

**A SOCIOLINGUISTIC SURVEY
OF
THE CHHINTANG LANGUAGE**

**A REPORT SUBMITTED
TO**

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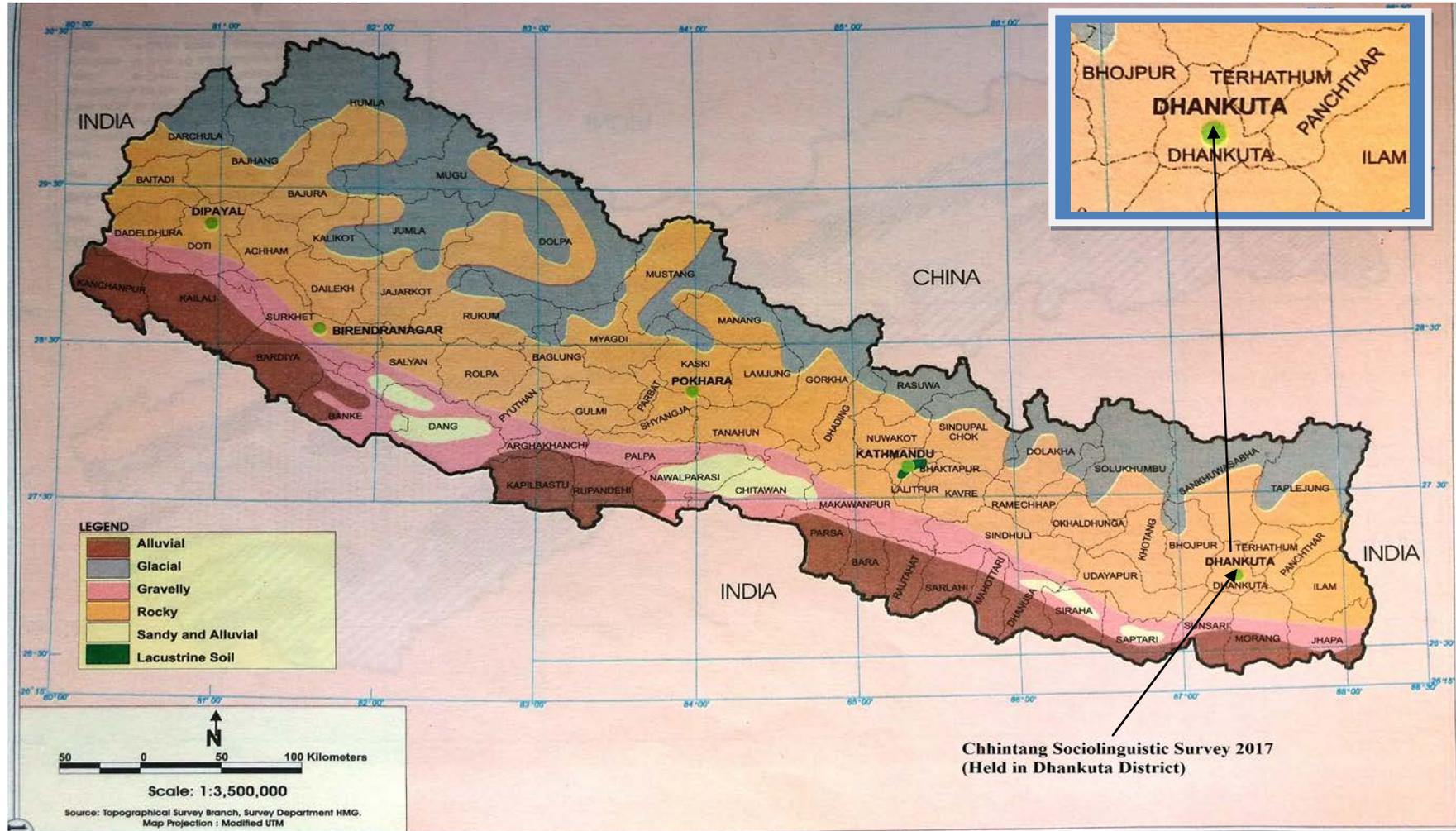
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LINGUISTIC SURVEY MAP

The Dhankuta district, visited during the Chhintang sociolinguistic survey, is shown in the following map.

Map 1: Chhintang Sociolinguistic Survey, 2017 (Dhankuta District, Eastern Nepal)



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

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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)
AI	:	Appreciative Inquiry
C/Chhin	:	Chhintang
C & N	:	Chhintang and Nepali
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
lg	:	Language
LWC	:	Language of Wider Communication/Link Language
ML	:	Multilingualism
MT	:	Mother Tongue
MTP	:	Mother Tongue Proficiency
N	:	Nepali
N or n	:	total number (of the participants)
No.	:	Number
PM	:	Participatory Method
Q. N.	:	Question number
SLQ	:	Sociolinguistic Questionnaire
VDC(s)	:	Village Development Committee(s)
WLC	:	Wordlist Comparison

CHAPTER 1

INTRODUCTION

1.0 Background

This is a report of a sociolinguistic survey of Chhintang [ctn]; an endangered Kirati language of the Rai group. Chhintang is one of the least known Kirati languages of the Rai group. It belongs to the eastern Himalayish of Tibeto-Burman group under the Sino-Tibetan language family, spoken mainly in different villages of Chhintang area in Dhankuta district in Sindhuli district in eastern Nepal.

Census 2011 shows that Chhintang people dwell in five districts throughout the country and even in other parts of the world. This survey will focus primarily in the Chhintang homeland in Dhankuta district and the research was conducted in densely populated area of Chhintang speakers, viz., Shambhugaun, Mul Gaun, Pokhare, Mangthana and Chhambak in Dhankuta District.

The native speakers of the language as well the non-speakers call them Chhintang. They have their own distinct language that they prefer to call *Chhintang rûŋ* 'Chhintang language'. The Ethnologue (Lewis, et al. 2012:41) has distinguished Chhintang as Mulgaun and Shambhugaun in Dhankuta district, which are inherently intelligible (i.e., linguistically closely related) and are seen as having a homogenous culture and ethnic identity.

Chhintang is currently classified on the Expanded Graded Intergenerational Disruption Scale (EGIDS) as (6b), or *Threatened*. Lewis et al. (2015) states this level of language vitality status defines that the language is used for face-to-face communication within all generations, but it is losing users. In the field study, it is found that there is a much greater level of mother tongue use among the older generation.

This chapter discusses the basic information about the Chhintang people and their mother tongue. This chapter consists of five sections. Section 1.1 presents the purpose, goals and overview of the survey. In section 1.2, we provide the basic information about ethnicity, migration, religion, occupation and literacy. Section 1.3 deals with the further information about the Chhintang language, demography, linguistic affiliation and review of earlier works. In section 1.4, we present significance of the study. Finally, section 1.5 presents the organization of the report.

1.1 Purpose goals and overview of the survey

In this sub-section, we discuss about the purpose and goals of this survey carried out in Chhintang in order to obtain a clear picture of its sociolinguistic situation.

1.1.1 Purpose

The main purpose of this survey is to acquire a better understanding of the sociolinguistic situation of Chhintang speakers in Nepal. Furthermore, this survey aims to assist the Linguistic Survey of Nepal (LinSuN) in fulfilling the objective of producing an authentic sociolinguistic profile for each of the languages of Nepal.

1.1.2 Goals

A primary goal of this survey was to determine the homogeneity of the Chhintang speakers within the Chhintang community. Additionally, the specific goals are as follows:

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

- v. To gather information regarding the resources and language development in Chhintang.

1.2 Ethnicity, geography, migration, religion, occupation and literacy

In this section, we discuss the ethnicity, geography, migration, religion, occupation and literacy in the Chhintang speech community existing in Dhankuta district of eastern Nepal.

1.2.1 Ethnicity

Nepal is a heritage of multiethnic and multilingual country. One of the components of this multi-lingual setting is the Chhintang. They are found to have been originated particularly to the hill area of the Dhankuta district in eastern Nepal. There are very few reliable and precise written documents (i.e., literatures) available in this language. Available resources (published or unpublished), including articles and books dealing with socio-linguistic and linguistic aspects of this ethnic group have been reviewed.

According to the CBS Report (2011), the total ethnic population of Chhintang throughout the country is approximately 3,712. Among them, most of the speakers are from the different villages of the Chhintang are in the Dhankuta district. Those who have left their traditional homeland may no longer speak their mother tongue. However, they still identify themselves with the Chhintang community and culture. In recent trend, it seems the Chhintang speakers are gradually shifting to Nepali as the lingua franca due to the medium of instruction in formal education system.

The term Chhintang is popular in the Chhintang area and is the name most exclusively used for both the language and its speakers. From the recent field survey, it is found that Chhintang are living in the districts like Dhankuta, Morang, Udayapur and Sunsari mostly in Koshi zone. In Dhankuta district, there are some villages with certain number of Chhintang speakers. The inhabitants of these villages use Chhintang every day, and children learn Chhintang as their mother tongue. Some

children from the Chhintang origin (i.e., some villages in Dhankuta district) learn Chhintang as their mother tongue and they only learn Nepali when they go to school.

1.2.2 Geography

Chhintang people particularly live in Dhankuta, Morang, Udayapur, Sunsari and Bhojpur districts in the Eastern Development Region of Nepal. Dhankuta district is considered as the homeland of the Chhintang community. Research took place in test sites in five extreme points in Chhintang villages located at the altitude of 1,023 m to 1,153 m in the hilly region of the Chhintang area in the Dhankuta district.

1.2.3 Migration

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

1.2.4 Religion

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

1.2.5 Occupation

The traditional occupation of the Chhintang community is agriculture and pasture. Still the Chhintang people in their homeland are dependent on traditional farming. In addition to them, they also depend upon the seasonal cash crops like ginger, vegetables, tomato, peas, beans, cabbage, cauliflower, etc. Besides, they are also

found to have contributed service in Nepal, Indian and British army, teaching, civil service, business, etc.

1.2.6 Literacy

In each survey point, both the literate and illiterate participants were involved during the sociolinguistic survey of Chhintang in their traditional homeland in Dhankuta district. The literacy situation in aggregate (from the five survey points) is presented in Table 1.1.

Table 1.1: Literacy in the Chhintang speech community

Literacy category of the participants			
Total Participants: (N=60)			
Literate		Illiterate	
42 (70%)		18 (30%)	
Female		Male	
28 (47%)		32 (53%)	
Literate	Illiterate	Literate	Illiterate
20 (71%)	8 (29%)	23 (72%)	9 (28%)

Source: Sociolinguistic survey of Chhintang (2017)

Table 1.1 presents the fact that out of the total sixty participants from Chhintang community, forty-two are literate and eighteen illiterate; twenty-eight were female and thirty-two male. Of the female participants, twenty (i.e. 71%) were literate; and eight (i.e. 29%) were illiterate. Similarly, of the male participants, twenty-three (i.e. 72%) were literate; and nine (i.e. 28%) were illiterate.

1.3 Language, demography, linguistic affiliation and review of earlier works

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

1.3.1 Overview

The Chhintang language is one of the Kirati languages of the Rai group spoken in different villages of Dhankuta district in eastern Nepal. The language that is spoken in the Chhintang community is called 'Chhintang language'.

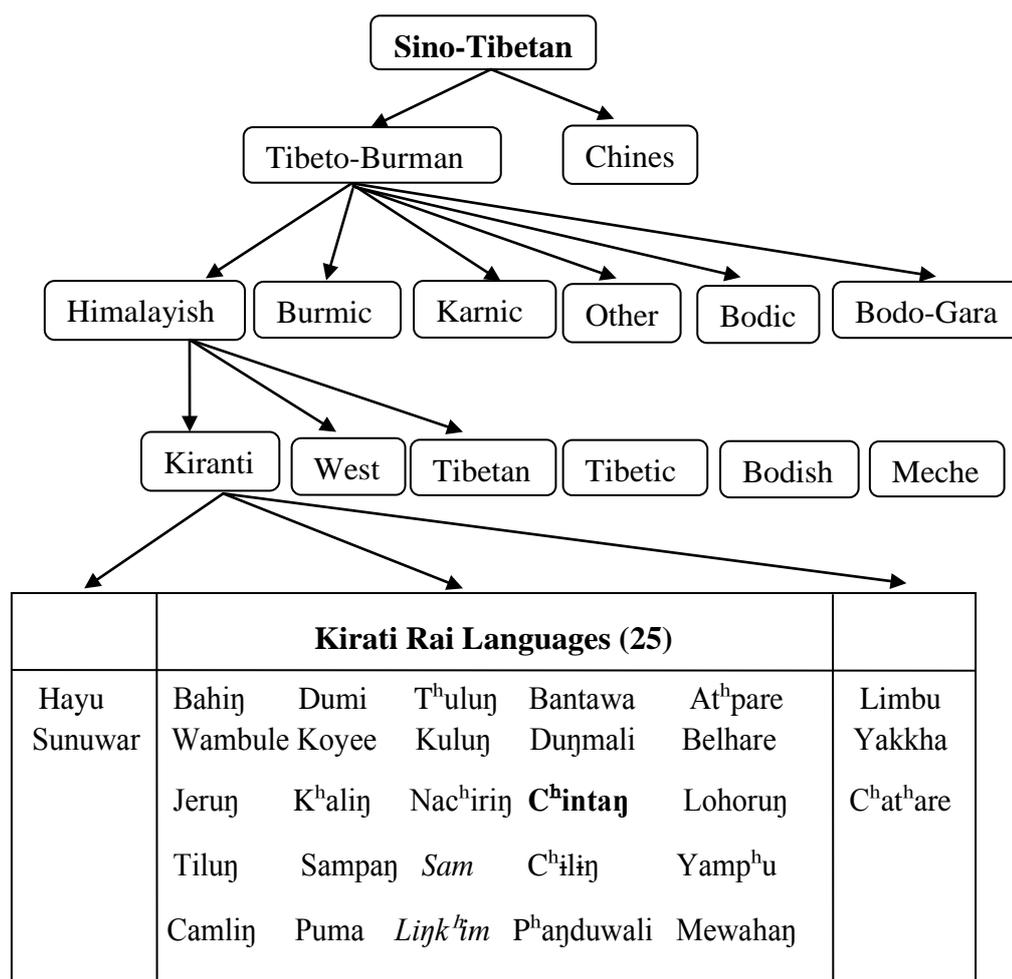
1.3.2 Demography

The CBS report 2011 shows that the total population of Chhintang speakers is 3,712. Among them 1,859 (i.e. 50.1%) are female and the remaining 1,853 (i.e. 49.9%) are male. The population distribution shows 3,695 (i.e., 99.5%) in Dhankuta, and minority of them are in other districts like Morang, Udayapur, Sunsari, Bhojpur. The maximum youth people from the Chhintang speech community have also gone outside their homeland in search of the job or their income source.

1.3.3 Linguistic affiliation

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

Figure 1.1: Linguistic affiliation of Chhintang



Eppele et al. 2012, LinSuN

1.3.4 Review of earlier works

Regarding the Chhintang language, Winter (1991:110) classifies Chhintang under the Chhiling (actual pronunciation t^{sh}iŋ) cluster of south-western sub-group (as mentioned as the Yakkha-Athpahariya cluster) of Eastern Kirati languages. Chhintang is one of the nearly extinct minority Kirati languages communities among the Rai group. Dhankuta district and its adjacent areas are considered to be the main area of Chhintang. There seems to have undergone a process of strong Nepalization in current trend. In primitive analysis, Chhintang is closely related to another Kirati language called t^{sh}iŋ and Bantawa. Chhintang shows obviously close relations with t^{sh}iŋ (Winter, 1991:25).

