (58%)	-

Source: Sociolinguistic survey (2012)

Table 4.13 shows the summary of responses of the participants on the issue of languages usually spoken by their children by age. Regarding the age group A₁, a majority of the participants (75%) reported that their children usually spoke mother

tongue while playing with other children; (87.5%) while talking with neighbors; and (68.8%) at school. Regarding the age group A₂, a majority of the participants (85%) reported that their children usually spoke mother tongue while playing with other children; (95%) while talking with neighbors; and (85%) at school. Similarly, a majority of the participants (58.3%), in age group A₃, reported that their children usually spoke mother tongue while playing with other children; (92%) while talking with neighbors; and (58%) reported that their children usually spoke both mother tongue and Nepali at school.

Table 4.14: Languages usually spoken by children in different domains by literacy

Domains	Literacy					
	Literate (n=62)			Illiterate (n=6)		
	Rang	R & N	Nepali	Rang	R & N	Nepali
Playing with other children	54 (87.1%)	8 (12.9%)	-	-	6 (100%)	-
Talking with neighbors	59 (95.2%)	3 (4.8%)	-	4 (66.7%)	2 (33.3%)	-
At school	45 (72.6%)	17 (27.4%)	-	5 (83.3%)	1 (16.7%)	-

Source: Sociolinguistic survey (2012)

Table 4.14 shows the responses of literate and illiterate participants in the issues of languages usually spoken by their children in different domains. A majority of the participants (87.1%) from the literate group, reported that their children usually spoke mother tongue while playing with other children; (95.2%) while talking with neighbors; and (72.6%) at school. From the illiterate group, all the participants (100%) reported that their children usually spoke both mother tongue and Nepali while playing with other children; on the other hand, a majority of illiterate participants (66.7%) reported that their children usually spoke mother tongue while talking with neighbors; and (83.3%) at school.

4.4 Patterns of language use by the community for marriage invitations

The participants were asked what languages they used in the community for marriage invitations. Regarding this issue, the responses of the participants are presented in the following tables.

Table 4.15: Languages used for marriage invitations by the community by sex

	Sex		Total (N=68)
	Male (n=48)	Female (n=20)	
Rang	-	-	-
Rang and Nepali	-	-	-
Nepali	48 (100%)	20 (100%)	68 (100%)

Source: Sociolinguistic survey (2012)

Table 4.15 shows that all the male and female participants reported that they used Nepali for marriage invitations in the community.

Table 4.16: Languages used for marriage invitations by the community by age

(A₁= 15-34 years, A₂=35-59 years, A₃= 60+)

	Age groups			Total (N=68)
	A ₁ (n=16)	A ₂ (n=40)	A ₃ (n=12)	
Rang	-	-	-	-
Nepali	16 (100%)	40 (100%)	12 (100%)	68 (100%)
Rang and Nepali	-	-	-	-

Source: Sociolinguistic survey (2012)

Table 4.16 shows that all the participants from all age groups A₁, A₂ and A₃, reported that they used Nepali for marriage invitations in the community.

Table 4.17: Languages used for marriage invitations by the community by literacy

	Literacy		Total (N=68)
	Literate (n=62)	Illiterate (n=6)	
Rang	-	-	-
Rang and Nepali	-	-	-
Nepali	62 (100%)	6 (100%)	68 (100%)

Source: Sociolinguistic survey (2012)

Table 4.17 also shows that all the literate and illiterate participants reported that they used Nepali for marriage invitations in the community.

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

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

Table 4.18: Languages usually used to write minutes in community meetings by sex

	Sex		Total (N=68)
	Male (n=48)	Female (n=20)	
Rang	-	-	-
Rang and Nepali	-	-	-
Nepali	48(100%)	20(100%)	68 (100%)

Source: Sociolinguistic survey (2012)

Table 4.18 shows that all the male and female participants reported that they usually used Nepali to write minutes in community meetings.

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

(A₁= 15-34 years, A₂=35-59 years, A₃= 60 +)

Language	Age groups			Total (N=68)
	A ₁ (n=16)	A ₂ (n=40)	A ₃ (n=12)	
Rang	-	-	-	-
Rang and Nepali	-	-	-	-
Nepali	16(100%)	40(100%)	12(100%)	68(100%)

Source: Sociolinguistic survey (2012)

Table 4.19 shows that all the participants, regarding age groups of A₁, A₂ and A₃, reported that they usually used Nepali to write minutes in community meetings.

Table 4.20: Languages usually used to write minutes in community meetings by literacy

Language	Literacy		Total (N=68)
	Literate (n=62)	Illiterate (n=6)	
Rang	-	-	-
Rang and Nepali	-	-	-
Nepali	62(100%)	6(100%)	68(100%)

Source: Sociolinguistic survey (2012)

Table 4.20 also shows that all the participants from literate and illiterate groups reported that they usually used Nepali to write minutes in community meetings.

4.6 The frequency of use of mother tongue in terms of frequency

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

Table 4.21: The frequency of the use of mother tongue by sex

	Sex		Total (N=68)
	Male (n=48)	Female (n=20)	
Everyday	48 (100%)	20 (100%)	68 (100%)
Rarely	-	-	-
Never	-	-	-

Source: Sociolinguistic survey (2012)

Table 4.21 shows that all the male and female participants reported that they frequently used mother tongue in comparison to other languages.

Table 4.22: The frequency of the use of mother tongue by age

	Age groups			Total (N=68)
	A ₁ (n=16)	A ₂ (n=40)	A ₃ (n=12)	
Everyday	16(100%)	40(100%)	12(100%)	68(100%)
Rarely	-	-	-	-
Never	-	-	-	-

Source: Sociolinguistic survey (2012)

Table 4.22 shows that all the participants, regarding age group of A₁, A₂ and A₃, reported that they frequently used mother tongue in comparison to other languages.

Table 4.23: The frequency of the use of mother tongue by literacy

	Literacy		Total (N=68)
	Literate(n=62)	Illiterate(n=6)	
Everyday	62(100%)	6(100%)	68(100%)
Rarely	-	-	-
Never	-	-	-

Source: Sociolinguistic survey (2012)

Table 4.23 shows that all the literate and illiterate participants reported that they frequently used mother tongue in comparison to other languages.

4.7 The frequency of use of the language of wider communication

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

Table 4.24: The frequency of the use of the language of wider communication by sex

	Sex		Total (N=68)
	Male (n=48)	Female (n=20)	
Everyday	48(100%)	20(100%)	68(100%)
Rarely	-	-	-
Never	-	-	-

Source: Sociolinguistic survey (2012)

Table 4.24 shows that all the male and female participants reported that Nepali served as the language of wider communication in their everyday life.

Table 4.25: The frequency of the use of the language of wider communication by age (A₁= 15-34 years, A₂=35-59 years, A₃= 60 +)

	Age groups			Total (N=68)
	A ₁ (n=16)	A ₂ (n=40)	A ₃ (n=12)	
Everyday	16(100%)	40(100%)	12(100%)	68(100%)
Rarely	-	-	-	-
Never	-	-	-	-

Source: Sociolinguistic survey (2012)

Table 4.25 shows that all the participants from the age group of A₁, A₂ and A₃, reported that Nepali served as the language of wider communication in their everyday life.

Table 4.26: The frequency of the use of the language of wider communication by literacy

	Literacy		Total (N=68)
	Literate (n=62)	Illiterate (n=6)	
Everyday	62 (100%)	5 (83.3%)	67 (98.5%)
Rarely	-	1(16.7%)	1(1.5%)
Never	-	-	-

Source: Sociolinguistic survey (2012)

Table 4.26 shows that all the literate participants reported that Nepali served as the language of wider communication in their everyday life. On the other hand, a majority of the participants (83.3%) from the illiterate group reported that Nepali served as the language of wider communication in their everyday life; and a participant (16.7%) reported that Nepali served rarely as the language of wider of communication in everyday life.

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

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

Table 4.27: The language usually used when speakers of other languages visit at home by sex

	Sex		Total (N=68)
	Male (n=48)	Female (n=20)	
Rang	-	-	-
Rang and Nepali	-	-	-
Nepali	48(100%)	20(100%)	68(100%)

Source: Sociolinguistic survey (2012)

Table 4.27 shows the responses of the participants including both male and female categories. Concerning the responses of both male and female participants, all the

participants reported that they usually used Nepali when the speakers of other languages visit at their home.