Rai et al. (2011 AD) expresses that the Chhintang village in Dhankuta district is popular with two things: the first the temple of 'Chhintang Devi (Goddess)' located inside a humid forest at the centre of the village and the second 'the Chhintang massacre' in 2036. Furthermore, the linguistic research team was tempted with the research documentation in a minority Kirati languages 'Chhintang'. The documentation was carried out with the collaboration effort of Leipzig Uni, and Tribhuvan University. The research was focused mainly in three areas: study of 'Chhintang', study of the ethnography as well, and child language acquisition. Moreover, it also claims that the documentation of an endangered language in electronic version is the first task in Nepal. It is clearly mentioned that the compilation of dictionary and grammar in a single volume in Chhintang is just an output as the milestone for the speech community and the researchers as well.

Ethnologue (Epple et al., 2012:41) identifies Chhintang (639-3; ctn) as a member of the Sino-Tibetan, Tibeto-Burman, Himalayish, Mahakiranti, Eastern family. It has been categorized under the '(6b) threatened' in this edition. There are mainly two dialects: Shambhugaun and Mulgaun in Chhintang area in Dhankuta district. It is further claimed that only a few lexical items and grammatical markers are different between the two dialects.

1.4 Significance of the study

This study is of great significance not only for the Chhintang language community, but also for the researchers and the linguists interested in the study of this language. The significance of the study can be enumerated as follows:

- a) The envisaged perspective of this study was to carry out the survey of the current linguistic situation of Chhintang. So, this study can help for further research in the Chhintang language.
- b) This study can support to know the current linguistic situation and issues of Chhintang.
- c) This study can be useful and beneficial for both the academic and general researchers who want to carry out and are interested in the Chhintang language.
- d) This study can help to develop linguistic materials in the Chhintang language.
- e) There is a need of detailed language documentation project in Chhintang for the preservation and promotion of the mother tongue.

- f) There is a need of developing a pedagogical grammar and reading materials in Chhintang.
- g) The Chhintang community, the outsiders, linguists and sociologists, and researchers can benefit from this study.
- h) This study will be beneficial for the government and governmental organizations to have baseline information about the current linguistic situation of Chhintang.
- i) This study will also be beneficial for the government and governmental agencies to formulate linguistic policy.

1.5 Organization of the report

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

CHAPTER 2

RESEARCH METHODOLOGY

2.0 Outline

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

2.1 Overview

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

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

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

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

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

2.2 Research methods/tools

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

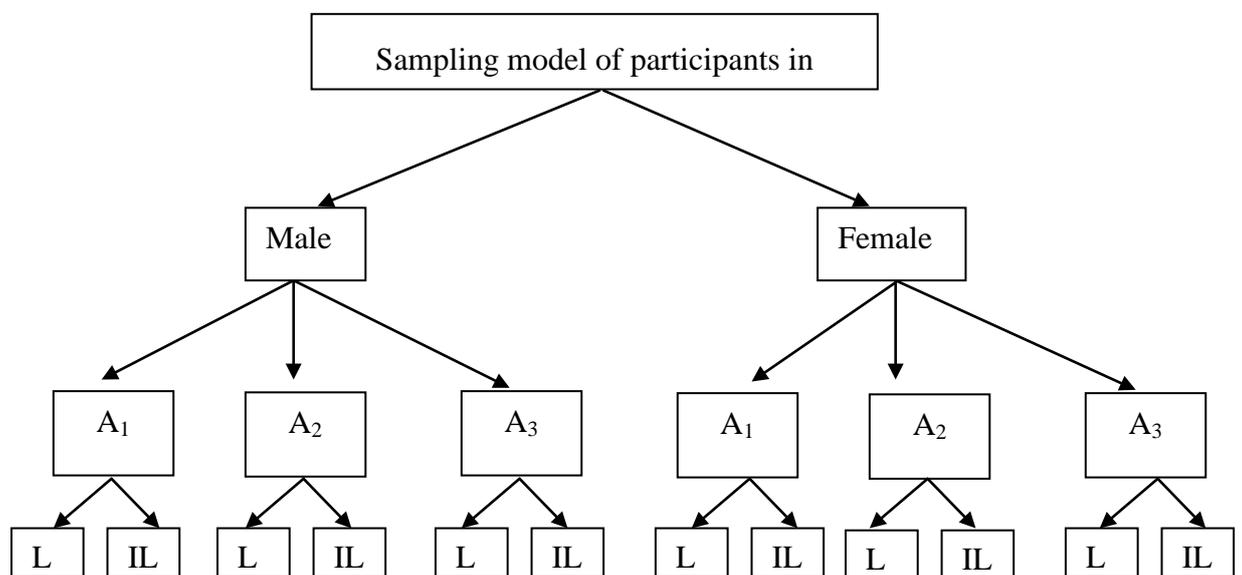
Three sets of sociolinguistic questionnaire (i.e., SLQ: A, B & C) in the survey were employed. Their description, purpose and procedure are described in the following paragraphs.

A. Sociolinguistic Questionnaire A (SLQ A)

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

Prior to the administration of this set, first, the Chhintang speaking areas were selected on the basis of geographical location from the core point i.e. Mulgaun village of Dhankuta. Other points from the same district were Chaudhari Tole, Nangchhuwa, Mangthana and Chhambak. The participants were chosen from different categories of age, sex and educational background from each survey points. Figure 2.1 presents a model for sampling of participants from each point in the Chhintang speech community.

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



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

In Figure 2.1, the term 'point' refers to sociolinguistic field survey points in the speech community. During the sociolinguistic field survey in the Chhintang speech community, five survey points were visited. Similarly, A₁ (15-29), A₂ (30-59), A₃ (60+) refer to age category; likewise, 'L' and 'IL' 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

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

B. 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 Chhintang participants. The tools included in the PM were Domains of Language Use (DLU), Multilingualism (ML), Dialect Mapping (DLM) and Appreciative Inquiry (AI). The main purpose of the use of PM tools was to help the Chhintang speech community think about the dialects of the Chhintang language, how multilingual Chhintang people were, in which contexts they employed the Chhintang 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 different components of the **SLQ-B** are presented in the following paragraphs.

I. Participatory Method (PM)

Participatory Method (PM) was a tool employed to elicit information from the participants. The tools included in the PM were Domains of Language Use (DLU), Multilingualism, Dialect Mapping (DLM) and Appreciative Inquiry (AI). The main purpose of the use of PM tools was to help the Jerung speech community think about the dialects of the Jerung language, how multilingual Jerung people were, in which contexts they employed the Jerung 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 of the implementation for the participatory tools are as follows:

- a) The group must consist of eight to twelve participants of mixed category of the speech community. Furthermore, it is desirable that there be several women and men in each group having of all ages (15 years and older) in the group with several older, middle aged and younger participants.
- 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 in the society currently. If s/he has lived elsewhere, it should not be more than five years and s/he must have lived in the village for the past five years.
- d) Each tool involves the members of the speech community in group-discussion on the sociolinguistic situation of their language.

II. Domains of Language Use (DLU)

Domains of Language Use (DLU) tool was employed in the Chhintang community members during the linguistic field survey. The use of the tool was mainly aimed to help the Chhintang community members think and visualize the language that the Chhintang people speak in diverse contexts. In this tool, the Chhintang participants took part in discussion and thought about the situations in which they employed Nepali, language of wider communication (LWC) and wrote them on pieces of paper. Then, they wrote down the situations in which they speak Chhintang language and

those situations in which they use both Nepali and Chhintang. Then, the participants were asked to place the labels as Nepali, Chhintang and both Nepali and Chhintang. 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.

III. Dialect Mapping (DLM)

The main purpose of the Dialect Mapping (DLM) tool was to help the community members think about and visualize different varieties of the Chhintang language. During the linguistic field survey, Chhintang 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 Chhintang is spoken and placed them on the floor to represent the geographical location. Then, they were asked to use the loops of string to show which villages speak the same as others. Next, they were asked to use the number to show the ranking from easiest to understand to most difficult. Then, they were advised to use coloured piece of plastic to mark those varieties they understand very well, average and poorly.

IV. Multilingualism (ML)

Multilingualism tool was employed to help the community members think about and visualize the levels of fluency in both the Chhintang language and Nepali by different subsets of the Chhintang 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 Chhintang people who speak the Chhintang language well. The overlapped circle represents those who speak both languages well. The participants were advised to write down the names of subgroups of people that speak Nepali well.

For each group, they also discussed whether they also spoke the Chhintang 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 Chhintang people that spoke the Chhintang language 'well', which was increasing and how they felt about that.

V. Appreciative Inquiry (AI)

Appreciative Inquiry tool was administered to gather information about the dreams and aspirations of the speech community for their mother tongue development. Using this tool, the participants were asked to describe things that make them feel happy or proud about their language or culture. Then, based on those good things in the Chhintang language and culture, they were asked to express their dream of making 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.

C. 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 Chhintang.

2.2.2 Wordlist comparisons: Description, purpose and procedure

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

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

For each item on the wordlist, the researchers elicited, in Nepali, the local Chhintang word from a Chhintang mother tongue speaker. The responses were transcribed using the International Phonetic Alphabet (IPA). Afterwards, the words were entered into

the computer software known as Wordsurv (word survey), and the words entered in the WordSurv were exported as WordSurv 6 XML file to Cog for the comparison of the words collected in the five survey points in terms of lexical and phonetic similarity, and the lexical items were compared in order to determine similarities and differences among the varieties sampled.

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

2.3 Sampling: Survey points, sampling procedure and sample size

2.3.1 Geographical location of the survey points

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

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

Table 2.3: GPS for five survey points in Chhintang speaking area

	Survey points		Elevation	North	East
1.	Chaudhari Tole	North	1,153 m	26 ⁰ 57' 12.2"	87 ⁰ 13' 32.7"
2.	Mulgaun	Centre	1,442 m	27 ⁰ 01' 27.8"	87 ⁰ 05' 15.2"
3.	Nangchhuwa	South-east	1,047 m	26 ⁰ 56' 07.7"	87 ⁰ 11' 42.7"
4.	Mangthana	East	1,117 m	26 ⁰ 57' 17.2"	87 ⁰ 12' 17.4"
5.	Chhambak	South	1,023 m	26 ⁰ 52' 06.2"	87 ⁰ 06' 15.1"

Source: Sociolinguistic survey of Chhintang (2017)

2.3.2 Sampling procedure

First, the Chhintang speaking areas were selected on the basis of geographical location from the core point i.e. Mulgaun in Dhankuta district. Other points were Chaudhari Tole, Nangchhuwa, Mangthana and Chhambak. Secondly, the individuals

were chosen from different categories of sex, age and educational background from each survey points.

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

2.3.3 Sample size

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

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

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

Survey Points	Sociolinguistic Questionnaires			Other Tools
	A (Individual)	B (Participatory)	C (Language activists)	Wordlist
Chaudhari Tole	12	✓	2	6
Mulgaun	12	✓	2	6
Nangchhuwa	12	✓	2	6
Mangthana	12	✓	2	6
Chhambak	12	✓	2	6
Total	60		10	30

Source: Sociolinguistic survey of Chhintang (2017)

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

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

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

CHAPTER 3

DIALECTAL VARIATIONS

3.0 Outline

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

3.1 Wordlist comparison

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

3.1.1 Methodology

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

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

3.1.2 Evaluation criteria

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

Table 3.1: Evaluation criteria of the lexical similarity

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

3.2 Lexical and phonetic similarity

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

3.2.1 Lexical similarity

Chhintang presents different arrays of lexical similarity percentages among the survey points. Table 3.2 presents the lexical similarity in percentage among the survey points in the Chhintang speech community in the Dhankuta district.

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

	Chaudhari Tole	Chhambak	Nangchhuwa	Mulgaun	Mangthana
Chaudhari Tole		97%	96%	89%	89%
Chhambak	97%		95%	90%	88%
Nangchhuwa	96%	95%		90%	90%
Mulgaun	89%	90%	90%		99%
Mangthana	89%	88%	90%	99%	

Source: Sociolinguistic survey of Chhintang (2017)

Table 3.2 shows that Mulgaun, the core area of Chhintang, exhibits a significant degree (ranging from 89% to 99%) of lexical similarity with other survey points, i.e., Chaudhari Tole, Chhambak, Nangchhuwa and Mangthana. Moreover, of the total 210 words, Mulgaun exhibits the highest similarity with Mangthana (i.e. 99%)

and the least similarity with Chaudhari Tole (i.e., 89%). Chaudhari Tole, another survey point, displays a significant degree (ranging from 89% to 97%) of lexical similarity with other survey points, highest with Chhambak and least with Mulgaun, respectively. Chhambak, another survey point, displays a significant degree (ranging from 88% to 97%) of lexical similarity with other survey points, highest with Chaudhari Tole and least with Mangthana, respectively. Nangchhuwa, another survey point, displays a significant degree (ranging from 90% to 96%) of lexical similarity with other survey points, highest with Chaudhari Tole and least with Mulgaun and Mangthana, respectively. As the highest similarity is higher than 88%, it can simply be surmised that Chhintang is not showing a tendency towards dialectal variations. That is to say, the dialect spoken in the different survey points are the same Chhintang language. Besides, the attitudes and the perceptions of the speakers are also important factors in the evaluation of the dialectal variation. All the informants unanimously reported that Chhintang does not have a dialectal variation.

3.2.2 Phonetic similarity

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

Table 3.3: Phonetic similarity in the key points (in percentage)

	Chaudhari Tole	Chhambak	Nangchhuwa	Mangthana	Mulgaun
Chaudhari Tole		98%	98%	92%	91%
Chhambak	98%		97%	91%	92%
Nangchhuwa	98%	97%		92%	92%
Mangthana	92%	91%	92%		99%
Mulgaun	91%	92%	92%	99%	

Source: Sociolinguistic survey of Chhintang (2017)

Quite similar to lexical similarity, Table 3.3 shows that Mulgaun, the core area of Chhintang, exhibits a significant degree (ranging from 91% to 99%) of phonetic similarity with other survey points, i.e., Chaudhari Tole, Chhambak, Nangchhuwa, and Mangthana. Moreover, of the total 210 words, Mulgaun exhibits the highest similarity with Mangthana (i.e., 99%) and the least similarity with Chaudhari Tole (i.e., 91%), respectively. Chaudhari Tole and Chhambak, another survey points, display a significant degree (ranging from 98% to 91%) of phonetic similarity with other survey points, highest with Nangchhuwa (i.e., 98%) and least with Mulgaun (i.e., 91%), respectively. Nangchhuwa, another survey point, displays a significant degree (ranging from 92% to 98%) of phonetic similarity with other survey points, highest with Chaudhari Tole and least with Mangthana and Mulgaun, respectively. Similarly, Mangthana, another survey point, displays a significant degree (ranging from 91% to 99%) of phonetic similarity with other survey points, highest with Mulgaun and least with Chhambak, respectively. This can also be presented in a hierarchical graph which displays the hierarchy of relation among the speech varieties based on COG.