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

(A₁= 15-34 years, A₂=35-59 years, A₃= 60 +)

	Age groups			Total (N=68)
	A ₁ (n=16)	A ₂ (n=40)	A ₃ (n=12)	
Rang	-	-	-	-
Rang and Nepali	-	-	-	-
Nepali	16(100%)	40(100%)	12(100%)	68(100%)

Source: Sociolinguistic survey (2012)

Table 4.28 shows the responses of the participants including age groups of A₁, A₂, and A₃. Concerning the responses of participants of age groups of A₁, A₂, and A₃, all the participants reported that they usually used Nepali when the speakers of other languages visit at their home.

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

	Literacy		Total (N=68)
	Literate (n=62)	Illiterate (n=6)	
Rang	-	-	-
Rang and Nepali	-	-	-
Nepali	62(100%)	6(100%)	68(100%)

Source: Sociolinguistic survey (2012)

Table 4.29 shows the responses of the participants including literacy category. Concerning the responses of literate and illiterate participants, all the participants reported that they usually used Nepali when the speakers of other languages visit at their home.

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

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

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

Table 4.30: The preference of language for children's medium of instruction at primary level by sex

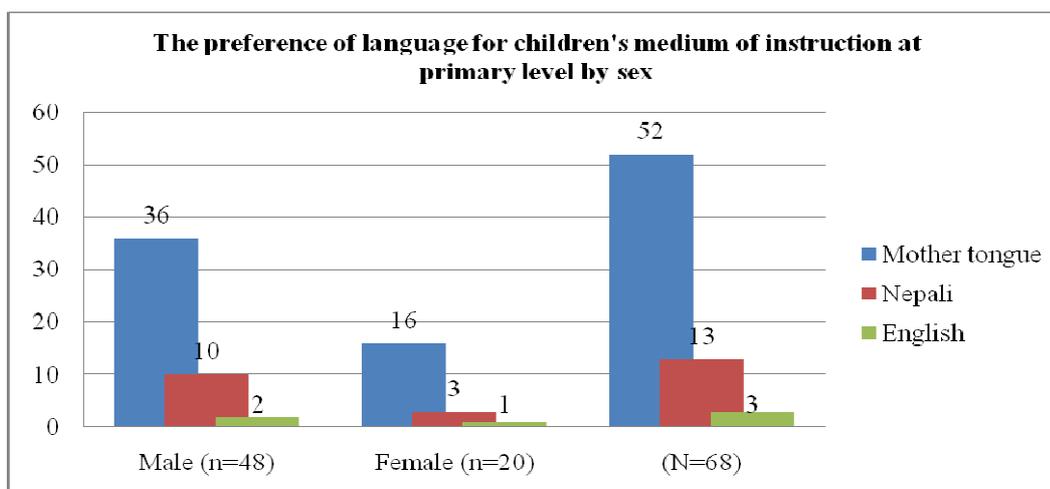
	Sex		Total (N=68)
	Male (n=48)	Female (n=20)	
Mother tongue	36 (75%)	16 (80%)	52 (76.5%)
Nepali	10 (20.8%)	3 (15%)	13 (19.1%)
English	2 (4.2%)	1 (5%)	3 (4.4%)

Source: Sociolinguistic survey (2012)

Table 4.30 shows that a majority of the male participants (75%) reported that they preferred their mother tongue to be used as the language for their children's medium of instruction at primary level by sex. However, a minority of the male participants (20.8%) preferred to Nepali and (4.2%) to English respectively as the language for their children's medium of instruction at primary level.

Regarding the female participants, a majority of the participants (80%) preferred to their mother tongue to be used as the language for their children's medium of instruction at primary level by sex. However, a minority of the participants (15%) preferred to Nepali and (5%) to English respectively as the language for their children's medium of instruction at primary level. Preference of language for children's medium of instruction at primary level by sex is presented in Figure 4.6

Figure 4.6: Preference of language for children's medium of instruction at primary level by sex



Source: Sociolinguistic survey (2012)

Figure 4.6 shows that a majority of the male and female participants from the Byanshi community have prioritized their mother tongue to be used as the language for their children's medium of instruction at primary level by sex.

Table 4.31: The preference of language for children's medium of instruction at primary level by age (A₁= 15-34 years, A₂=35-59 years, A₃= 60 +)

	Age groups			Total (N=68)
	A ₁ (n=16)	A ₂ (n=40)	A ₃ (n=12)	
Mother tongue	12 (75%)	32 (80%)	7 (58.3%)	51 (75%)
Nepali	3 (18.8%)	8 (20%)	5 (41.7%)	16 (23.5%)
English	1 (6.2%)	-	-	1 (1.5%)
Other	-	-	-	-

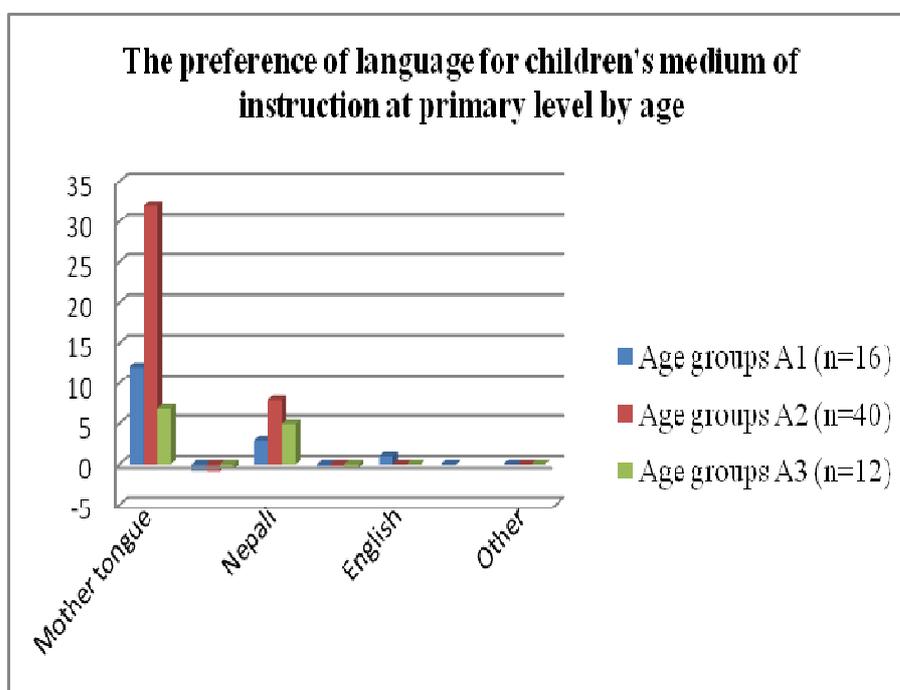
Source: Sociolinguistic survey (2012)

Table 4.31 shows the responses of the participants by different age groups of A₁, A₂, and A₃. Regarding the age group of A₁, a majority of the participants (75%) reported

that they preferred to mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (18.8%) and English (6.2%) respectively.

Similarly, a majority of the participants (80%) from the age group of A₂, reported that they preferred to mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (20%). Regarding the age group of A₃, a majority of the participants (58.3%) reported that they preferred to mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (41.7%). Preference of language for children's medium of instruction at primary level by age is presented in Figure 4.7

Figure 4.7: Preference of language for children's medium of instruction at primary level by age



Source: Sociolinguistic survey (2012)

Figure 4.7 shows that a majority of the male and female participants from the Byansi community have prioritized their mother tongue to be used as the language for their children's medium of instruction at primary level by age.