Figure 3.1: Similarities matrix in hierarchical dendrogram graphs:

(a) Lexical, and (b) phonetic

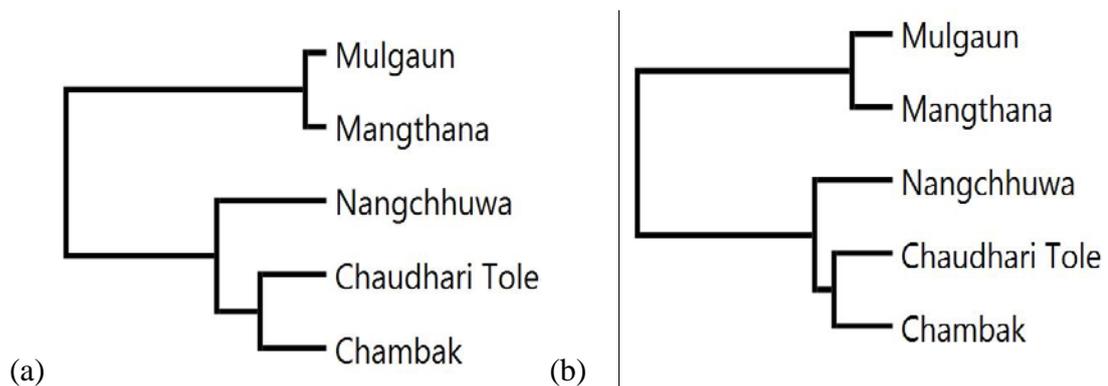
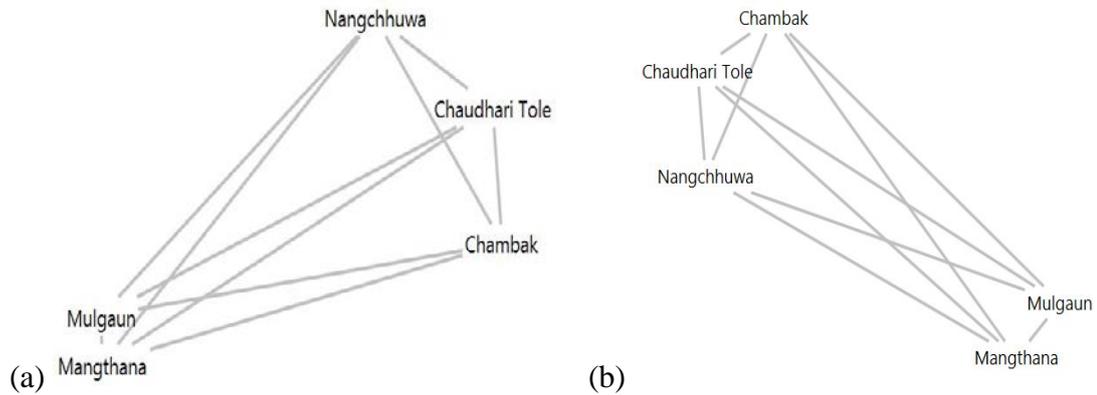


Figure 3.1 (a-b) shows that there are basically two speech varieties of Chhintang: (i) Mulgaun and Mangthana, and (ii) Nangchhuwa comprising of two sub-varieties, i.e., Chaudhari Tole and Chhambak, respectively. Mulgaun and Mangthana are both lexically and phonetically closer to each other than Nangchhuwa speech variety of Chhintang. Similarly, Chaudhari Tole and Chhambak are lexically and phonetically close to Nangchhuwa speech variety than Mulgaun and Mangthana speech variety of Chhintang.

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

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



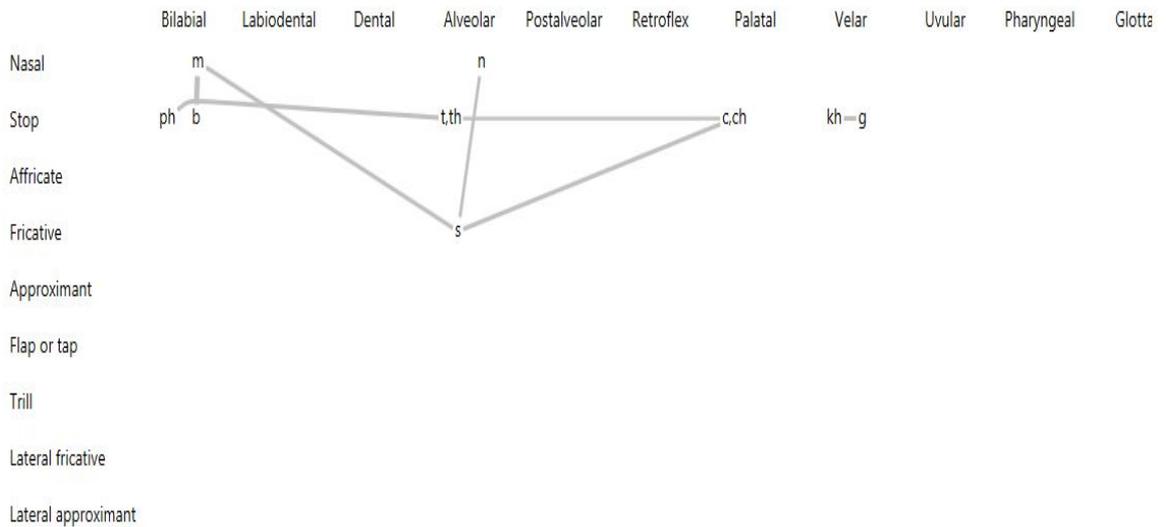
Edges are drawn between varieties that meet a specified similarity threshold. This graph allows us to make clusters of similar varieties and how they might be connected. Figure 3.2 shows that Mulgaun and Mangthana speech varieties of Chhintang are closely related to each other both lexically and phonetically. Similarly, Nangchhuwa, Chaudhari Tole and Chhambak speech varieties of Chhintang are closely related to each other both lexically and phonetically.

3.3 Global correspondences

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

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

Figure 3.3: Global correspondence of Chhintang phonemes in onset positions



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

Figure 3.4: Global correspondence of Chhintang phonemes in nucleus positions

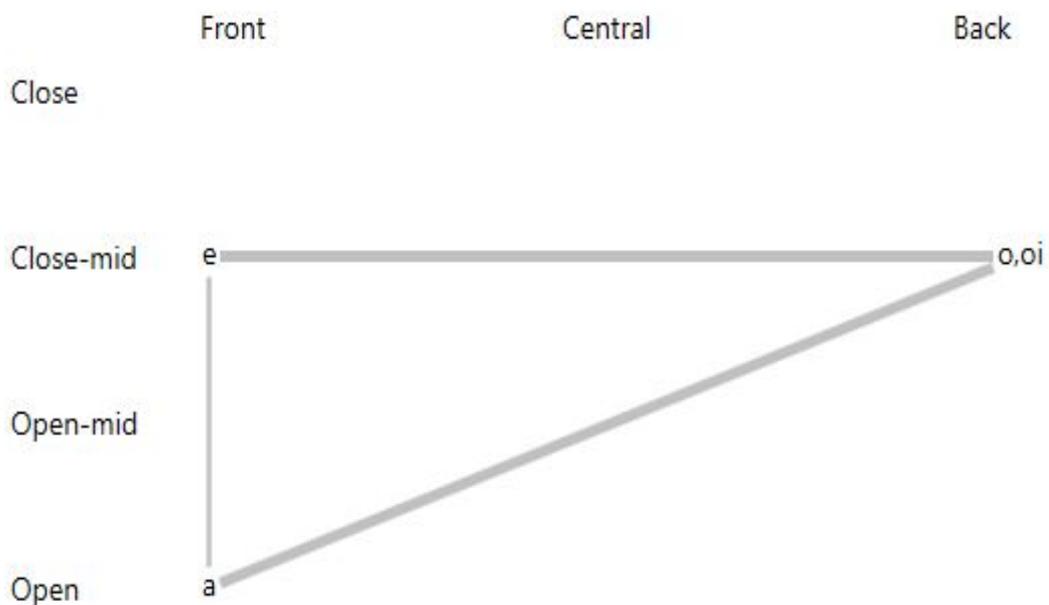
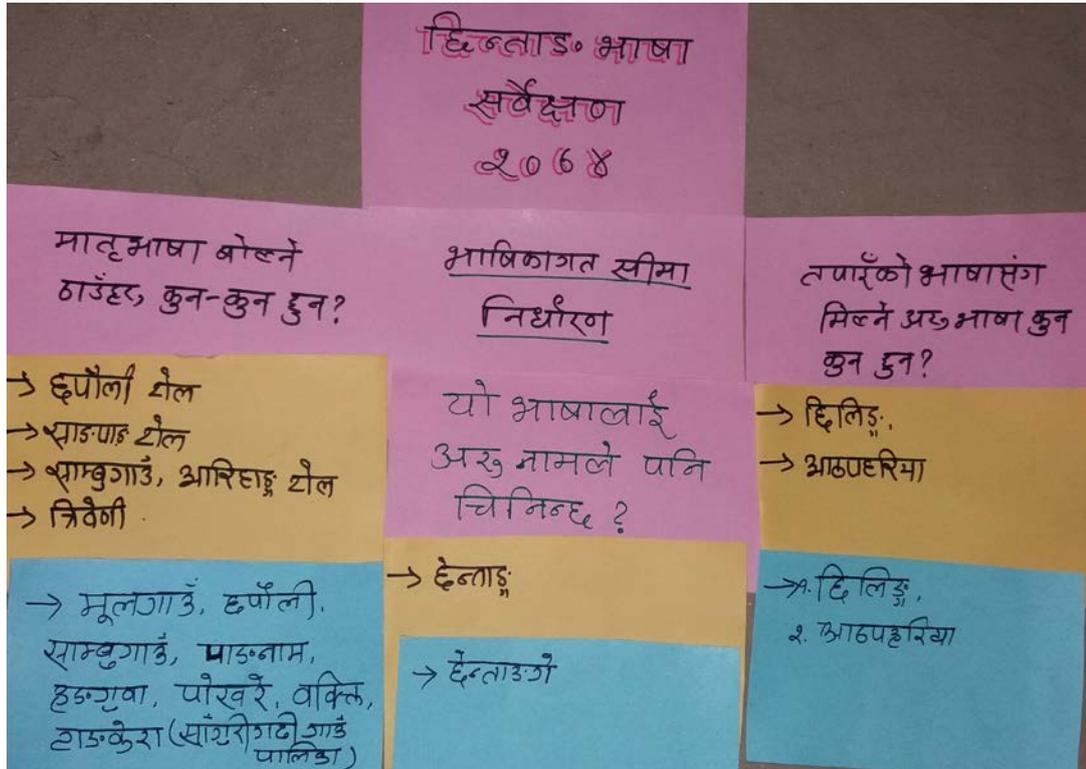


Figure 3.4 shows the vowels phonemes of Chhintang in nucleus position of the syllables. The thickness of the edge indicates the number of correspondences.

3.4 Dialect Mapping (DLM)

The Dialect Mapping (DM) tool was used to help the community members to think about and visualize the different varieties, if any, in the Chhintang language. The informants in group in each key point were asked to write on a separate sheet of paper the name of each village where the Chhintang language is spoken and placed them on the floor to represent the geographical location. It is clearly shown in Photo 3.1.

Photo 3.1: Dialect Mapping (DM)



Source: Sociolinguistic survey of Chhintang (2017)

Photo 3.1 presents the situation of dialect mapping in the Chhintang speech community. In common, the following names of the villages/places were recognized as the Chhintang language speaking areas in Dhankuta: Chhapauli Tole, Sampang Tole, Sambugaun, Arihang Tole, Triveni, Mulgaun, Pangnam, Hanguwa, Pokhare, Vakti, Tangkera (Sangurigadhi Rural Municipality). The participants were asked whether their mother tongue was called by other names by the non-Chhintang community. In response, they reported that their mother tongue was called by other names such as Chhentang and Chhentange. Similarly, the participants were asked which other languages were similar to their mother tongue. In response, they reported that Chhiling and Athapahariya Kirati languages are closer to their mother tongue. In

context of writing textbooks and recording, they reported that they preferred the Mulgaun speech variety or variety spoken in Chhintang locality, it is because that the Chhintang language is not found to have been scattered in large scale. It is confined within the Chhintang locality.

3.5 Summary

Mulgaun, the core area of Chhintang, exhibits a significant degree (ranging from 89% to 99%) of lexical similarity with other survey points, i.e., Chaudhari Tole, Chhambak, Nangchhuwa and Mangthana. Mulgaun, the core area of Chhintang, exhibits a significant degree (ranging from 91% to 99%) of phonetic similarity with other survey points, i.e., Chaudhari Tole, Chhambak, Nangchhuwa, and Mangthana. Mulgaun and Mangthana speech varieties of Chhintang are closely related to each other both lexically and phonetically. Similarly, Nangchhuwa, Chaudhari Tole and Chhambak speech varieties of Chhintang are closely related to each other both lexically and phonetically. The participants reported that they mostly used link language (Nepali) at government offices, with non-Chhintang speech communities; mother tongue in cultural and ritual activities; mother tongue by senior peoples; and both mother tongue and link language in discussion, talking to intercultural tradition, talking in the local market, child teaching programs, etc.

In common, the following names of the villages/places were recognized as the Chhintang language speaking areas in Dhankuta: Chhapauli Tole, Sampang Tole, Sambugaun, Arihang Tole, Triveni, Mulgaun, Pangnam, Hanguwa, Pokhare, Vakti, Tangkera (Sangurigadhi Rural Municipality). In context of writing textbooks and recording, they reported that they preferred the Mulgaun speech variety or variety spoken in Chhintang locality. They also wished to have their mother tongue broadcast via electronic media, textbooks, reading materials, dictionaries and grammars in Chhintang. For achieving such things, they expressed their view-points that the Chhintang community should coordinate with other speech communities and agencies for raising the fund, and consult linguists.

CHAPTER 4

DOMAINS OF LANGUAGE USE

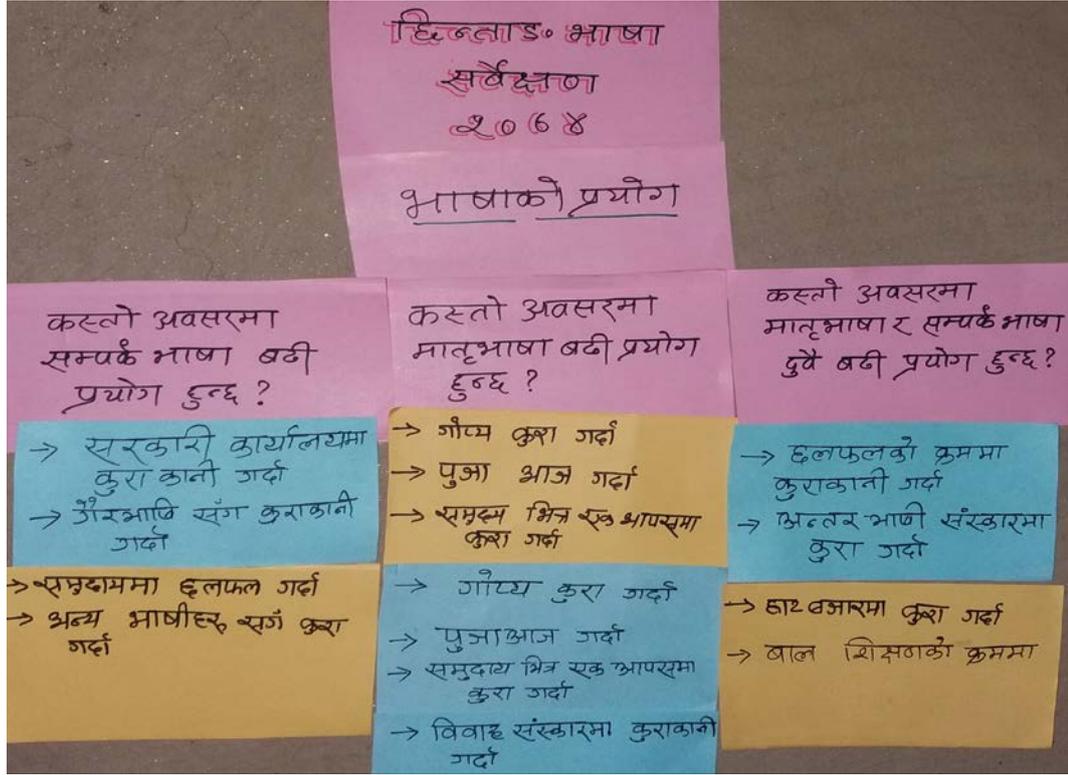
4.0 Outline

This chapter looks at major domains of language use in Chhintang. It consists of seven sections. Section 4.1 deals with the domain of language use (DLU). In section 4.2, we discuss the patterns of language use in general domains. Section 4.3 looks at the frequency of use of the language of wider communication (LWC), whereas in section 4.4 present the frequency of use of mother tongue in Chhintang. Section 4.5 deals with the patterns of language use with the speakers of other languages visiting home. Likewise, in section 4.6, the preference of language for children's medium of instruction at primary level. Finally, section 4.7 presents the summary of the findings of the chapter.

4.1 Domains of Language Use (DLU)

The Domains of Language Use (DLU) tool was used to help the community members think about and visualize about the persons and situations in which the mother tongue, the link language and both mother tongue and link language are mostly used. It is clearly shown in Photo 4.1.

Photo 4.1: Domains of Language Use (DLU)



Source: Sociolinguistic survey of Chhintang (2017)

Photo 4.1 shows the information of different domains of language use. In link language (Nepali) use, the participants reported that it is used at government offices, while talking to non-Chhintang speech communities, while talking in community, etc. Similarly, they also reported that they mostly used mother tongue in their rites, ritual activities, secret-talk, talking within community members, talking nuptial ceremony, etc. They reported that they mostly used both mother tongue and link language in discussion, talking to intercultural tradition, talking in the local market, child teaching programs, etc

4.2 Patterns of language use in general domains

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

In this section, we examine the languages most frequently used by the Chhintang speakers in terms of sex, age and literacy in different domains consisting of counting, singing, chanting, joking, shopping/marketing, storytelling, discussing/debate,

praying, blessing, quarrelling, abusing (scolding/using taboo words), telling stories to children, singing at home, family gatherings and village meetings, etc.

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

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

	Domains	Languages		
		Chhin	C & N	Nepali
1.	Counting	19 (32%)	23 (38%)	18 (30%)
2.	Singing	18 (30%)	22 (37%)	20 (33%)
3.	Joking	18 (30%)	22 (37%)	20 (33%)
4.	Shopping/Marketing	13 (22%)	25 (41%)	22 (37%)
5.	Story telling	14 (23%)	18 (30%)	28 (47%)
6.	Discussing/Debate	15 (25%)	23 (38%)	22 (37%)
7.	Praying	14 (23%)	22 (37%)	24 (40%)
8.	Quarrelling	13 (22%)	21 (35%)	26 (43%)
9.	Abusing (scolding)	12 (17%)	26 (38%)	22 (37%)
10.	Telling stories to children	14 (23%)	21 (35%)	25 (42%)
11.	Singing at home	12 (20%)	23 (38%)	25 (42%)
12.	Family gathering	21 (35%)	24 (40%)	15 (25%)
13.	Village meetings	17 (28%)	21 (35%)	22 (37%)

Source: Sociolinguistic survey of Chhintang (2017)

Table 4.2 presents the languages most frequently used by the Chhintang speakers in different domains by sex.

Table 4.2: Languages most frequently used in different domains by sex (N=60)¹

Domains	Sex					
	Female (n=28)			Male (n=32)		
	Chhin	C & N	Nepali	Chhin	C & N	Nepali
Counting	9 (32%)	11 (39%)	8 (29%)	10 (31%)	12 (38%)	10 (31%)
Singing	8 (29%)	11 (39%)	9 (32%)	10 (31%)	11 (35%)	11 (34%)
Joking	9 (32%)	10 (36%)	9 (32%)	9 (28%)	12 (38%)	11 (34%)
Shopping/Marketing	6 (21%)	12 (43%)	10 (36%)	7 (21%)	13 (41%)	12 (38%)
Story telling	6 (21%)	8 (29%)	14 (50%)	8 (25%)	10 (31%)	14 (44%)
Discussing/Debate	7 (25%)	11 (39%)	10 (36%)	8 (25%)	12 (37%)	12 (38%)
Praying	6 (22%)	11 (39%)	11 (39%)	8 (25%)	11 (34%)	13 (41%)
Quarrelling	6 (21%)	10 (36%)	12 (43%)	7 (21%)	11 (35%)	14 (44%)
Abusing (scolding)	5 (18%)	12 (43%)	11 (39%)	7 (21%)	14 (44%)	11 (35%)
Telling stories to children	6 (22%)	9 (32%)	13 (46%)	8 (25%)	12 (37%)	12 (38%)
Singing at home	5 (18%)	11 (39%)	12 (43%)	7 (21%)	12 (38%)	13 (41%)
Family gathering	10 (36%)	11 (39%)	7 (25%)	11 (34%)	13 (41%)	8 (25%)
Village meetings	8 (29%)	9 (32%)	11 (39%)	9 (28%)	12 (37%)	11 (35%)

Source: Sociolinguistic survey of Chhintang (2017)

Table 4.2 shows the gender category of the participants, languages most frequently used in the different domains and the response of the participants. Nepali has been the language of wider communication (LWC) in Chhintang community.

¹ Chhin or C refers to “Chhintang”, N for “Nepali”

Regarding the domain of counting, a majority of the female (39%) and male (38%) participants reported that they most frequently used both Chhintang-Nepali, which is followed by Chhintang and Nepali, respectively.

Regarding singing domain a majority of the female (39%) and male (35%) participants reported that they most frequently used Chhintang-Nepali, which is followed by Nepali and Chhintang, respectively.

Under the domain of joking, a majority of the female (36%) and male (38%) participants reported that they frequently used Chhintang-Nepali, which is followed by Nepali and Chhintang, respectively. In the domain of shopping or marketing, a majority of the female (43%) and male (41%) participants reported that they most frequently used Chhintang-Nepali, which is followed by Nepali and Chhintang, respectively.

Concerning the domain of story-telling, a majority of the female (50%) and male (44%) participants reported that they most frequently used Nepali, which is followed by Chhintang-Nepali and Nepali, respectively. In the topic of discussion and debate, a majority of the female (39%) and male (38%) participants reported that they most frequently used Nepali, which is followed by Chhintang-Nepali and Chhintang, respectively.

In the domain of praying, a majority of the female (39%) and male (41%) participants reported that they most frequently used Nepali, which is followed by Chhintang-Nepali and Nepali, respectively.

In the domain of quarrelling, a majority of the female (43%) and male (44%) participants reported that they most frequently used Nepali, which is followed by Chhintang-Nepali and Chhintang, respectively. Concerning the domain of abusing and scolding, a majority of the female (43%) and male (44%) participants reported that they most frequently used Chhintang-Nepali, which is followed by Nepali and Chhintang, respectively.

With regard to the domain of telling stories to children, a majority of the female (4638%) and male (39%) participants reported that they most frequently used Nepali, which is followed by Chhintang-Nepali and Chhintang, respectively. In the domain of singing at home, a majority of the female (43%) and male (41%) participants reported

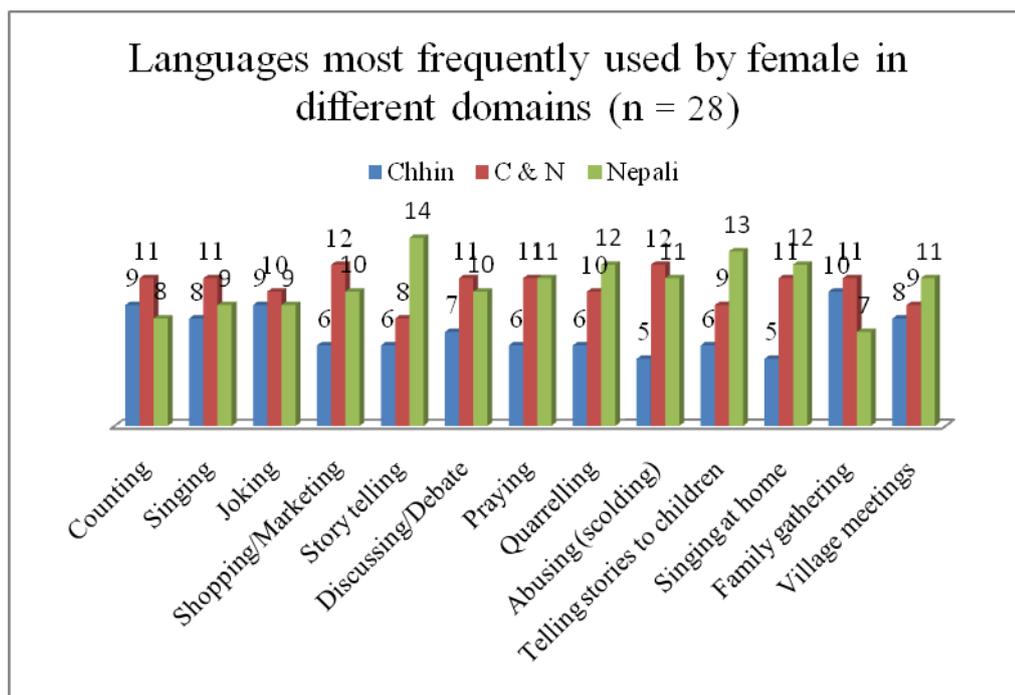
that they most frequently used Nepali, which is followed by Chhintang-Nepali and Chhintang, respectively.

Regarding the domain of family gatherings, a majority of the female (39%) and male (41%) participants reported that they most frequently used Chhintang-Nepali, which is followed by Chhintang and Nepali, respectively.

And, in case of village meetings, a majority of the female (39%) reported that most frequently used Nepali, which is followed by Chhintang-Nepali and Chhintang, respectively. A majority of the male (45%) participants reported that they most frequently used Chhintang-Nepali, which is followed by Nepali and Chhintang, respectively.

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

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

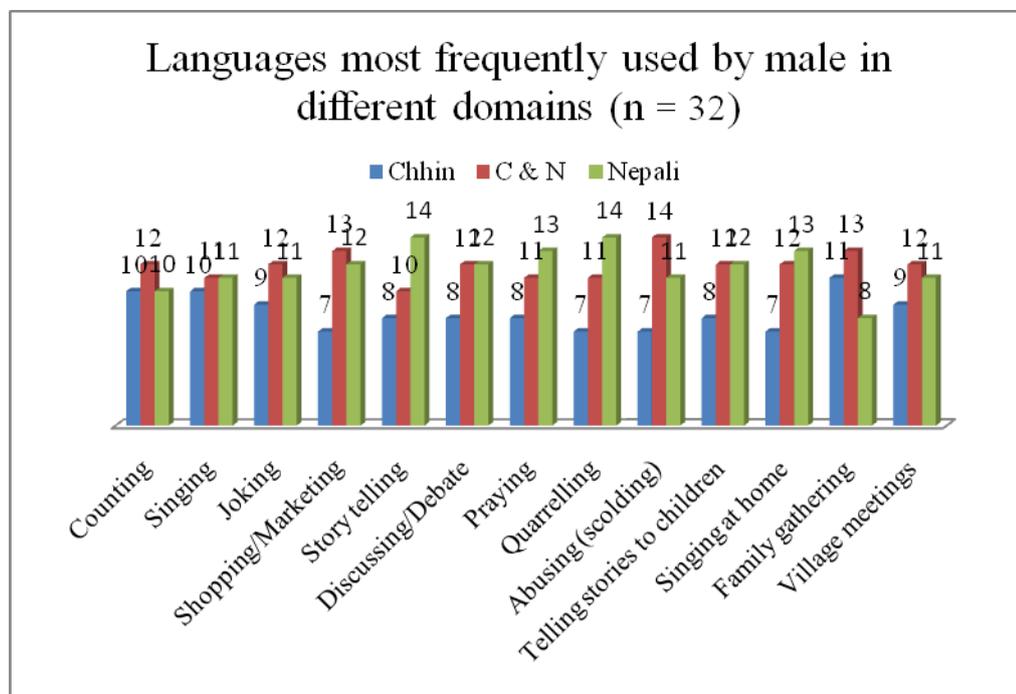


Source: Sociolinguistic survey of Chhintang (2017)

Figure 4.1 shows the female participants and their responses on languages most frequently used in different domains. In this regard, a majority of the participants reported that they most frequently used Chhintang-Nepali in domains of counting, singing, joking, shopping, discussing, praying, abusing, and family gathering. Similarly, a majority of the participants reported that they most frequently used

Nepali in domains of storytelling, quarreling, telling stories to children, singing at home and village meetings.

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



Source: Sociolinguistic survey of Chhintang (2017)

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

The age groups of the total participants are categorized into three as A₁ (n=18), A₂ (n=27) and A₃ (n=15). The group A₁ consists of age margin from 15 to 29; A₂ from 30 to 59; and A₃ from 60 and above.

Table 4.3 presents the age group, the languages most frequently used in different domains.

Table 4.3: Languages most frequently used in different domains by age (N=60)

(A₁=15-29 years, A₂=30-59 years, A₃=60 + years)

Domains	Age groups								
	A ₁ (n=18)			A ₂ (n=27)			A ₃ (n=15)		
	Chhin	C & N	Nepali	Chhin	C & N	Nepali	Chhin	C & N	Nepali
Counting	5 (28%)	5 (28%)	8 (44%)	7 (26%)	12 (44%)	8 (30%)	7 (47%)	6 (40%)	2 (13%)
Singing	5 (28%)	6 (33%)	7 (39%)	6 (22%)	11 (41%)	10 (37%)	7 (47%)	5 (33%)	3 (20%)
Joking	4 (22%)	7 (39%)	7 (39%)	7 (26%)	11 (41%)	9 (33%)	7 (47%)	4 (26%)	4 (27%)
Bargaining/ Shopping	3 (17%)	9 (50%)	6 (33%)	6 (22%)	11 (41%)	10 (37%)	4 (27%)	5 (33%)	6 (40%)
Story telling	3 (17%)	4 (22%)	11 (61%)	7 (26%)	9 (33%)	11 (41%)	4 (27%)	5 (33%)	6 (40%)
Discussing/ Debate	4 (22%)	6 (33%)	8 (45%)	7 (26%)	12 (44%)	8 (30%)	4 (27%)	5 (33%)	6 (40%)
Praying	4 (22%)	6 (33%)	8 (45%)	7 (26%)	10 (37%)	10 (37%)	3 (20%)	6 (40%)	6 (40%)
Quarrelling	4 (22%)	5 (28%)	9 (50%)	6 (22%)	10 (37%)	11 (41%)	3 (20%)	6 (40%)	6 (40%)
Abusing (scolding)	3 (17%)	7 (39%)	8 (44%)	6 (22%)	12 (44%)	9 (34%)	3 (20%)	7 (47%)	5 (33%)
Telling stories	3 (17%)	6 (33%)	9 (50%)	7 (26%)	10 (37%)	10 (37%)	4 (27%)	5 (33%)	6 (40%)
Singing at home	3 (17%)	7 (39%)	8 (44%)	6 (22%)	10 (37%)	11 (41%)	3 (20%)	6 (40%)	6 (40%)
Family gatherings	6 (33%)	7 (39%)	5 (28%)	10 (37%)	12 (44%)	5 (19%)	5 (33%)	5 (34%)	5 (33%)
Village meetings	4 (22%)	6 (34%)	8 (44%)	8 (30%)	10 (37%)	9 (33%)	5 (33%)	5 (34%)	5 (33%)