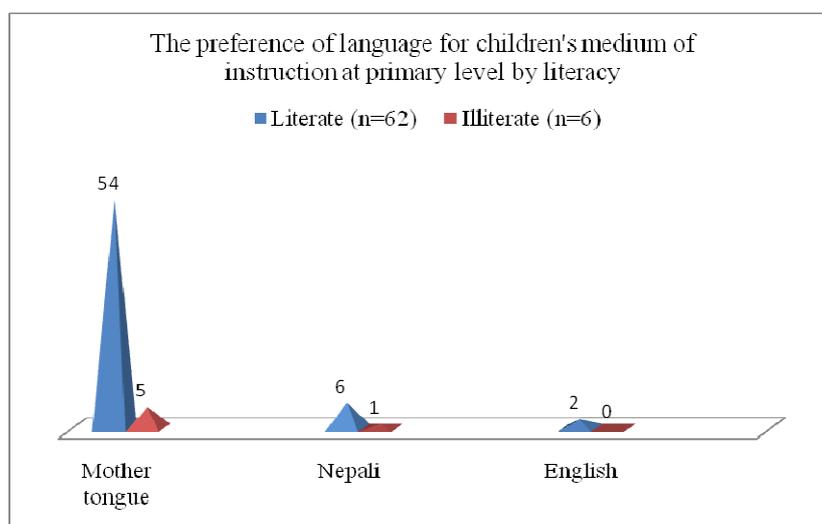
Table 4.32: The preference of language for children's medium of instruction at primary level by literacy

	Literacy		Total (N=68)
	Literate (n=62)	Illiterate (n=6)	
Mother tongue	54 (87.1%)	5 (83.3%)	59 (86.8%)
Nepali	6 (9.7%)	1 (16.7%)	7 (11.3%)
English	2 (3.2%)	-	2 (2.9%)
Other	-	-	-

Source: Sociolinguistic survey (2012)

Table 4.32 shows the responses of the literate and illiterate participants. Regarding the literate group, a majority of the participants (87.1%) reported that they preferred to mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (9.7%), and English (3.2%) respectively. Regarding the illiterate group, a majority of the participants (83.3%) reported that they preferred to mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (16.7%). Preference of language for children's medium of instruction at primary level by literacy is presented in Figure 4.8

Figure 4.8: Preference of language for children's medium of instruction at primary level by sex



Source: Sociolinguistic survey (2012)

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

4.10 Summary

- a) In the patterns of language use in general domains, a majority of both male and female participants reported that they most frequently used both mother tongue and Nepali in counting; mother tongue in joking, bargaining, story-telling, discussion, praying, quarreling, abusing, telling stories to children, singing at home, family gatherings and village meetings.
- b) Regarding the patterns of language use at home, a majority of male and female participants reported that they most frequently talked to their grandfather, grandmother, father, mother, spouses and children in their own mother tongue while talking about educational matters. By age, a majority of the participants from each group of A₁, A₂ and A₃ under the domains of spouse and children reported that they most frequently used mother tongue.
- c) In the patterns of language use at home while discussing social events and family matters, by sex, age, and literacy, all the participants reported that they most frequently used mother tongue with grandfather, grandmother, and father while discussing about social events and family matter such as festivals, election, ceremonies, marriage, savings, spending, etc.
- d) Likewise, in the patterns of language use at home while writing letters, by sex, a majority of the male participants reported that they most frequently used both mother tongue and Nepali while writing letters to grandfather and grandmother. By age, regarding the age group of A₁, a majority of the participants reported that they most frequently used mother tongue and Nepali while writing to grandfather; of A₂ and A₃, both mother tongue and Nepali. By literacy, a majority of literate participants reported that they most frequently used Nepali; on the other hand, a majority of the illiterate participants reported that they most frequently used mother tongue while writing to grandfather, mother, and spouse.
- e) In regard to the patterns of language use by the children, by sex, age and literacy, a majority of the male participants reported that their children usually spoke mother tongue while playing with other children, neighbors and at school.

Similarly, in the patterns of language use by the community for marriage invitations. Concerning the subject matter of language use for marriage invitation, all the participants by sex, age and literacy reported that they used Nepali for marriage invitation in the community.

- f) In writing the minutes of the community meetings, all the participants by sex, age and literacy, reported that they usually used Nepali in writing the minutes of the community meeting. All the participants by sex, age and literacy, reported that they frequently used mother tongue in comparison to other languages.
- g) In the frequency of use of the language of wider communication, all the participants by sex, and age, and a majority of the participants from literacy, reported that Nepali served as the language of wider communication in their everyday life by literacy, a majority.
- h) In the pattern of language use with the speakers of other languages visiting at home, all the participants by sex, age and literacy, reported that they usually used Nepali when the speakers of other languages visit at their home.
- i) Similarly, the preference of language for children's medium of instruction at primary level, by sex, age and literacy, a majority of the participants reported that they preferred to mother tongue to be used as the language for their children's medium of instruction at primary level.

CHAPTER 5

MOTHER TONGUE PROFICIENCY AND BI/MULTILINGUALISM

5.0 Outline

The main purpose of this chapter is to evaluate the mother tongue proficiency and bi/multilingualism in Byansi. Apart from this, this chapter evaluates the level and extent of community bi/multilingualism of Byansi speakers in standard Nepali. This chapter consists of three sections. Section 5.1 examines mother tongue proficiency in Byansi. Similarly, in section 5.2, we examine bi/multilingualism and determine the levels of bilingualism in Nepali among Byansi speakers in the survey points/reference points. Section 5.3 summarizes the findings of the chapter.

5.1 Mother tongue proficiency

Mother tongue proficiency (in speaking, reading and writing) has been measured in terms of three degrees: very well, some and only a little. SLQA was administered in the informants from the selected reference points of survey in Byansi. Table 5.1 presents the responses of the participants regarding mother tongue proficiency in speaking, reading and writing in Byansi.¹

Table 5.1: Mother tongue proficiency in speaking, reading and writing in Byansi

Speaking (n=68)				Reading and writing (n=62)		
Degrees	Male (n=48)	Female (n=20)	Total (N=68)	Male (n=46)	Female (n=16)	Total (N=62)
Very well	41 (85.4%)	17 (85%)	58 (85.3%)	31 (67.4%)	9 (56.2%)	40 (64.5%)
Some	7 (14.6%)	3 (15%)	10 (14.7%)	12 (26.1%)	3 (18.8%)	15 (24.2%)
Only a little	-	-	-	3 (6.5%)	4 (25%)	7 (11.3%)

Source: Sociolinguistic survey (2012)

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

Table 5.1 shows two categories: one speaking and another reading and writing. Regarding the first category, a majority of the male participants (85.4%) reported that they were 'very well' in their mother tongue proficiency in speaking, which is followed by 'some' (14.6%). Similarly, a majority of the female participants (85%) reported that they were 'very well' in their mother tongue proficiency in speaking, which is followed by 'some' (3%). In total, a majority of the participants (85%) reported that they were 'very well' in their mother tongue proficiency in 'speaking', which is followed by 'some' (15%).

Regarding the second category of reading and writing, only the sixty-two literate participants are analyzed; and the six participants who were illiterate are excluded because it is not relevant in the subject matter of reading and writing. Concerning the category of reading and writing, a majority of the male participants (67.4%) reported that they were 'very well' in their mother tongue proficiency in 'reading and writing', which is followed by 'some' (26.1%), and 'only a little' (6.5%). Similarly, a majority of the female participants (56.2%) reported that they were 'very well' in their mother tongue proficiency in 'reading and writing', which is followed by 'only a little' (25%), and 'some' (18.8%)'. In total, a majority of the participants (64.5%) reported that they were 'very well' in their mother tongue proficiency in 'reading and writing', which is followed by 'some' (24.2%), and 'only little' (11.3%).

5.2 Bi/multilingualism

Basically, three tools were employed to examine bi/multilingualism in Byansi. They include SLQA and SLQ B. We present the results based on each tool as follows:

5.2.1 SLQ A

Bi/multilingualism is a common phenomenon in all the indigenous nationalities in Nepal. Byansi community is no exception. The responses of the participants are presented in Table 5.2.