Source: Sociolinguistic survey of Chhintang (2017)

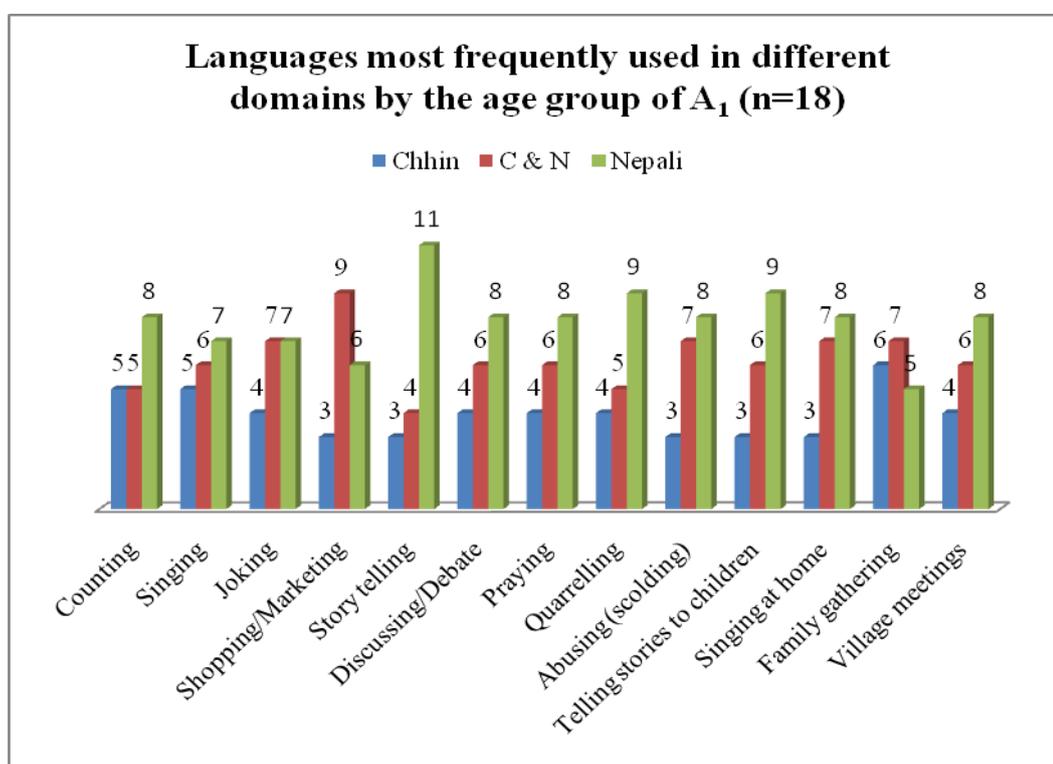
Table 4.3 shows the three age groups of the participants and their responses on the various domains in which languages are most frequently used.

In regard to age group of A₁ (n=18), a majority of the participants reported that they most frequently used Nepali in domains of counting, singing, joking, story-telling, discussion, praying, quarreling, abusing, telling stories to children, singing at home, and village meetings.

In the age group of A₂ (n=27), a majority of the participants reported that they most frequently used Chhintang-Nepali in domains of counting, singing, joking, shopping, discussion, praying, abusing, telling stories to children, family gatherings and village meetings.

Similarly, under domain of the age group of A₃ (n=15), a majority of the participants reported that they most frequently used Nepali in domains of shopping, story-telling, discussion, praying, quarreling, telling stories to children, and singing at home. On the other hand, a majority of the participants reported that they most frequently used Chhintang-Nepali in domains of counting, family gatherings and village meetings.

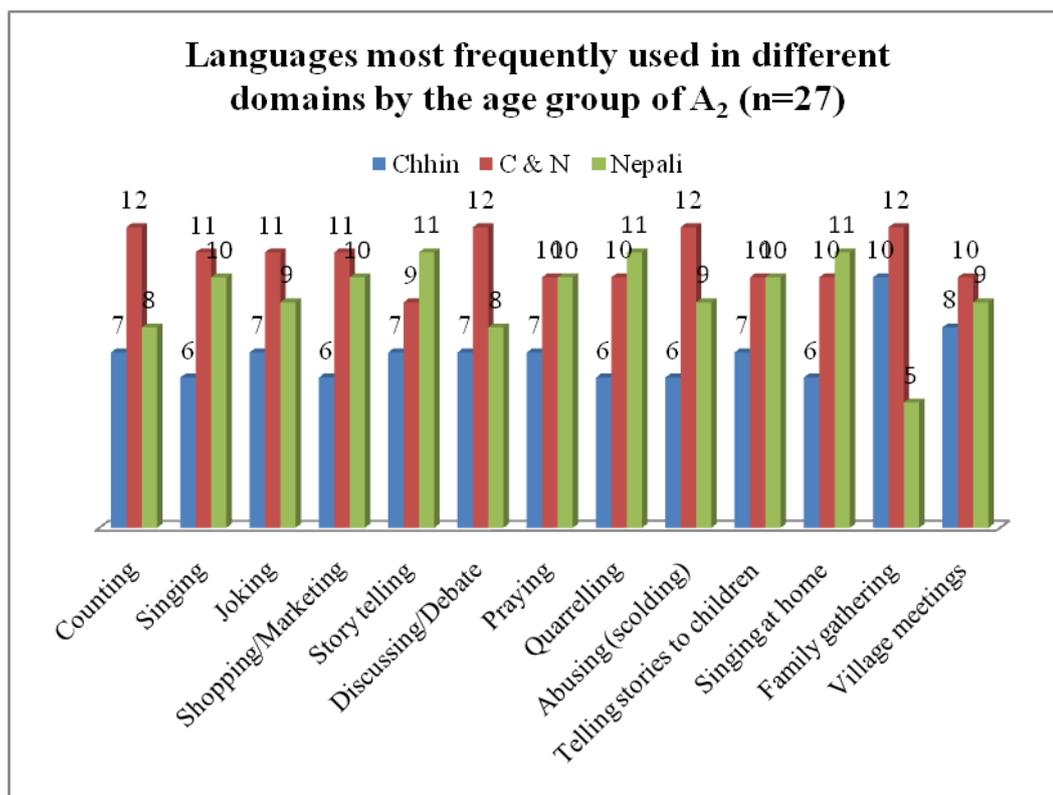
Figure 4.3: Languages most frequently used in different domains by the age group of A₁ (n=18)



Source: Sociolinguistic survey of Chhintang (2017)

Figure 4.3 shows the responses of the participants of the age group of A₁ in various domains of language use. The figure clearly shows that a majority of the participants reported that they most frequently used Nepali in domains of counting, singing, joking, story-telling, discussion, praying, quarreling, abusing, telling stories to children, signing at home and village meetings, which is followed by Chhintang-Nepali and Chhintang, respectively.

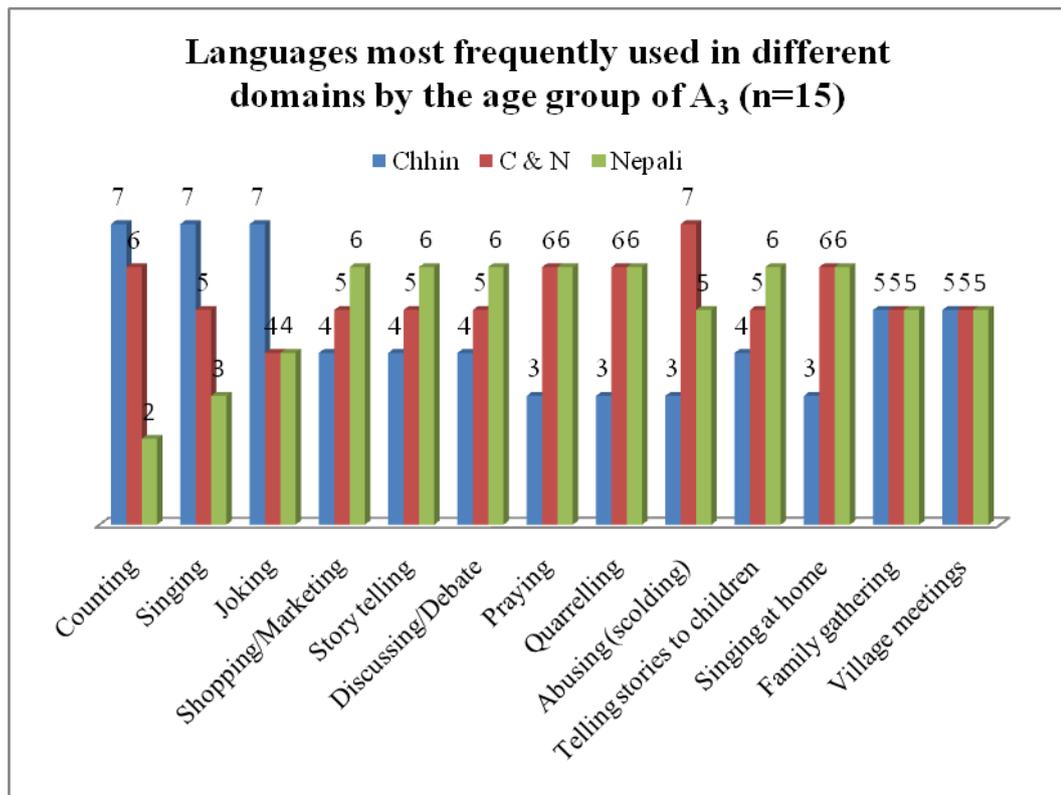
Figure 4.4: Languages most frequently used by the age group of A₂ (n=27)



Source: Sociolinguistic survey of Chhintang (2017)

Figure 4.4 shows the responses of the participants of the age group of A₂ in various domains of language use. The figure clearly shows that a majority of the participants reported that they most frequently used Chhintang-Nepali in domains of counting, singing, joking, shopping, discussion, praying, abusing, family gatherings and village meetings, which is followed by Nepali and Chhintang, respectively.

Figure 4.5: Languages most frequently used by the age group of A₃ (n=15)



Source: Sociolinguistic survey of Chhintang (2017)

Figure 4.5 shows the responses of the participants of the age group of A₃ in various domains of language use. The figure clearly shows that a majority of the participants reported that they most frequently used Chhintang mother tongue in domains of counting, singing, joking, family gatherings and village meetings, which is followed by Chhintang-Nepali and Nepali, respectively.

Similarly, a majority of the participants reported that they most frequently used Nepali in domains of shopping, story-telling, discussion, praying, telling stories to children and singing at home, which is followed by Chhintang-Nepali and Chhintang, respectively.

Table 4.4 presents the languages most frequently used in different domains by literacy

Table 4.4: Languages most frequently used in different domains by literacy

Domains	Literacy					
	Literate (n=42)			Illiterate (n=18)		
	Chhin	C & N	Nepali	Chhin	C & N	Nepali
Counting	13 (31%)	16 (38%)	13 (31%)	6 (33%)	7 (39%)	5 (28%)
Singing	12 (29%)	16 (38%)	14 (33%)	6 (33%)	6 (34%)	6 (33%)
Joking	11 (26%)	15 (36%)	16 (38%)	7 (39%)	7 (39%)	4 (22%)
Shopping	9 (21%)	17 (41%)	16 (38%)	4 (22%)	8 (45%)	6 (33%)
Story telling	9 (21%)	12 (29%)	21 (50%)	5 (28%)	6 (33%)	7 (39%)
Discussing	9 (21%)	17 (41%)	16 (38%)	6 (33%)	6 (34%)	6 (33%)
Praying	9 (21%)	16 (38%)	17 (41%)	5 (28%)	6 (33%)	7 (39%)
Quarrelling	8 (19%)	15 (36%)	19 (45%)	5 (28%)	6 (33%)	7 (39%)
Abusing (scolding)	7 (17%)	19 (45%)	16 (38%)	5 (28%)	7 (39%)	6 (33%)
Telling stories to children	8 (19%)	15 (36%)	19 (45%)	6 (33%)	6 (34%)	6 (33%)
Singing at home	7 (17%)	18 (43%)	17 (40%)	5 (28%)	5 (28%)	8 (44%)
Family gatherings	14 (33%)	17 (41%)	11 (26%)	7 (39%)	7 (39%)	4 (22%)
Village meetings	12 (29%)	14 (33%)	16 (38%)	5 (28%)	7 (39%)	6 (33%)

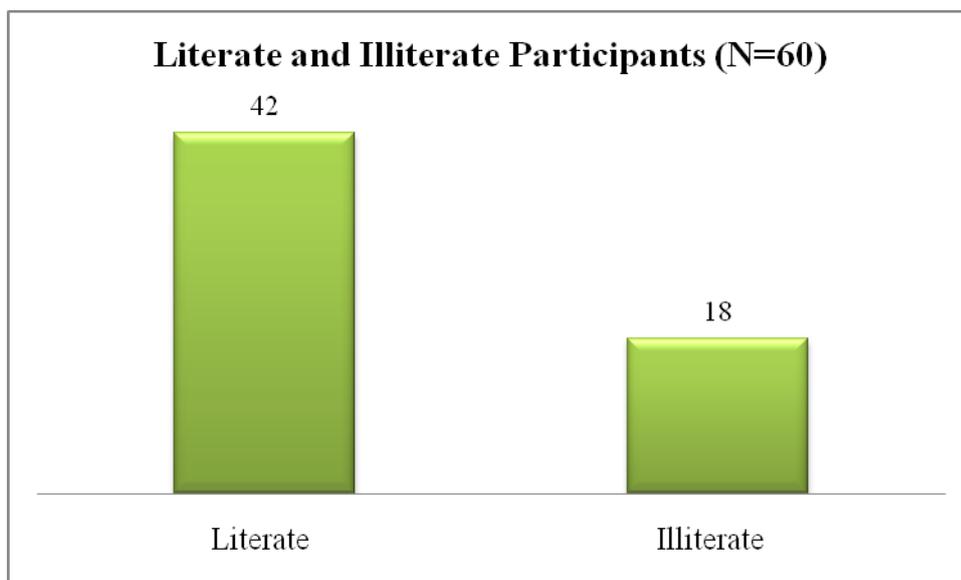
Source: Sociolinguistic survey of Chhintang (2017)

Table 4.4 shows the literacy category of the sixty participants and their response under the different domains of language use. With regard to literate category (n=42), a majority of the participants reported that they most frequently used Chhintang-Nepali in domains of counting, singing, shopping, discussing, abusing, singing at home and family gatherings, which is followed by Chhintang and Nepali, respectively.

With regard to the illiterate category of the participants (n=18), a majority of the participants reported that they frequently used Chhintang-Nepali in domains of counting, singing, joking, shopping, discussing, abusing, telling stories to children, family gatherings and village meetings, which is followed by Chhintang and Nepali, respectively.

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

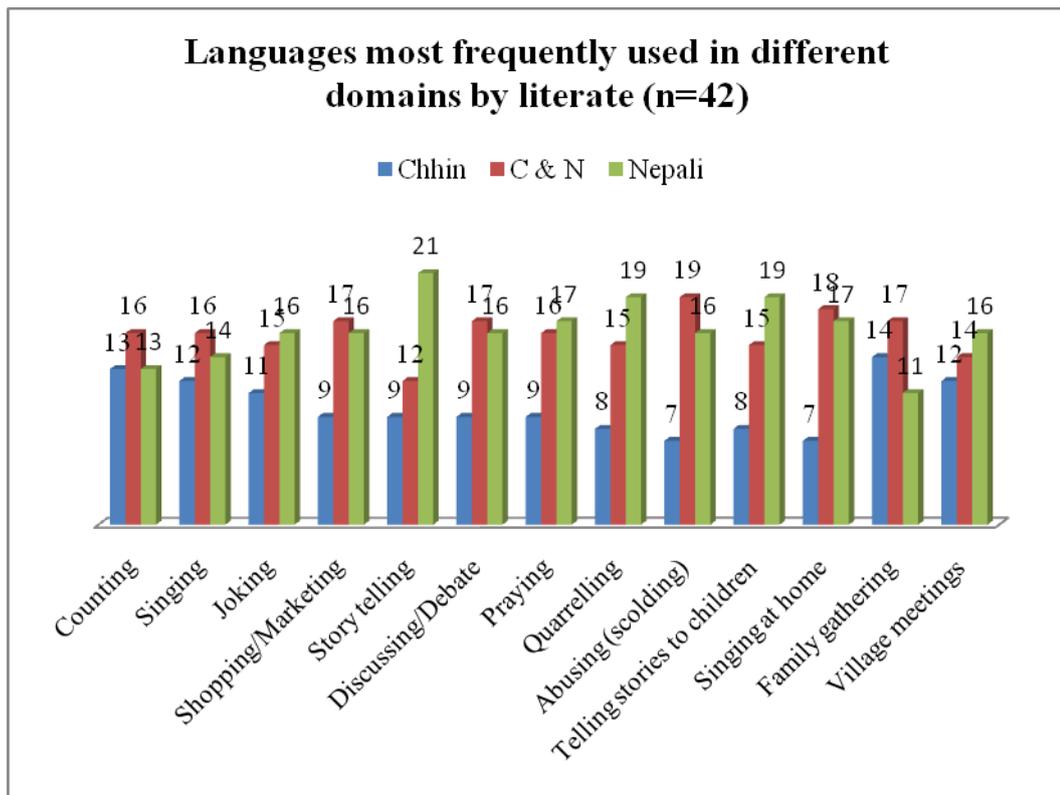
Figure 4.6: Literate and Illiterate Participants



Source: Sociolinguistic survey of Chhintang (2017)

Figure 4.6 shows that a majority of the participants (70%) fall under the category of literate group and a minority (30%) as category of illiterate group.

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



Source: Sociolinguistic survey of Chhintang (2017)

Figure 4.7 shows that a majority of the literate participants reported that they most frequently used Chhintang-Nepali in domains of counting, singing, shopping, discussion, abusing, singing at home and family gatherings, which is followed by Nepali and Chhintang, respectively. Similarly, a majority of the participants reported that they most frequently used Nepali in domains of joking, story-telling, praying, telling stories to children and village meetings, which is followed by Chhintang-Nepali and Chhintang, respectively.

4.2.1 Patterns of language use at home

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

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

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

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

Domains	Sex					
	Female (n=28)			Male (n=32)		
	Chhin	C & N	Nepali	Chhin	C & N	Nepali
Grandfather	8 (29%)	10 (36%)	10 (36%)	9 (28%)	12 (38%)	11 (34%)
Grandmother	8 (29%)	10 (36%)	10 (36%)	9 (28%)	12 (38%)	11 (34%)
Father	8 (29%)	9 (32%)	11 (39%)	8 (25%)	12 (37%)	12 (38%)
Mother	8 (29%)	9 (32%)	11 (39%)	8 (25%)	12 (37%)	12 (38%)
Spouse	7 (25%)	10 (36%)	11 (39%)	7 (22%)	13 (40%)	12 (38%)
Children	6 (22%)	11 (39%)	11 (39%)	7 (22%)	12 (38%)	13 (40%)

Source: Sociolinguistic survey of Chhintang (2017)

Table 4.5 shows the responses on the language most frequently used by the female and male participants with their grandfather, grandmother, father and mother while talking about educational matter like school, admission, studies, school teachers, etc.

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

Similarly, concerning the male participants, a majority of the participants reported that they most frequently used Chhintang-Nepali, with their grandfather, grandmother, father and mother, which is followed by Nepali and Chhintang, respectively. In domain of spouse, they reported that they most frequently used Nepali, which is followed by Chhintang-Nepali and Chhintang, respectively.

Table 4.6 presents the languages most frequently used while talking about education matters like school, admission, studies, teacher with different family members by age.

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

(A₁=15-29 years, A₂=30-59 years, A₃= 60 +)

Domain	Age groups								
	A ₁ (n=18)			A ₂ (n=27)			A ₃ (n=15)		
	Chhin	C & N	Nepali	Chhin	C & N	Nepali	Chhin	C & N	Nepali
Grandfather	5 (28%)	6 (33%)	7 (39%)	7 (26%)	10 (37%)	10 (37%)	5 (33%)	6 (40%)	4 (27%)
Grandmother	5 (28%)	6 (33%)	7 (39%)	7 (26%)	10 (37%)	10 (37%)	5 (33%)	6 (40%)	4 (27%)
Father	4 (22%)	6 (33%)	8 (45%)	9 (33%)	10 (37%)	8 (30%)	3 (20%)	5 (33%)	7 (47%)
Mother	4 (22%)	6 (33%)	8 (45%)	9 (33%)	10 (37%)	8 (30%)	3 (20%)	5 (33%)	7 (47%)
Spouse	3 (17%)	6 (33%)	9 (50%)	9 (33%)	11 (41%)	7 (26%)	2 (13%)	6 (40%)	7 (47%)
Children	3 (17%)	5 (28%)	10 (55%)	8 (30%)	12 (44%)	7 (26%)	2 (13%)	6 (40%)	7 (47%)

Source: Sociolinguistic survey of Chhintang (2017)

Table 4.6 shows the three types of age group of the participants such as A₁, A₂, A₃ and their responses on the educational matters like school, admission, studies, teacher, etc. With regard to age group A₁, a majority of the participants reported that they most frequently used Nepali with their grandfather, grandmother, father, mother, spouse and children, which is followed by Chhintang-Nepali and Chhintang, respectively.

In A₂ category, a majority of the participants reported that they most frequently used Chhintang-Nepali with grandfather, grandmother, father, mother, spouse and children, which is followed by Nepali and Chhintang, respectively.

Similarly, under the category of A₃, a majority of the participants reported that they most frequently used Chhintang-Nepali with their grandfather, grandmother, father, mother, spouse and children, which is followed by Nepali and Chhintang, respectively.

The participants are categorized into two groups as literate and illiterate and their responses on educational matters. Regarding this issue,

Table 4.7 presents the languages most frequently used while talking about education matters like school, admission, studies, teacher with different family members by literacy.

Table 4.7: Languages most frequently used with different family members by literacy (Talking about education matters like school, admission, studies, etc.)

Domain	Literacy					
	Literate (n=42)			Illiterate (n=18)		
	Chhin	C & N	Nepali	Chhin	C & N	Nepali
Grandfather	12 (29%)	15 (35%)	15 (36%)	5 (28%)	7 (39%)	6 (33%)
Grandmother	12 (29%)	15 (35%)	15 (36%)	5 (28%)	7 (39%)	6 (33%)
Father	11 (26%)	14 (33%)	17 (41%)	5 (28%)	7 (39%)	6 (33%)
Mother	11 (26%)	14 (33%)	17 (41%)	5 (28%)	7 (39%)	6 (33%)
Spouse	10 (24%)	16 (38%)	16 (38%)	4 (22%)	7 (39%)	7 (39%)
Children	9 (21%)	16 (38%)	17 (41%)	4 (22%)	7 (39%)	7 (39%)

Source: Sociolinguistic survey of Chhintang (2017)

Table 4.7: shows responses of the participants on languages most frequently used with different family members by literacy while talking about education matters such as school, admission, studies, teacher, etc.

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

Similarly, concerning the illiterate category, a majority of the participants reported that they most frequently used Chhintang-Nepali with their grandfather, grandmother, father, mother, spouse and children, which is followed by Nepali and Chhintang, respectively.

4.2.3 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.

Table 4.8 presents the languages most frequently used with different family members by sex.

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

Domain	Sex					
	Female (n=28)			Male (n=32)		
	Chhin	C & N	Nepali	Chhin	C & N	Nepali
Grandfather	11 (39%)	8 (29%)	9 (32%)	14 (44%)	8 (25%)	10 (31%)
Grandmother	11 (39%)	8 (29%)	9 (32%)	14 (44%)	8 (25%)	10 (31%)
Father	9 (32%)	9 (32%)	10 (36%)	10 (31%)	11 (35%)	11 (34%)
Mother	9 (32%)	9 (32%)	10 (36%)	10 (31%)	11 (35%)	11 (34%)
Spouse	7 (25%)	10 (36%)	11 (39%)	9 (28%)	12 (38%)	11 (34%)
Children	6 (21%)	10 (36%)	12 (43%)	8 (25%)	11 (35%)	13 (40%)

Source: Sociolinguistic survey of Chhintang (2017)

Table 4.8 shows the sex category of the participants and their responses on the subject matter of discussing social events and their family matters like festivals, election, ceremonies, marriage, savings, spending, etc. With regard to female participants, a majority of the participants reported that they most frequently used the Chhintang language with their grandfather and grandmother, which is followed by Nepali and Chhintang-Nepali, respectively. They also reported that they most frequently used Nepali with father, mother, spouse, and children, which is followed by Chhintang-Nepali and Chhintang, respectively.

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

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

Table 4.9: Languages most frequently used with different family members by age
(A₁= 15-29 years, A₂=30-60 years, A₃= 60 +)

Domain	Age group								
	A ₁ (n=18)			A ₂ (n=27)			A ₃ (n=15)		
	Chhin	C&N	Nepali	Chhin	C&N	Nepali	Chhin	C&N	Nepali
Grandfather	7 (39%)	5 (28%)	6 (33%)	11 (41%)	7 (26%)	9 (33%)	7 (47%)	4 (26%)	4 (27%)
Grandmother	7 (39%)	5 (28%)	6 (33%)	11 (41%)	7 (26%)	9 (33%)	7 (47%)	4 (26%)	4 (27%)
Father	6 (33%)	6 (34%)	6 (33%)	9 (33%)	10 (37%)	8 (30%)	4 (27%)	4 (26%)	7 (47%)
Mother	6 (33%)	6 (34%)	6 (33%)	9 (33%)	10 (37%)	8 (30%)	4 (27%)	4 (26%)	7 (47%)
Spouse	5 (28%)	6 (33%)	7 (39%)	8 (30%)	9 (33%)	10 (37%)	3 (20%)	5 (33%)	7 (47%)
Children	4 (22%)	6 (34%)	8 (44%)	7 (26%)	9 (33%)	11 (41%)	3 (20%)	6 (40%)	6 (40%)

Source: Sociolinguistic survey of Chhintang (2017)

Table 4.9 shows the participants' age groups as A₁, A₂, A₃ and their responses on discussing social events and family matter like festivals, election, ceremonies, marriage, savings, spending, etc.

With regard to age group A₁, a majority of the participants reported that they most frequently used Chhintang with their grandfather, grandfather, father and mother, which is followed by Nepali and Chhintang-Nepali, respectively. They also reported that they most frequently used Nepali with spouse and children, which is followed by Chhintang-Nepali and Chhintang, respectively.

With regard to age group A₂, a majority of the participants reported that they most frequently used Chhintang with their grandfather, grandmother, father and mother, which is followed by Nepali and Chhintang-Nepali, respectively. They also reported that they most frequently used Nepali with their spouse and children, which is followed by Chhintang-Nepali and Chhintang, respectively.

With regard to age group A₃, a majority of the participants also reported that they most frequently used Chhintang with their grandfather and grandmother, which is followed by Nepali and Chhintang-Nepali, respectively. They also reported that they most frequently used Nepali with their father, mother, spouse and children, which is followed by Chhintang-Nepali and Chhintang, respectively.

Concerning the literacy category of the participants, Table 4.10 presents the languages most frequently used at home while discussing social events and family matters by literacy.

Table 4.10: Languages most frequently used with different family members by literacy

Domain	Literacy					
	Literate (n=42)			Illiterate (n=18)		
	Chhin	C & N	Nepali	Chhin	C & N	Nepali
Grandfather	18 (43%)	11 (26%)	13 (31%)	7 (39%)	5 (28%)	6 (33%)
Grandmother	18 (43%)	11 (26%)	13 (31%)	7 (39%)	5 (28%)	6 (33%)
Father	12 (29%)	14 (33%)	16 (38%)	7 (39%)	6 (33%)	5 (28%)
Mother	12 (29%)	14 (33%)	16 (38%)	7 (39%)	6 (33%)	5 (28%)
Spouse	11 (26%)	16 (38%)	15 (36%)	5 (28%)	6 (33%)	7 (39%)
Children	10 (24%)	15 (36%)	17 (40%)	4 (22%)	6 (33%)	8 (45%)

Source: Sociolinguistic survey of Chhintang (2017)

Table 4.10 shows the participants' literate and illiterate category and their responses on languages most frequently used with different family members while discussing social events and family matters like festivals, election, ceremonies, marriage, savings, spending, etc.

Concerning the literate group, a majority of the participants reported that they most frequently used Nepali with their grandfather, grandmother, father, mother, spouse and children, which is followed by Chhintang-Nepali and Chhintang, respectively.

Regarding the illiterate group, a majority of the participants reported that they most frequently used Chhintang mother tongue with their grandfather, grandmother, father, and mother, which is followed by Nepali and Chhintang-Nepali and Nepali, respectively. They also reported that they most frequently used Nepali with their

spouse and children, which is followed by Chhintang-Nepali and Chhintang, respectively.

4.2.4 Patterns of language use at home while writing letters

The patterns of language that is most frequently used at home with different family members are presented as in the Table 4.11.

Table 4.11: Languages most frequently used with family members by sex

Domain	Sex					
	Female (n=28)			Male (n=32)		
	Chhin	C & N	Nepali	Chhin	C & N	Nepali
Grandfather	6 (21%)	6 (22%)	16 (57%)	7 (22%)	8 (25%)	17 (53%)
Grandmother	6 (21%)	6 (22%)	16 (57%)	7 (22%)	8 (25%)	17 (53%)
Father	5 (18%)	7 (25%)	16 (57%)	7 (22%)	9 (28%)	16 (50%)
Mother	5 (18%)	7 (25%)	16 (57%)	7 (22%)	9 (28%)	16 (50%)
Spouse	4 (14%)	8 (29%)	16 (57%)	6 (19%)	9 (28%)	17 (53%)
Children	4 (14%)	7 (25%)	17 (61%)	5 (16%)	8 (25%)	19 (59%)

Source: Sociolinguistic survey of Chhintang (2017)

Table 4.11 shows the sex category of the participants and their responses on language most frequently used use with their different family members while writing letters. In this regard, a majority of the female participants reported that they most frequently used Nepali with their grandfather, grandmother, father, mother, spouse and children, which is followed by Chhintang-Nepali and Chhintang, respectively.

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

Concerning the age category of the participants, Table 4.12 presents the languages most frequently used with different family matters by age while writing letters.