Table 5.2: Multilingualism in Byansi community² (N= 68)

	Languages	No of speakers	Percentage	Remarks
1	Byansi	68	100%	
2	Nepali	68	100%	
3	Doteli	54	79.4%	
4	Hindi	68	100%	
5	English	56	82.4%	

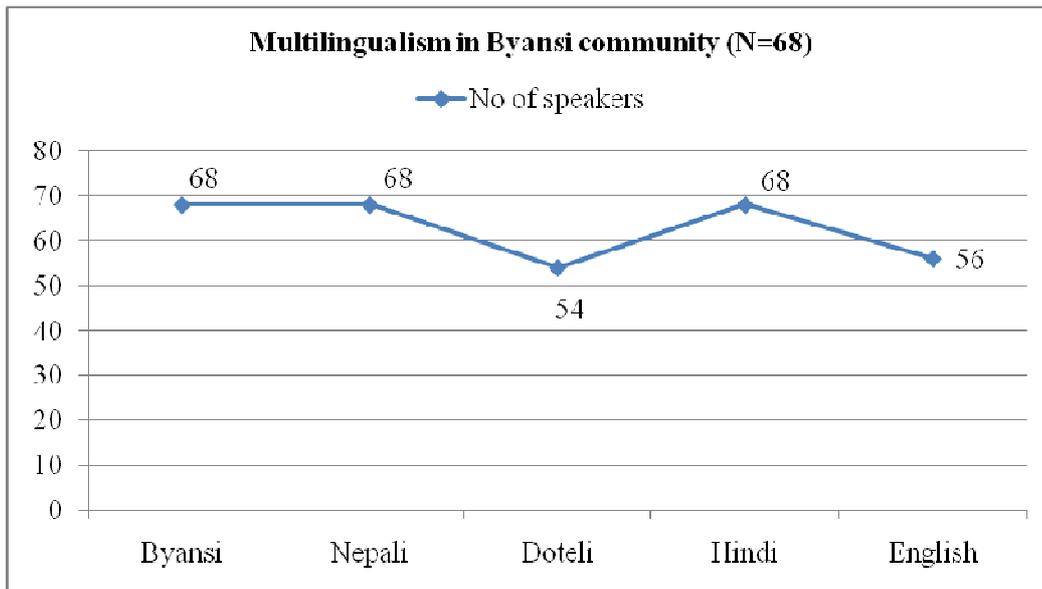
Source: Sociolinguistic survey (2012)

Table 5.2 shows the responses of the participants on different languages that they employed. Regarding the different language, all the participants reported that they spoke three languages such as Byansi, Nepali and Hindi. They speak Nepali because Nepali is the widely distributed language across the country; and Hindi due to their trans-border transaction. On the other hand, fifty-four participants (79.4%) reported that they also spoke Doteli; and fifty-six participants (82.4%) reported that they also spoke English.

Multilingualism in Byansi community is clearly presented in Figure 5.1.

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

Figure 5.1: Multilingualism in Byansi community



Source: Sociolinguistic survey (2012)

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

5.2.2 SLQ B

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

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

5.3 Summary

- a) Regarding the first category of 'speaking', in total, a majority of the participants (85%) reported that they were 'very well' in their mother tongue proficiency in 'speaking', which is followed by 'some' (15%). Regarding the second category of 'reading and writing', in total, a majority of the participants (64.5%) reported that they were 'very well' in their mother tongue proficiency in 'reading and writing', which is followed by 'some' (24.2%), and 'only little' (11.3%).

- b) Regarding the multilingualism in Byansi community, all the participants reported that they spoke three languages such as Byansi, Nepali and Hindi. They speak Nepali because Nepali is the widely distributed language across the country; and Hindi due to their trans-border transaction.

CHAPTER 6

LANGUAGE VITALITY, LANGUAGE MAINTENANCE AND LANGUAGE ATTITUDES

6.0 Outline

This chapter presents language vitality, language maintenance and language attitudes in Byansi. It comprises of four sections. Section 6.1 looks at language vitality in Byansi. In section 6.2, language maintenance in Byansi is discussed. Section 6.3 presents the attitudes of the Byansi community toward their mother tongue. In section 6.4, the summary of the whole chapter is presented.

6.1 Language vitality

Byansi community in common with other indigenous communities is gradually shifting to Nepali, the language of the wider communication in Nepal. The responses of the participants related to language vitality in our survey points are presented in Table 6.1.

Table 6.1: Language vitality in key points in Byansi

	Do all your children speak the mother tongue?		Do young people speak your mother tongue as well as it ought to be spoken?		What language do most parents in this village usually speak with their children?	
	Yes	No	Yes	No	Rang	Nepali
Chhangru	19	-	16	3	19	-
Tinkar	18	-	16	2	18	-
Rapla	15	-	14	1	25	-
Sitola	16	-	12	4	16	-
	100%	-	82.3%	17.7%	100%	-

Source: Sociolinguistic survey (2012)

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

6.2 Language maintenance

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

Table 6.2: Language maintenance in key survey points in Byansi

		Is there intermarriage in your community?		Do you like your children learn/study in mother tongue?		Which other language groups have common marital relationship with your language group?
		YES	NO	YES	NO	
1.	Chhangru	19	-	19	-	Thakali, Gurung, Chhetri, Brahmin, Magar, Limbu, Others
2.	Tinkar	18	-	18	-	
3.	Rapla	15	-	15	-	
4.	Sitola	16	-	16	-	
TOTAL		68	-	68	-	
Percentage		100%	-	100%	-	

Source: Sociolinguistic survey (2012)

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

participants from all the four survey points reported that they liked their children learn/study in mother tongue. In third question, all the participants were asked which other language groups had common marital relationship with their language group. In response, all the participants from all the four survey points reported that the other language groups, which had common marital relationship with their language group were Thakali, Gurung, Chhetri, Brahman, Magar, Limbu, and others. However, a point to be noted down here is that the number of these ethnic groups is in small scale.

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

Table 6.3: The ways informants support if schools are opened for teaching their language (N= 68)

	If schools are opened for teaching your language, will you support it:	Number of responses	Percentage
1.	by sending children	68	100%
2.	by encouraging other people to send their children	68	100%
3.	by providing financial help	52	76.5%
4.	by teaching	48	70.6%
5.	by helping with the school	68	100%

Source: Sociolinguistic survey (2012)

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

Concerning these different supports, all the participants reported that they would support the school, if opened, for teaching their language by sending their children, by encouraging other people to send their children, and by helping the school. On the other hand, a majority of the participants (76.5%) reported that they would support the school by providing financial help; and (70.6%) by teaching at school if opened.

6.3 Language attitudes

The Byansi community are very positive toward their mother tongue. The summary of the responses made by the participants on the subject matter of language attitude is presented in Table 6.4. Table presents the distribution of the responses to what languages they love most.

Table 6.4: Distribution of the responses to what languages they love the most (n=68)

	What languages do they love the most?	Male (n=48)	Female (n=20)	Total (N=68)
1.	Byansi	48 (100%)	20 (100%)	68 (100%)
2.	Nepali	-	-	-
3.	Doteli	-	-	-
4.	Hindi	-	-	-

Source: Sociolinguistic survey (2012)

Table 6.4 shows that of the four languages such as Byansi (Rang), Nepali, Doteli, and Hindi, all the participants reported that they loved their mother tongue most.

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

Table 6.5: Feeling of the informants while speaking the mother tongue in the presence of the speaker of the dominant language

	When you speak your mother tongue in the presence of the speaker of the dominant language what do you feel...	Male (n=48)	Female (n=20)	Total (N=68)
1.	Prestigious	48 (100%)	20 (100%)	68 (100%)
2.	Embarrassed	-	-	-
3.	Neutral	-	-	-

Source: Sociolinguistic survey (2012)

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

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

Table 6.6: Any problem had because of being a native speaker of your mother tongue

	Have you ever had any problem because of being a native speaker of your mother tongue?	Male (n=48)	Female (n=20)	Total (N=68)
1.	Yes	-	-	-
2.	No	48 (100%)	20 (100%)	68 (100%)

Source: Sociolinguistic survey (2012)

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

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

Table 6.7: Feelings of the informants if their sons or daughters married someone who does not know your language

	How would you feel if your son or daughter married someone who does not know your language?	Male (n=48)	Female (n=20)	Total (N=68)
1.	Good	-	-	-
2.	Indifferent	48 (100%)	20 (100%)	68 (100%)
3.	Bad	-	-	-

Source: Sociolinguistic survey (2012)

Table 6.7 shows that all the participants reported that they felt neither 'good' nor 'bad' if their son or daughter married anyone who did not know their mother tongue. Instead, they reported 'indifferent' in this issue.