Table 4.12: Languages most frequently used with different family members by age while writing letters (A₁ = 15-29 years, A₂ = 30-60 years, A₃ = 60 +)

Domain	Age groups								
	A ₁ (n=18)			A ₂ (n=27)			A ₃ (n=15)		
	Chhin	C&N	Nepali	Chhin	C&N	Nepali	Chhin	C&N	Nepali
Grandfather	4 (22%)	4 (23%)	10 (55%)	6 (22%)	6 (22%)	15 (56%)	3 (20%)	4 (27%)	8 (53%)
Grandmother	4 (22%)	4 (23%)	10 (55%)	6 (22%)	6 (22%)	15 (56%)	3 (20%)	4 (27%)	8 (53%)
Father	3 (27%)	5 (28%)	10 (55%)	5 (19%)	7 (26%)	15 (55%)	4 (27%)	4 (27%)	7 (46%)
Mother	3 (27%)	5 (28%)	10 (55%)	5 (19%)	7 (26%)	15 (55%)	4 (27%)	4 (27%)	7 (46%)
Spouse	2 (11%)	4 (22%)	12 (67%)	5 (19%)	8 (30%)	14 (51%)	3 (20%)	5 (33%)	7 (47%)
Children	2 (11%)	3 (17%)	13 (72%)	4 (15%)	7 (26%)	16 (59%)	3 (20%)	5 (33%)	7 (47%)

Source: Sociolinguistic survey of Chhintang (2017)

Table 4.12 shows the age category of the participants as A₁, A₂ and A₃ and their responses on language most frequently used use with their different family members while writing letters. Concerning the age group A₁, a majority of the participants reported that they most frequently used Nepali with their grandfather, grandmother, father, mother, spouse and children, which is followed by Chhintang-Nepali and Chhintang, respectively.

With regard to age group A₂, a majority of the participants reported that they most frequently used Nepali with their grandfather, grandmother, father, mother, spouse and children, which is followed by Chhintang-Nepali and Chhintang, respectively.

With regard to age group A₃, a majority of the participants reported that they most frequently used Nepali with their grandfather, grandmother, father, mother, spouse and children, which is followed by Chhintang-Nepali and Chhintang, respectively.

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

Table 4.13 presents the languages most frequently used while writing letters.

Table 4.13: Languages most frequently used with different family members by literacy (while writing letters)

Domain	Literacy					
	Literate (n=42)			Illiterate (n=18)		
	Chhin	C & N	Nepali	Chhin	C & N	Nepali
Grandfather	9 (21%)	10 (24%)	23 (55%)	4 (22%)	4 (22%)	10 (56%)
Grandmother	9 (21%)	10 (24%)	23 (55%)	4 (22%)	4 (22%)	10 (56%)
Father	8 (19%)	11 (26%)	23 (55%)	4 (22%)	5 (28%)	9 (50%)
Mother	8 (19%)	11 (26%)	23 (55%)	4 (22%)	5 (28%)	9 (50%)
Spouse	7 (17%)	12 (29%)	24 (57%)	3 (17%)	5 (28%)	10 (55%)
Children	6 (14%)	11 (26%)	25 (60%)	3 (17%)	4 (22%)	11 (61%)

Source: Sociolinguistic survey of Chhintang (2017)

Table 4.13 shows the literacy category of the participants and their responses on language most frequently used use with their different family members while writing letters. Regarding literate category, a majority of the participants reported that they most frequently used Nepali with their grandfather, grandmother, father, mother, spouse and children, which is followed by Chhintang-Nepali and Chhintang, respectively.

Concerning the illiterate category, a majority of the participants reported that they most frequently used Nepali with their grandfather, grandmother, father, mother, spouse and children, which is followed by Chhintang-Nepali and Chhintang, respectively.

4.2.5 Patterns of language use by the children

There are three domains to examine the patterns of language used by the children while playing with other children and talking with neighbors and at school. The responses of the participants in this issue are presented as in the Table 4.14.

Table 4.14: Languages usually spoken by the children

Domains	Sex					
	Female (n=28)			Male (n=32)		
	Chhin	C & N	Nepali	Chhin	C & N	Nepali
Playing with other children	9 (32%)	11 (39%)	8 (29%)	9 (28%)	12 (38%)	11 (34%)
Talking with neighbors	9 (32%)	9 (32%)	10 (36%)	10 (31%)	9 (28%)	13 (41%)
At school	5 (18%)	14 (50%)	9 (32%)	6 (19%)	15 (47%)	11 (34%)

Source: Sociolinguistic survey of Chhintang (2017)

Table 4.14 shows the sex category of the participants and their responses on patterns of language used by their children while playing with other children and talking with neighbors and at school. Regarding this issue, a majority of the female participants (39%) reported that their children mostly used Chhintang-Nepali while playing with other children, which is followed by Chhintang (32%) and Nepali (29%), respectively. In domain of talking with neighbors, a majority of the participants (36%) reported that their children mostly used Nepali, which is followed by Chhintang (32%) and Chhintang-Nepali (32%), respectively. Similarly, in domain of at school, a majority of the participants (50%) reported that their children mostly used Chhintang-Nepali, which is followed by Nepali (32%) and Chhintang (18%), respectively.

Regarding male participants, a majority of the participants (38%) also reported that their children mostly used Chhintang-Nepali while playing with other children, which is followed by Nepali (34%) and Chhintang (28%), respectively. In domain of talking with neighbors, a majority of the male participants (41%) reported that their children mostly used Nepali, which is followed by Chhintang (31%) and Chhintang-Nepali (28%), respectively. Similarly, in domain of at school, a majority of the male participants (47%) reported that their children mostly used Chhintang-Nepali, which is followed by Nepali (34%) and Chhintang (19%), respectively.

Table 4.15 presents the responses of the participants (as the age category) in issue language used by their children.

Table 4.15: Languages usually spoken by children

(A₁= 15-29 years, A₂=30-60 years, A₃= 60 + years)

Domains	Age groups								
	A ₁ (n=18)			A ₂ (n=27)			A ₃ (n=15)		
	Chhin	C&N	Nepali	Chhin	C&N	Nepali	Chhin	C&N	Nepali
Playing with other children	5 (28%)	7 (39%)	6 (33%)	8 (30%)	10 (37%)	9 (33%)	5 (33%)	6 (40%)	4 (27%)
Talking with neighbors	6 (33%)	5 (28%)	7 (39%)	9 (33%)	8 (30%)	10 (37%)	4 (27%)	5 (33%)	6 (40%)
At school	3 (17%)	9 (50%)	6 (33%)	5 (19%)	13 (48%)	9 (33%)	3 (20%)	7 (47%)	5 (33%)

Source: Sociolinguistic survey of Chhintang (2017)

Table 4.15 shows the participants' age groups of A₁, A₂, A₃ and their responses on the language used by their children in different domains like playing with other children, talking with neighbors and at school.

With regard to age group A₁, a majority of the participants reported that their children most frequently used Chhintang-Nepali, while playing with other children while playing and at school, which is followed by Nepali and Chhintang, respectively. A majority of the participants (39%) reported that their children most frequently used

Nepali while talking with neighbors, which is followed by Chhintang (33%) and Chhintang-Nepali (28%), respectively.

In age group A₂, a majority of the participants also reported that their children most frequently used Chhintang-Nepali, while playing with other children while playing and at school, which is followed by Nepali and Chhintang, respectively. A majority of the participants (37%) reported that their children most frequently used Nepali while talking with neighbors, which is followed by Chhintang (33%) and Chhintang-Nepali (30%), respectively.

In age group A₃, a majority of the participants also reported that their children most frequently used Chhintang-Nepali, while playing with other children while playing and at school, which is followed by Nepali and Chhintang, respectively. A majority of the participants (40%) reported that their children most frequently used Nepali while talking with neighbors, which is followed by Chhintang-Nepali (33%) and Chhintang (27%), respectively.

The participants are categorized into two groups as literate and illiterate and their responses on the patterns of language used by the children: Playing with other children and talking with neighbors and at school. Regarding this issue, the responses of the participants in this issue are presented as in the Table 4.16.

Table 4.16: Languages usually spoken by children in different domains by literacy

Domain	Literacy					
	Literate (n=42)			Illiterate (n=18)		
	Chhin	C&N	Nepali	Chhin	C&N	Nepali
Playing with other children	13 (31%)	16 (38%)	13 (31%)	5 (28%)	7 (39%)	6 (33%)
Talking with neighbors	13 (31%)	13 (31%)	16 (38%)	6 (33%)	5 (28%)	7 (39%)
At school	7 (17%)	20 (48%)	15 (36%)	4 (22%)	9 (50%)	5 (28%)

Source: Sociolinguistic survey of Chhintang (2017)

Table 4.16 shows the participants' literacy category as literate and illiterate and their responses on the language used by their children in different domains like playing with other children, talking with neighbors and at school.

In literate category, a majority of the participants also reported that their children most frequently used Chhintang-Nepali, while playing with other children while playing and at school, which is followed by Nepali and Chhintang, respectively. A majority of the participants (38%) reported that their children most frequently used Nepali while talking with neighbors, which is followed by Chhintang-Nepali (31%) and Chhintang (31%), respectively.

In illiterate category, a majority of the participants also reported that their children most frequently used Chhintang-Nepali, while playing with other children while playing and at school, which is followed by Nepali and Chhintang, respectively. A majority of the participants (39%) reported that their children most frequently used Nepali while talking with neighbors, which is followed by Chhintang (33%) and Chhintang-Nepali (28%), respectively.

4.2.6 Patterns of language use by the community for marriage invitations

The participants were asked what languages they used in the community for marriage invitations. Regarding this issue, the responses of the participants from Chhintang community are presented as in the Table 4.17.

Table 4.17: Languages used for marriage invitations in the community

Domain	Sex		Total (N = 60)
	Female (n=28)	Male (n=32)	
Chhintang	10 (36%)	9 (28%)	19 (32%)
Chhintang & Nepali	9 (32%)	12 (38%)	21 (35%)
Nepali	9 (32%)	11 (34%)	20 (33%)

Source: Sociolinguistic survey of Chhintang (2017)

Table 4.17 shows the gender category of the participants and their responses on languages used for marriage invitation in the community. In female category, a majority of the participants (36%) reported that they most frequently used Chhintang, which is followed by Chhintang-Nepali (32%) and Nepali (32%), respectively. In male category, a majority of the participants (38%) reported that they most frequently used Chhintang-Nepali, which is followed by Nepali (34%) and Chhintang (28%), respectively.

In total, a majority of the participants (35%) reported that they most frequently used Chhintang-Nepali for the marriage invitation, which is followed by Nepali (33%) and Chhintang (32%), respectively.

Table 4.18: Languages used for marriage invitations by the community by age

(A₁= 15-29 years, A₂=30-60 years, A₃= 60 + years)

Domain	Age groups			Total (N=60)
	A ₁ (n=18)	A ₂ (n=27)	A ₃ (n=15)	
Chhintang	6 (33%)	10 (37%)	3 (20%)	19 (32%)
Chhintang & Nepali	6 (34%)	10 (37%)	5 (33%)	21 (35%)
Nepali	6 (33%)	7 (26%)	7 (47%)	20 (33%)

Source: Sociolinguistic survey of Chhintang (2017)

Table 4.18 shows participants' age category as A₁, A₂ and A₃ and their responses on languages used for marriage invitation in the community. In age group A₁, a majority of the participants (34%) reported that they most frequently used Chhintang-Nepali for marriage invitation in the community, which is followed by Nepali (33%) and Chhintang-Nepali (33%), respectively. In age group A₂, a majority of the participants (37%) also reported that they most frequently used Chhintang-Nepali, which is followed by Chhintang (37%) and Nepali (26%), respectively. In age group A₃, a majority of the participants (47%) reported that they most frequently used Nepali, which is followed by Chhintang-Nepali (33%) and Chhintang (20%), respectively.

In total, a majority of the participants (35%) reported that they most frequently used Chhintang-Nepali for marriage invitation in the community, which is followed by Nepali (33%) and Chhintang (32%), respectively.

Table 4.19: Languages used for marriage invitations in the community

Domain	Literacy		Total (N=60)
	Literate (n=42)	Illiterate (n=18)	
Chhintang	13 (31%)	6 (33%)	19 (32%)
Chhintang & Nepali	15 (36%)	6 (34%)	21 (35%)
Nepali	14 (33%)	6 (33%)	20 (33%)

Source: Sociolinguistic survey of Chhintang (2017)

Table 4.19 shows the literacy category of the participants and their responses on language used for marriage invitation in the community. With regard to literate participants, a majority of the participants (36%) reported that they mostly used Chhintang-Nepali for marriage invitation in the community, which is followed by Nepali (33%) and Chhintang (13%), respectively. Similarly, regarding illiterate category, a majority of the participants (34%) reported that they mostly used Chhintang-Nepali for marriage invitation in the community, which is followed by Nepali (33%) and Chhintang (33%), respectively.

In total, a majority of the participants (35%) reported that they mostly used Chhintang-Nepali for marriage invitation in the community, which is followed by Nepali (33%) and Chhintang (32%), respectively

4.2.7 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 4.20: Languages usually used to write minutes in community meetings

Domain	Sex		Total (N=60)
	Female (n=28)	Male (n=32)	
Chhintang	-	-	-
Chhintang & Nepali	-	-	-
Nepali	28 (100%)	32 (100%)	60 (100%)

Source: Sociolinguistic survey of Chhintang (2017)

Table 4.20 shows gender category of the participants and their responses on language use in writing minutes of the community meetings. In this regard, all male and female participants reported that they usually used Nepali to write minutes of community meetings.

Table 4.21: Languages usually used to write minutes of community meetings

(A₁= 15-29 years, A₂=30-60 years, A₃= 60 + years)

Language	Age groups			Total (N=60)
	A ₁ (n=18)	A ₂ (n=27)	A ₃ (n=15)	
Chhintang	-	-	-	-
Chhintang & Nepali	-	-	-	-
Nepali	18 (100%)	27 (100%)	15 (100%)	60 (100%)

Source: Sociolinguistic survey of Chhintang (2017)

Table 4.21 shows participants' age groups as A₁, A₂ and A₃, and their responses on the issue of languages usually used to write minutes of community meetings. Concerning the issue, all the participants reported that they usually used Nepali for writing minutes of community meetings.

Table 4.22: Languages usually used to write minutes in community meetings by literacy

Language	Literacy		Total (N=60)
	Literate (n=42)	Illiterate (n=18)	
Chhintang	-	-	-
Chhintang & Nepali	-	-	-
Nepali	42 (100%)	18 (100%)	60 (100%)

Source: Sociolinguistic survey of Chhintang (2017)

Table 4.22 shows participants' literacy category and their responses on the issue of languages usually used to write minutes of community meetings. Concerning the issue, all the literate and illiterate participants reported that they usually used Nepali for writing minutes of community meetings.

4.3 The frequency of mother tongue use

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

Table 4.23: The frequency of mother tongue use by sex

Domain	Sex		Total (N=60)
	Female (n=28)	Male (n=32)	
Everyday	21 (75%)	22 (69%)	43 (72%)
Rarely	7 (25%)	10 (31%)	17 (28%)
Never	-	-	-

Source: Sociolinguistic survey of Chhintang (2017)

Table 4.23 shows participants' gender category and their responses on the issue of frequency of the use of mother tongue. Concerning the issue, a majority of the female participants (75%) reported that they used mother tongue everyday in their practical life. However, a minority of the participants (25%) reported that they rarely used mother tongue everyday in their practical life.

Concerning male participants, a majority of the participants (69%) also reported that they used mother tongue everyday in their practical life. However, a minority of the participants (31%) reported that they rarely used mother tongue in their practical life. In total, a majority of the participants (72%) reported that they used mother tongue everyday in their practical life, which is followed by rarely (28%).