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

Table 6.8: Mother tongue of the children

	When the children of your village grow up and have children, do you think these children might speak your language?	Male (n=48)	Female (n=20)	Total (N=68)
1.	Yes	26 (54.2%)	12 (60%)	38 (55.9%)
2.	No	22 (45.8%)	8 (40%)	30 (44.1%)

Source: Sociolinguistic survey (2012)

In regard to the question whether the children might speak their language in future, Table 6.8 shows the two answers as 'Yes' and 'No'. A majority of the male (54.2%) and female (60%) participants reported that their children might speak their language. On the other hand, a minority of the male (45.8%) and female (40%) participants reported that their children might not speak their language. In total, a majority of the participants (56%) reported that their children might speak their language; and a minority of the participants (44%) reported that their children might not speak their language.

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

Table 6.9: Feelings of the informants in key survey points in Byansi

		How do you feel if the children speak their mother tongue? (N=68)			How do you feel if the children do not speak their mother tongue? (N=68)		
		Good	Indifferent	Bad	Good	Indifferent	Bad
1.	Chhangru	19 (30%)	-	-	-	-	19 (30%)
2.	Tinkar	18 (26.5%)	-	-	-	-	18 (26.5%)
3.	Rapla	15 (22%)	-	-	-	-	15 (22%)
4.	Sitola	16 (23.5%)	-	-	-	-	16 (23.5%)
Total		68 (100%)	-	-	-	-	68 (100%)

Source: Sociolinguistic survey (2012)

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

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

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

What language should your children speak first?		Male (n=48)	Female (n=20)	Total (N=68)
1.	Rang	48 (100%)	20 (100%)	68 (100%)
2.	Nepali	-	-	-

Source: Sociolinguistic survey (2012)

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

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

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

	Do you think that the language spoken by you is different from your grandfather?	Male (n=48)	Female (n=20)	Total (N=68)
1.	Yes	18 (37.5%)	4 (20%)	22 (32.4)%
2.	No	30 (62.5%)	16 (80%)	46 (67.6)%

Source: Sociolinguistic survey (2012)

Concerning the response in Table 6.11, a majority of the male participants (62.5%) reported that they thought that the language spoken by them was not different; on the other hand, a minority of the male participants (37.5%) reported that they thought that the language spoken by them was different.

In the response of the female participants, a majority of the participants (80%) reported that they thought that the language spoken by them was not different; on the other hand, a minority of the female participants (20%) reported that they thought that the language spoken by them was different. In total, a majority of the participants (67.6%) reported that they thought that the language spoken by them was not different; on the other hand, a minority of the participants (32.4%) reported that they thought that the language spoken by them was different.

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

Table 6.12: How the language is different from the grandfather

	How is the language spoken by you is different from your grandfather?	Male (n=48)	Female (n=20)	Total (N=68)
1.	Pronunciation	12 (25%)	5 (25%)	17 (25%)
2.	Vocabulary	9 (18.8%)	4 (20%)	13 (19.1%)
3.	Use of specific type of sentences	6 (12.5%)	2 (10%)	8 (11.8%)
4.	Mixing of other languages	18 (37.5%)	6 (30%)	24 (35.3%)
5.	Way of speaking	3 (6.2%)	3 (15%)	6 (8.8%)

Source: Sociolinguistic survey (2012)

Table 6.12 shows that a majority of the male participants (37.5%) reported that the difference between the language spoken by them and their grandfather was mixing of other languages, which is followed by pronunciation (25%), vocabulary (18.8%), use of specific type of sentences (12.5%), and way of speaking (6.2%). In regard to female participants, a majority of the participants (30%) reported that the difference between the language spoken by them and their grandfather was mixing of other languages, which is followed by pronunciation (25%), vocabulary (20%), way of speaking (15%), and use of specific type of sentences (10%).

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

Table 6.13: Feelings of the informants

	How do you feel when you hear young people of your own community speaking other languages instead of their first language?	Male (n=48)	Female (n=20)	Total (N=68)
1.	Good	-	-	-
2.	Indifferent	28 (58.3%)	12 (60%)	40 (58.8%)
3.	Bad	20 (41.7%)	8 (40%)	28 (41.2%)

Source: Sociolinguistic survey (2012)

In regard to the response of the participants in Table 6.13, a majority of the male participants (58.3%) reported that they felt neither 'good' nor 'bad', rather felt 'indifferent' when they heard the young people of their own community speaking other languages instead of their first language, which is followed by 'bad' (41.7%). Concerning the female participants, a majority of the participants (58.8%) reported that they felt 'indifferent' when they heard the young people of their own community speaking other languages instead of their first language.

6.4 Summary

- a) All the participants reported that their children spoke mother tongue, a majority of the participants (82.3%) reported that the young Byansi people spoke their mother tongue as ought to be spoken. Similarly, all the participants reported that the most of the parents in their village usually spoke mother tongue.
- b) All the participants reported that there were intermarriage in their community. They also reported that they liked their children learn/study in mother tongue.
- c) All the participants reported that they would support the school, if opened, for teaching their language by sending their children, by encouraging other people to send their children, and by helping the school. On the other hand, a majority of the participants (76.5%) reported that they would support the school by providing financial help; and (70.6%) by teaching at school if opened.
- d) All the participants reported that they loved their mother tongue most; and felt 'prestigious' when they spoke their mother tongue in the presence of the speaker of the dominant language. Similarly, they responded that they had ever had no problem because of being a native speaker of their mother tongue.
- e) All the participants reported that they felt 'indifferent' if their son or daughter married someone who did not know their language. Of the total participants, a majority of the participants (56%) reported that the children might speak their language when the children of their village grew up and had children.
- f) All the participants reported that they felt 'good' if their children spoke their mother tongue; and 'bad' if their children did not speak their mother tongue. Similarly, all the participants reported that their children should speak mother tongue first.

- g) According to the response of the participants, the differences in the language from their grandfather were in pronunciation, vocabulary, use of specific type of sentences, mixing of other languages, and way of speaking. In total, a majority of the participants (59%) reported that they felt neither 'good' nor 'bad', rather felt 'indifferent' when they heard the young people of their own community speaking other languages instead of their first language; on the other hand, a minority of the participants (41%) reported that they felt 'bad'.

CHAPTER 7

LANGUAGE RESOURCES AND LANGUAGE DEVELOPMENT

7.0 Outline

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

7.1 Language resources

The Byansi is still in only oral form. No writing system in this language is developed yet. According to the informants in key survey points, the major kinds of oral literature in Byansi as reported by the participants consist of folk tales, songs, folk music and religious literature. Byansi community is deprived of radio program broadcast in their mother tongue. According to the informants, Byansi has neither grammar nor dictionary and textbooks. Nor has it a phonemic inventory. Moreover, it lacks literacy materials, teaching materials, newspapers, magazines and written literature.

However, the Central Department of Linguistics, Tribhuvan University in collaboration with National Foundation for Development of Indigenous Nationalities (NFDIN), has already carried out an important work of Byansi language documentation. The documentation is based on the Chhangru village. Likewise, a multilingual dictionary on Byansi language (Chhangru village) has also been published in 2008. Table 7.1 presents the language resources on Byansi.

Table 7.1: Language resources

S.N.	Language resources
1.	Byansi language documentation, Central Department of Linguistic, T.U.
2.	Byansi-Nepali-English Basic Dictionary, published by Gopal Singh Bohara
3.	Folktales
4.	Folk songs
5.	Folk music
6.	Religious literature

Source: Sociolinguistic survey (2012)

7.2 Language development

For the Byansi language development and promotion, the participants reported some hopes and plans. Their major hopes for their language development and promotion are identifying phonemes in Byansi language, identification and development of script because Byansi language is still unwritten language, developing Rang literature, getting access to the media, documentation of Rang myths, etc. Similarly, they also organized plans for their mother tongue development and promotion such as discussion in the community, coordinating to related organizations, developing plannings, fund raising and systematic management of it. Table 7.2 presents the summary of the hopes and plannings of Byansi community.

Table 7.2: Hopes and plans for Rang language

Hopes	recognition of Rang identity
	identification of Rang phonemes
	identification of development of script
	identification and development of Rang literature
	identification and development of Rang folk music
	identification and documentation of Rang myths
	getting support from National Foundation for Development of Indigenous Nationalities for (NFDIN) for preserving Rang language and producing reading materials in Rang
	application of Rang mother tongue up to primary level education
	Rang language be aired via local media
	scholarship support be provided by the government for the study of linguistics
Plans	discussion and debate be held for making planning
	awareness program in the community be carried out
	coordinating related organization
	fund raising from the community, related organization, government agencies
	financial management for Rang language development and promotion

Source: Sociolinguistic survey (2012)

7.2.1 Appreciative Inquiry (ACI)

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

Table 7.3: Summary of the findings from the appreciative inquiry in Byansi

Survey points	Good things that made Byansi feel happy or proud about their language	Dreams about how they could make their language even better	Most important dream to start on planning
Chhangru	1. Mother tongue of Byansi 2. Byansi culture is embodied in this language	1. To prepare textbooks for children in Byansi 2. To have equal access to media 3. To begin mother tongue based education at primary level	1. To document and prepare phonemic inventory and prepare reading material in Byansi
Tinkar	1. Mother tongue of Byansi 1. Easy to communicate secrete matters	1. To prepare textbooks in Byansi 1. To have Byansi teachers	1. To prepare reading material and implement Byansi in primary education
Sitola	1.Symbol of ethnic identity of Byansi 2. Ancestral language Easy to communicate	1. To prepare textbooks in Byansi 2. To have Byansi teachers	1. To start preparing textbooks in Byansi
Rapla	1. Symbol of ethnic identity of Byansi 1. Ancestral language easy to communicate	1. To begin mother tongue based education at primary level 2. To prepare textbooks in Byansi 3. To use Byansi in government office	1. To document and prepare phonemic inventory and prepare reading material in Byansi

Source: Sociolinguistic survey (2012)

Table 7.3 shows that the participants in Appreciative Inquiry (ACI) from the four survey points reported that the good things that made Byansi felt happy or proud about their mother tongue were as mother tongue of Byansi, Byansi culture embodied

in the language, easy to communicate in mother tongue, easy to communicate secret matters, symbol of ethnic identity of Byansi, and ancestral language. Their dreams about how they could make their language even better were preparing textbooks for children in Byansi, having equal access in media, beginning mother tongue based education at primary level, having Byansi mother tongue teacher for teaching their language, and using Byansi in government office. Their most important dreams to start on planning were preparing phonemic inventory and preparing reading material in Byansi; implementing Byansi in education at primary level.

7.2.2 Sociolinguistic questionnaire C

Sociolinguistic Questionnaire C contains twenty-one questions. These questions were administered on the language activists and village heads. The main purpose of this questionnaire was to assess the language maintenance, language vitality and their attitudes towards their languages and their readiness for language development. This set was administered to at least two participants in each survey point in Byansi. They are:

- a) Should anything be done to preserve or promote your mother tongue?
- b) In what ways do you can support the preservation and promotion of your mother tongue?

All the respondents said that there must be done something immediately to promote and preserve their language. However, in responses to the ways they could do vary in Byansi community. Table 7.4 presents the responses to the ways of preservation and promotion of the mother tongue in Byansi.

Table 7.4: Responses to the ways of preservation and promotion the mother tongue in Byansi

	Ways of preservation and promotion the mother tongue	Total Participants in Q. C	Number of respondents	%
1.	by devising the script and publishing newspapers	12	11	91.7%
2.	by making the spelling system systematic	12	8	66.7%
3.	by compiling dictionary	12	7	58.3%
4.	by writing grammar	12	5	41.7%
5.	by encouraging people to write literature in mother tongue	12	10	83.3%
6.	by writing and publishing textbooks	12	8	66.7%
7.	by publishing newspapers	12	3	25%
8.	by making use of the language in administration	12	9	75%
9.	by making use of the language in the medium of instruction at primary level	12	10	83.3%

Source: Sociolinguistic survey (2012)

Table 7.4 shows that there were twelve language activists and village heads interviewed so far in four survey points. Of them, eleven participants (91.7%) of the total twelve reported that mother tongue could be preserved and promoted by devising the script and publishing newspapers. Eight participants (66.7%) reported that mother tongue could be preserved and promoted by making spelling system systematic. Seven participants (58.3%) reported that mother tongue could be preserved and promoted by compiling dictionary in mother tongue. Five participants (41.7%) reported that writing a grammar in mother tongue could be crucial role in preserving

and promoting mother tongue. Ten participants (83.3%) reported that encouraging community people to write literature in their mother tongue could play crucial role in preserving and promoting mother tongue. Eight participants (66.7%) reported that mother tongue could be preserved and promoted by writing and publishing textbooks. Three participants reported that publishing newspapers could play crucial role in preserving and promoting mother tongue. Nine participants (75%) reported that making use of the language in the administration also could play crucial role in preserving and promoting mother tongue. And, ten participants (3.3%) reported that making use of the language in the medium of instruction at primary level could play crucial role in preserving and promoting mother tongue.

7.3 Summary

- a) The language resources available in Byansi are language documentation carried out by Central Department of Linguistics, Tribhuvan University, Byansi-Nepali-English basic dictionary published by Gopal Singh Bohara, folktales, folksongs, folk music, religious literature.
- b) The hopes for developing mother tongue expressed by the participants were recognition of Byansi identity, identification of Byansi phonemes, identification of development of script, identification and development of Byansi literature, identification and development of Byansi folk music, identification and documentation of Byansi myths, getting support from National Foundation for Development of Indigenous Nationalities (NFDIN) for preserving Byansi language and producing reading materials in Byansi, application of Byansi mother tongue up to primary level education, Byansi language be aired via local media, and scholarship support be provided by the government for the study of linguistics.
- c) The plans devised by the participants for completing the hopes for developing mother tongue were discussion and debate be held for making planning, awareness program in the community be carried out, coordinating related organization, fund raising from the community, related organization, government agencies, and financial management for Byansi language development and promotion.

- d) The participants in Appreciative Inquiry (ACI) from the four survey points reported that the good things that made Byansi felt happy or proud about their mother tongue were as mother tongue of Byansi, Byansi culture embodied in the language, easy to communicate in mother tongue, easy to communicate secrete matters, symbol of ethnic identity of Byansi, and ancestral language.
- e) Their dreams about how they could make their language even better were preparing textbooks for children in Byansi, having equal access in media, beginning mother tongue based education at primary level, having Byansi mother tongue teacher for teaching their language, and using Byansi in government office. Their most important dreams to start on planning were preparing phonemic inventory and preparing reading material in Byansi; implementing Byansi in education at primary level.
- f) Regarding the mother tongue preservation and promotion, the participants reported that the mother tongue could be preserved and promoted by devising the script and publishing newspapers; making spelling system systematic; compiling dictionary in mother tongue; writing a grammar in mother tongue; writing literature in their mother tongue; writing and publishing textbooks; publishing newspapers; making use of the language in the administration; and making use of the language in the medium of instruction at primary level.

CHAPTER 8

SUMMARY OF FINDINGS AND RECOMMENDATIONS

8.1 Summary of findings

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

- a) The Byansi (Rang) language is mainly spoken in Darchula district in Far Western Development Region of Nepal, particularly in the villages of Rapla, Tinkar, Chhangru, and Sitola. Byansi language belongs to Sino-Tibetan language family, to Tibeto-Burman sub-family, to Bodic group and Western Himalayish branch.
- b) Regarding the religion, majority of the Byansi people believe they are nature worshippers. Of late, some of them are found to have followed Hinduism.
- c) Regarding the wordlist comparison, of the wordlist 210 for the dialectal variation, the participants from the Chhangru village provided 201 words; 169 word from Dumling village; 197 words from Syangkang; and 195 words from Tinkar village. Of them, comparing to the core survey point of Chhangru village, Dumling village is 78% similar to the wordlist provided by the participants from the Chhangru village. In the same way, the wordlist provided by the participants from the Syangkang village is 89% similar to the wordlist of the Chhangru village. And, of the Tinkar village, only 64% is similar to the wordlist of the Chhangru village. *Chapter 4* presents domains of language use.
- d) In the patterns of language use in general domains, a majority of both male and female participants reported that they most frequently used both mother tongue and Nepali in counting; mother tongue in joking, bargaining, story-telling, discussion, praying, quarreling, abusing, telling stories to children, singing at home, family gatherings and village meetings.

- e) By sex, a majority of male and female participants reported that they most frequently talked to their grandfather, grandmother, father, mother, spouses and children in their own mother tongue while talking about educational matters. By age, a majority of the participants from each group of A₁, A₂ and A₃ under the domains of spouse and children reported that they most frequently used mother tongue.
- f) All the participants reported that they most frequently used mother tongue with grandfather, grandmother, and father while discussing about social events and family matter such as festivals, election, ceremonies, marriage, savings, spending, etc. Likewise, a majority of the male participants reported that they most frequently used both mother tongue and Nepali while writing letters to grandfather and grandmother. By age, regarding the age group of A₁, a majority of the participants reported that they most frequently used mother tongue and Nepali while writing to grandfather; of A₂ and A₃, both mother tongue and Nepali. By literacy, a majority of literate participants reported that they most frequently used Nepali.
- g) By sex, age and literacy, a majority of the male participants reported that their children usually spoke mother tongue while playing with other children, neighbors and at school. Similarly, concerning the subject matter of language use for marriage invitation, all the participants by sex, age and literacy reported that they used Nepali for marriage invitation in the community. All the participants by sex, age and literacy, reported that they usually used Nepali in writing the minutes of the community meeting.
- h) By sex, age and literacy, the participants reported that they frequently used mother tongue in comparison to other languages. In the frequency of use of the language of wider communication, all the participants by sex, and age, and a majority of the participants from literacy, reported that Nepali served as the language of wider communication in their everyday life.
- i) All the participants by sex, age and literacy, reported that they usually used Nepali when the speakers of other languages visit at their home. By sex, age and literacy, a majority of the participants reported that they preferred to mother tongue to be used as the language for their children's medium of instruction at primary level.

- j) Regarding the multilingualism in Byansi community, all the participants reported that they mainly speak three languages such as Byansi, Nepali and Hindi. They speak Nepali because Nepali is the widely distributed language across the country; and Hindi due to their trans-border transaction.
- k) All the participants reported that they would support the school, if opened, for teaching their language. They also reported that their children should speak mother tongue first.
- l) The hopes for developing mother tongue expressed by the participants were recognition of Byansi identity, identification of Byansi phonemes, identification of development of script, identification and development of Byansi literature, identification and development of Byansi folk music, identification and documentation of Byansi myths, etc.
- m) The plans devised by the participants for completing the hopes for developing mother tongue were discussion and debate be held for making planning, awareness program in the community be carried out, coordinating related organization, fund raising from the community, related organization, government agencies, and financial management for Byansi language development and promotion.

8.2 Recommendations

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

- a) The envisaged perspective of this study was to survey the linguistic situation of Byansi. So, this study can help for further research in Byansi language.
- b) This study can help have the current linguistic situation and issues to carry out further study.
- c) This study can be useful and beneficial for the academic researcher and general researchers who want to carry out and are interested in Byansi language.
- d) This study can help for further research on sociolinguistic study in Byansi language.
- e) This study can help to develop linguistic materials in Byansi language.

- f) There is a need of detailed language documentation project on Byansi language for preserving and promoting the mother tongue.
- g) There is a need of phonological analysis and developing orthographic system in this language because this language is still in oral form in Nepal.
- h) Then, there is a need of developing dictionary, grammar, and reading materials in Byansi.
- i) The Byansi community, non-Byansi community, linguists and sociologists, and researchers can benefit from this study.
- j) This study will be beneficial for the government and governmental organizations to have baseline information about the current linguistic situation in Byansi.
- k) This study will also be beneficial for the government and governmental agencies to formulate linguistic policy.
- l) The government should immediately pay attention to preserve Byansi language by launching documentation program.
- m) Non-formal education program should be carried out in Byansi mother tongue by preparing the suitable reading materials addressing the local needs and incorporating the culture and tradition.

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

8. Name of language consultant:

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

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

11. Are you literate?

(a) Yes (b) No

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

(a) Formally (b) Non-formally

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

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

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

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

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

(a) Yes (b) No

16. Caste

17. Ethnic group:

18. Religion:

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

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

19. Your mother tongue's name:

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

20. Name given by the nonnative speakers for your language (tapaiko bhasha nabholne manchele tapaiko bhasalai ke bhanchan?).....

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

(i)..... (ii)

(iii)..... (iv)

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

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

SCREENING CRITERIA #1: At least one parent from target MT.	YES <input type="checkbox"/>	NO <input type="checkbox"/>
---	-------------------------------------	------------------------------------

24. Mother tongue of your husband/ wife

25. What village were you born in?

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

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

26. Where do you live now?

27. How many years have you lived here?

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

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

SCREENING CRITERIA #2:	YES <input type="checkbox"/>	NO <input type="checkbox"/>
Grew up here, Live here now, and, If they have lived elsewhere, it is not a significant amount of recent time.		

B. Language resources

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

- (a) folk tales,
- (b) songs,
- (c) religious literature,
- (d) radio,
- (e) films,
- (f) CD/ DVD,
- (g) Other.....

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

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

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

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

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

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

- (a) Yes (b) No

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

What script(s) is your language written in?

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

- (a) Yes (b) No

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

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

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

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

C. Mother-tongue Proficiency and Multilingualism

39. What languages can you speak?

40. What language did you speak first?

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

Which language do you speak...

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

D. Domain of Language Use

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

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

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

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

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

(enter below)

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

(c) While writing letters? (enter below)

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

56. What language do your children usually speak while:

(a) playing with other children?

(b) talking with neighbors?

(c) at school?

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

E. Language Vitality

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

F. Language Maintenance

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

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

G. Language Attitudes

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

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

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

- (a) Yes (b) No

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

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

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

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

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

- (a) Yes (b) No

75. How do you feel about this?

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

76. What language should your children speak first?

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

- (a) Yes (b) No

78. (If "Yes") How?

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

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

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

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

The End

ANNEX-II

Linguistic Survey of Nepal (LinSuN)

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

A. Meta data (Baseline information)

Question	Answer
1. Interview Number	
2. Date	Day..... Month.....Year..... VS Day.....Month Year..... AD
3. Place of Interview	(a) Ward: (b) Village/Town: (c) VDC/Municipality: (d) District: (e) Zone: (f) GPS Coordinates:EN
4. Interviewer Name	(a) (b) (c) (d) (e)
5. Language of Elicitation	
6. Language of Response	
7. Interpreter Name (if needed)	

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

8. Name of language consultant:

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

10. Age:

11. Caste/ethnic group:

12. Your mother tongue's name:

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

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

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

LC#	8. Name	9. Sex	10. Age	11. Caste	12. MT	Mother's MT	14. Father's MT	Screening Criteria: Y or N?
1.								
2.								
3.								
4.								
5.								
6.								
7.								
8.								
9.								
10.								
11.								
12.								

15. Where do you live?

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

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

(a) Yes (b) No

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

SCREENING CRITERIA #2:

YES NO

Grew up here, Live here now, and, If they have lived elsewhere, it is not more than 5 years and they have lived in this village for the past 5 years.

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

B. Domains of language use

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

C. Dialect mapping

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

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

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

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

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

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

D. Multilingualism

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

E. Appreciative enquiry

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

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

The End

ANNEX-III

Linguistic Survey of Nepal (LinSuN)

Central Department of Linguistics, Tribhuvan University, Nepal,
 with assistance from
 National Planning Commission, Government of Nepal
 Sociolinguistic Questionnaire (C)
 (For Language Activist or Village Head)

Notes:

Shaded items are NOT to be read aloud.

Introduce yourself first: My/our name is I/we am from Central Department of Linguistics, Tribhuvan University. I am a research assistant of the Linguistic Survey of Nepal. I am here to learn about your language and its situation. We will share the information given by you with others. Are you willing to help us?

INFORMED CONSENT: Given: Not Given:

A. Meta data (Baseline Information)

ENTER THE ANSWERS TO THE FOLLOWING BEFORE THE INTERVIEW:

Question	Answer
1. Interview Number	
2. Date	Day..... Month.....Year..... VS Day.....Month Year..... AD
3. Place of Interview	(a) Ward No: (b) Village/Town: (c) VDC/Municipality: (d) District: (e) Zone: (f) GPS Coordinates:EN
4. Interviewer Name	(a) (b)

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

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

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

- (a) Yes (b) No

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

(a) by devising the script?

- (a) Yes (b) No

(b) by making the spelling system systematic?

- (a) Yes (b) No

(c) by compiling dictionary?

- (a) Yes (b) No

(d) by writing grammar?

- (a) Yes (b) No

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

- (a) Yes (b) No

(f) by writing and publishing textbooks?

- (a) Yes (b) No

(g) by publishing newspapers?

- (a) Yes (b) No

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

- (a) Yes (b) No

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

- (a) Yes (b) No

(j) in any other ways?

Proceed to ask individual Sociolinguistic Questionnaire A, if appropriate.

ANNEX-IV

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

कोड नं.....

२१० शब्दसूची

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

अनुसन्धाता (हरू) को नाम:

मिति:.....

(१).....

(२).....

(३).....

(४).....

(५).....

भाषासूचक (हरू) को नाम:

(१).....

(२).....

(३).....

(४).....

(५).....

स्थान:

जिल्ला.....

गाविस/नगरपालिका:

वडा नं:.....

गाउँ/टोल:.....

भाषाको नाम:.....

अन्तर्वार्ताको माध्यमभाषा:

क्र. सं.	अङ्ग्रेजी	नेपाली	भाषा:.....
१.	body	शरीर	
२.	head	टाउको	
३.	hair	कपाल	
४.	face	अनुहार	
५.	eye	आँखा	

६.	ear	कान	
७.	nose	नाक	
८.	mouth	मुख	
९.	teeth	दाँत	
१०.	tongue	जिब्रो	
११.	breast	स्तन	
१२.	belly	पेट	
१३.	arm/ hand	हात	
१४.	elbow	कुइनो	
१५.	palm	हत्केला	
१६.	finger	औँला	
१७.	fingernail	नड	
१८.	leg	खुट्टा	
१९.	skin	छाला	
२०.	bone	हाड	
२१.	heart	मुटु	
२२.	blood	रगत	
२३.	urine	पिसाब	
२४.	feces	दिसा	
२५.	village	गाउँ	
२६.	house	घर	
२७.	roof	छानो	
२८.	door	ढोका	
२९.	firewood	दाउरा	
३०.	broom	कुचो	
३१.	mortar	सिलौटो	
३२.	pestle	लोहोरो	
३३.	hammer	हथौडा	

३४.	knife	चक्रु	
३५.	axe	बञ्जरो	
३६.	rope	डोरी	
३७.	thread	धागो	
३८.	needle	सियो	
३९.	cloth	लुगा (कपडा)	
४०.	ring	औँठी	
४१.	sun	घाम	
४२.	moon	चन्द्रमा	
४३.	sky	आकाश	
४४.	star	तारा	
४५.	rain	वर्षा	
४६.	water	पानी	
४७.	river	नदी	
४८.	cloud	बादल	
४९.	lightening	बिजुली चम्कनु	
५०.	rainbow	इन्द्रेणी	
५१.	wind	बतास	
५२.	stone	ढुङ्गा	
५३.	path	बाटो	
५४.	sand	बालुवा	
५५.	fire	आगो	
५६.	smoke	धुवाँ	
५७.	ash	खरानी	
५८.	mud	माटो	
५९.	dust	धुलो	
६०.	gold	सुन	
६१.	tree	रूख	

६२.	leaf	पात	
६३.	root	जरा	
६४.	thorn	काँडो	
६५.	flower	फूल	
६६.	fruit	फलफूल	
६७.	mango	आँप	
६८.	banana	केरा	
६९.	wheat(husked)	गहुँ	
७०.	barley	जौ	
७१.	rice (husked)	चामल	
७२.	potato	आलु	
७३.	eggplant	भण्टा	
७४.	groundnut	बदाम	
७५.	chili	खुर्सानी	
७६.	turmeric	बेसार	
७७.	garlic	लसुन	
७८.	onion	प्याज	
७९.	cauliflower	काउली	
८०.	Tomato	गोलभेंडा	
८१.	cabbage	बन्दा	
८२.	oil	तेल	
८३.	salt	नुन	
८४.	meat	मासु	
८५.	fat (of meat)	बोसो	
८६.	fish	माछा	
८७.	chicken	चल्ला	
८८.	egg	अण्डा	
८९.	cow	गाई	

९०.	buffalo	भैंसी	
९१.	milk	दुध	
९२.	horns	सिड	
९३.	tail	पुच्छर	
९४.	goat	बाखो	
९५.	dog	कुकुर	
९६.	snake	सर्प (साँप)	
९७.	monkey	बाँदर	
९८.	mosquito	लामखुट्टे	
९९.	ant	कमिला	
१००.	spider	माकुरो	
१०१.	name	नाम	
१०२.	man	मान्छे	
१०३.	woman	आइमाई	
१०४.	child	बच्चा	
१०५.	father	बाबा	
१०६.	mother	आमा	
१०७.	older brother	दाजु	
१०८.	younger brother	भाइ	
१०९.	older sister	दिदी	
११०.	younger sister	बहिनी	
१११.	son	छोरो	
११२.	daughter	छोरी	
११३.	husband	लोगने (श्रीमान)	
११४.	wife	स्वास्नी (श्रीमती)	
११५.	boy	केटो	
११६.	girl	केटी	
११७.	day	दिन	

११८.	night	रात	
११९.	morning	विहान	
१२०.	noon	मध्यान्ह	
१२१.	evening	साँझ	
१२२.	yesterday	हिजो	
१२३.	today	आज	
१२४.	tomorrow	भोली	
१२५.	week	हप्ता (साता)	
१२६.	month	महिना	
१२७.	year	वर्ष	
१२८.	old	बूढो	
१२९.	new	नयाँ	
१३०.	good	राम्रो (असल)	
१३१.	bad	नराम्रो (खराब)	
१३२.	wet	चिसो	
१३३.	dry	सुख्खा	
१३४.	long	लामो	
१३५.	short	छोटो	
१३६.	hot	तातो	
१३७.	cold	चिसो	
१३८.	right	दाहिने	
१३९.	left	देब्रे	
१४०.	near	नजिक	
१४१.	far	टाढा	
१४२.	big	ठूलो	
१४३.	small	सानो	
१४४.	heavy	गह्रौँ	
१४५.	light	हलुका	

१४६.	above	माथि	
१४७.	below	तल	
१४८.	white	सेतो	
१४९.	black	कालो	
१५०.	red	रातो	
१५१.	one	एक	
१५२.	two	दुई	
१५३.	three	तीन	
१५४.	four	चार	
१५५.	five	पाँच	
१५६.	six	छ	
१५७.	seven	सात	
१५८.	eight	आठ	
१५९.	nine	नौ	
१६०.	ten	दश	
१६१.	eleven	एघार	
१६२.	twelve	बाह	
१६३.	twenty	बीस	
१६४.	one hundred	एक सय	
१६५.	who	को	
१६६.	what	के	
१६७.	where	कहाँ	
१६८.	when	कहिले	
१६९.	how many	कति	
१७०.	which	कुन	
१७१.	this	यो	
१७२.	that	त्यो	
१७३.	these	यिनीहरू	

१७४.	those	उनीहरू	
१७५.	same	उही	
१७६.	different	फरक (अलग)	
१७७.	whole	सबै	
१७८.	broken	फुटेको	
१७९.	few	थोरै	
१८०.	many	धेरै	
१८१.	all	सबै	
१८२.	to eat	खानु	
१८३.	to bite	टोकनु	
१८४.	to be hungry	भोकाउनु	
१८५.	to drink	पिउनु	
१८६.	to be thirsty	तिर्खाउनु	
१८७.	to sleep	सुत्नु	
१८८.	to lie	पल्टनु	
१८९.	to sit	बस्नु	
१९०.	to give	दिनु	
१९१.	to burn	डढाउनु	
१९२.	to die	मर्नु	
१९३.	to kill	मार्नु	
१९४.	to fly	उड्नु	
१९५.	to walk	हिँड्नु	
१९६.	to run/ run	दौडनु	
१९७.	to go /go	जानु	
१९८.	to come	आउनु	
१९९.	to speak/ speak	बोल्नु	
२००.	to hear/listen	सुत्नु	
२०१.	to look/look	हेर्नु	

२०२.	I	म	
२०३.	you (informal)	तँ	
२०४.	you (formal)	तपाईं	
२०५.	he	ऊ	
२०६.	she	उनी	
२०७.	we (inclusive)	हामी (समावेशी)	
२०८.	we (exclusive)	हामी (असमावेशी)	
२०९.	you (plural)	तिमीहरू	
२१०.	they	उनीहरू	

-The End-

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