Table 4.24: The frequency of the use of mother tongue by age

Domain	Age groups			Total (N=60)
	A ₁ (n=18)	A ₂ (n=27)	A ₃ (n=15)	
Everyday	13 (72%)	19 (70%)	11 (73%)	43 (72%)
Rarely	5 (28%)	8 (30%)	4 (27%)	17 (28%)
Never	-	-	-	-

Source: Sociolinguistic survey of Chhintang (2017)

Table 4.24 shows participants' age group as A₁, A₂ and A₃, and their responses on mother tongue use in their daily life. Regarding age group A₁, a majority of the participants (72%) reported that they used mother tongue everyday in their practical life, which is followed by rarely (28%). With regard to age group A₂, a majority of the participants (70%) reported that they used mother tongue everyday in their practical life, which is followed by rarely (30). Similarly, with regard to age group A₃, a majority of the participants (73%) reported that they used mother tongue everyday in their practical life, which is followed by rarely (27%). In total, a majority of the participants (72%) reported that they used mother tongue everyday in their practical life, which is followed by rarely (28%).

Table 4.25: The frequency of the use of mother tongue by literacy

Domain	Literacy		Total (N=60)
	Literate (n=42)	Illiterate (n=18)	
Everyday	28 (67%)	10 (56%)	38 (63%)
Rarely	14 (33%)	8 (44%)	22 (37%)
Never	-	-	-

Source: Sociolinguistic survey of Chhintang (2017)

Table 4.25 shows literacy category of the participants and their response on the use of mother tongue. With regard to literate participants, a majority of the participants (67%) reported that they used mother tongue everyday in their daily life, which is followed by rarely (33%). With regard to illiterate participants, a majority of the participants (56%) reported that they used mother tongue everyday in their daily life, which is followed by rarely (44%). In total, a majority of the participants (63%) reported that they used mother tongue in their practical life, which is followed by rarely (37%).

4.4 The frequency of the language use of wider communication

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

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

Domain	Sex		Total (N=60)
	Female (n=28)	Male (n=32)	
Everyday	28 (100%)	32 (100%)	60 (100%)
Rarely	-	-	-
Never	-	-	-

Source: Sociolinguistic survey of Chhintang (2017)

Table 4.26 shows the frequency of language use of wider communication by sex category of the participants. With regard to female and male participants, all reported that they used Nepali everyday as the language of wider communication.

Table 4.27: The frequency of the language use of wider communication by age

(A₁= 15-29 years, A₂=30-60 years, A₃= 60 + years)

Domain	Age groups			Total (N=60)
	A ₁ (n=18)	A ₂ (n=27)	A ₃ (n=15)	
Everyday	18 (100%)	27 (100%)	15 (100%)	60 (100%)
Rarely	-	-	-	-
Never	-	-	-	-

Source: Sociolinguistic survey of Chhintang (2017)

Table 4.27 shows the participants' age group as A₁, A₂ and A₃ and their response on language use of wider communication in their daily life. In this regard, all the participants reported that they always used Nepali as the language of wider communication in their practical life.

Table 4.28: The frequency of language use of wider communication by literacy

Domain	Literacy		Total (N=60)
	Literate (n=42)	Illiterate (n=18)	
Everyday	42 (100%)	18 (100%)	60 (100%)
Rarely	-	-	-
Never	-	-	-

Source: Sociolinguistic survey of Chhintang (2017)

Table 4.28 shows the literacy category of the participants and their response on language use of wider communication. Concerning the literacy category, all the participants reported that they always used Nepali as the language of wider communication in their practical life.

4.5 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 4.29: The language usually used when speakers of other languages visit at home by sex

Language	Sex		Total (N=60)
	Female (n=28)	Male (n=32)	
Chhintang	-	-	-
Chhintang & Nepali	-	-	-
Nepali	28 (100%)	32 (100%)	60 (100%)

Source: Sociolinguistic survey of Chhintang (2017)

Table 4.29 shows the gender category and the responses of the participants on language usually used when speakers of other language visit at home. Concerning the responses of both male and female, all participants reported that they usually used Nepali when the speakers of other languages visit at their home.

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

(A₁= 15-29 years, A₂=30-60 years, A₃= 60 +)

Language	Age groups			Total (N=60)
	A ₁ (n=18)	A ₂ (n=27)	A ₃ (n=15)	
Chhintang	-	-	-	-
Chhintang & Nepali	-	-	-	-
Nepali	18 (100%)	27 (100%)	15 (100%)	60 (100%)

Source: Sociolinguistic survey of Chhintang (2017)

Table 4.30 shows age group of the participants as A₁, A₂, and A₃ and their responses on language usually used when speakers of other language visit at home. Concerning the age groups, all participants reported that they usually used Nepali when the speakers of other languages visit at their home.

Table 4.31: The language usually used when speakers of other languages visit at home by literacy

Language	Literacy		Total (N=60)
	Literate (n=42)	Illiterate (n=18)	
Chhintang	-	-	-
Chhintang & Nepali	-	-	-
Nepali	42 (100%)	18 (100%)	60 (100%)

Source: Sociolinguistic survey of Chhintang (2017)

Table 4.31 shows literacy category of the participants and their responses on language usually used when speakers of other language visit at home. In this issue, all

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

4.6 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 4.32: The preference of language for children's medium of instruction at primary level by sex

Language	Sex		Total (N=60)
	Female (n=28)	Male (n=32)	
Chhintang	22 (79%)	24 (75%)	46 (77%)
Nepali	4 (14%)	5 (16%)	9 (15%)
English	2 (7%)	3 (9%)	5 (8%)

Source: Sociolinguistic survey of Chhintang (2017)

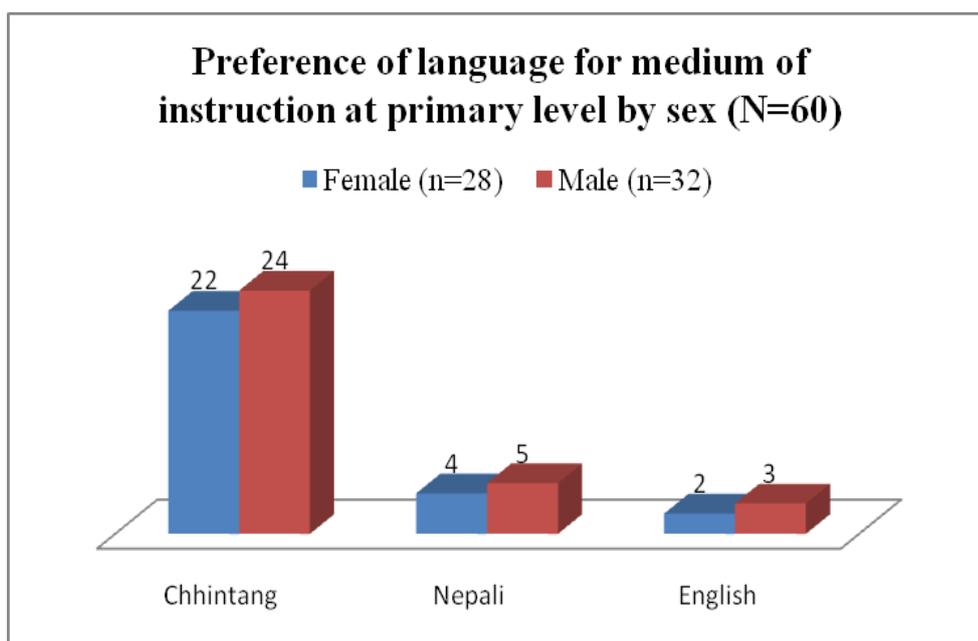
Table 4.32 shows the gender category of the participants and their response on preference of language for children's medium of instruction at primary level. With regard to female participants, a majority of the participants (79%) reported that they preferred to their mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (14%) and English (7%), respectively.

With regard to male participants, a majority of the participants (75%) reported that they preferred to their mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (16%) and English (9%), respectively.

In total, a majority of the participants (77%) reported that they preferred to their mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (15%) and English (8%), respectively.

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

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



Source: Sociolinguistic survey of Chhintang (2017)

Figure 4.8 shows that a majority of the male and female participants from the Chhintang community have prioritized their mother tongue to be used as the language for their children's medium of instruction at primary, which is followed by Nepali and English, respectively.

Table 4.33: The preference of language for children's medium of instruction at primary level by age (A₁= 15-29 years, A₂=30-60 years, A₃= 60 + years)

Language	Age groups			Total (N=60)
	A ₁ (n=18)	A ₂ (n=27)	A ₃ (n=15)	
Chhintang	13 (72%)	20 (74%)	15 (100%)	48 (80%)
Nepali	3 (17%)	4 (15%)	-	7 (12%)
English	2 (11%)	3 (11%)	-	5 (8%)

Source: Sociolinguistic survey of Chhintang (2017)

Table 4.33 shows the age category of the participants as A₁, A₂, and A₃ and their response on preference of language for children's medium of instruction at primary level. Regarding the age group of A₁, a majority of the participants (72%) reported

that they preferred to mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (17%) and English (11%), respectively.

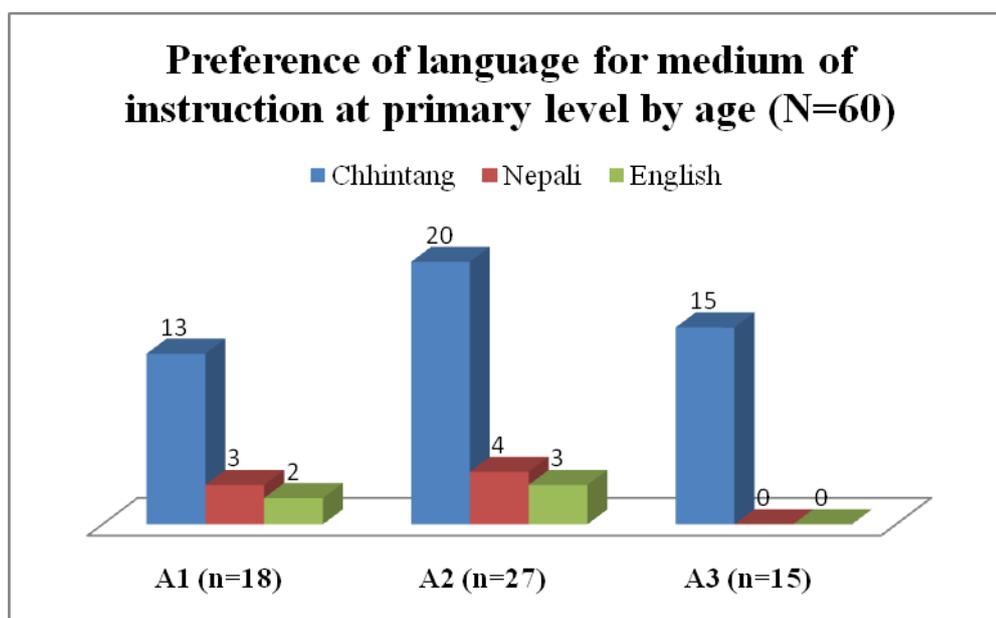
With regard to age group of A₂, a majority of the participants (74%) reported that they preferred to their mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (15%) and English (11%), respectively.

Similarly, regarding the age group of A₃, all the participants reported that they preferred to mother tongue for their children's medium of instruction at primary level.

In total, a majority of the participants (80%) reported that they preferred to mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (12%) and English (8%), respectively.

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

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



Source: Sociolinguistic survey of Chhintang (2017)

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

Table 4.34: The preference of language for children's medium of instruction at primary level by literacy

Language	Literacy		Total (N=60)
	Literate (n=42)	Illiterate (n=18)	
Mother tongue	32 (76%)	16 (89%)	48 (80%)
Nepali	6 (14%)	2 (11%)	8 (13%)
English	4 (10%)	-	4 (7%)

Source: Sociolinguistic survey of Chhintang (2017)

Table 4.34 shows the responses of the literate and illiterate participants on the issue of preference of language use for medium of instruction at primary level education.

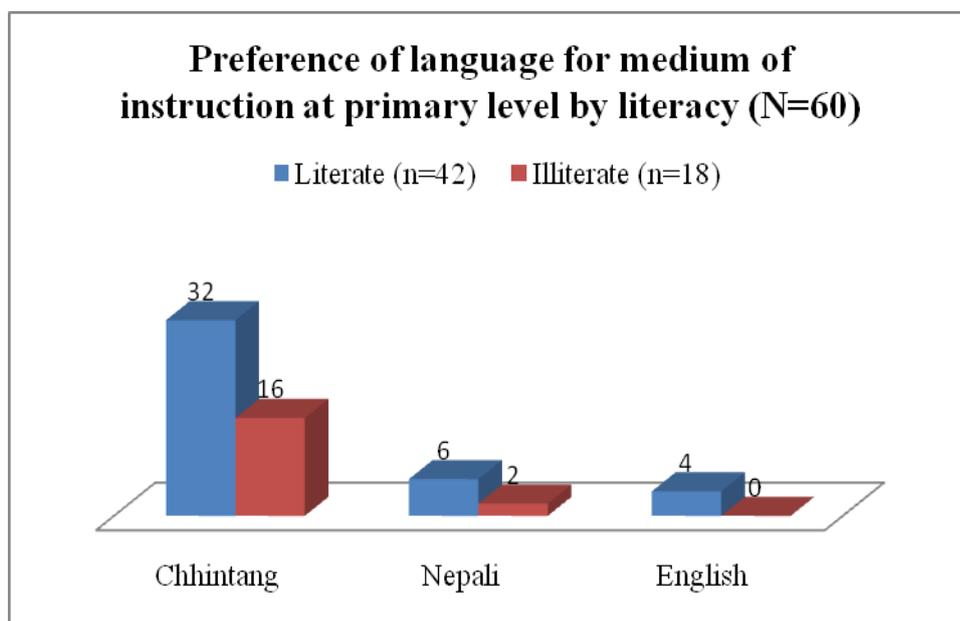
Regarding the literate group, a majority of the participants (76%) reported that they preferred to mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (14%), and English (10%), respectively.

Regarding the illiterate group, a majority of the participants (89%) preferred to mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (11%).

In total, a majority of the participants (80%) reported that they preferred to mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (13%) and English (7%), respectively.

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

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



Source: Sociolinguistic survey of Chhintang (2017)

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

4.7 Summary

Concerning different domains of language use, a majority of the female participants reported that they most frequently used Chhintang-Nepali in domains of counting, singing, joking, shopping and abusing. In domains of story-telling, quarrelling, telling stories to children, singing at home and village meetings, they reported that they most frequently used Nepali. Regarding educational matters, a majority of the participants reported that they most frequently used Chhintang-Nepali with grandfather and grandmother. With spouse and children, they reported that they most frequently used Nepali.

On issue of festivals, election, ceremonies, marriage, savings, spending, etc., a majority of the participants reported that they most frequently used mother tongue with grandfather and grandmother. With father, mother, spouse and children, they reported that they most frequently used Nepali. In domain of marriage invitation, a majority of the participants reported that they most frequently used Chhintang. All the participants reported that they usually used Nepali in writing meeting minutes. A

majority of the participants reported that they used both mother tongue and Nepali everyday. All the participants reported that they usually used Nepali when the speakers of other languages visit at their home. A majority of the participants reported they preferred to their mother tongue for their children's medium of instruction at primary level.

CHAPTER 5

MOTHER TONGUE PROFICIENCY AND MULTILINGUALISM

5.0 Outline

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

5.1 Mother tongue proficiency (MTP)

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

Table 5.1: MTP in speaking, reading and writing in Chhintang

Speaking			Reading and writing			
Degrees	Female (n=28)	Male (n=32)	Total (N=60)	Female (n=28)	Male (n=32)	Total (N=60)
Very well	9 (32%)	10 (31%)	19 (32%)	9 (32%)	10 (31%)	19 (32%)
Some	11 (39%)	12 (38%)	23 (38%)	9 (32%)	11 (34%)	20 (33%)
Only a little	8 (29%)	10 (31%)	18 (30%)	10 (36%)	11 (34%)	21 (35%)

Source: Sociolinguistic survey of Chhintang (2017)

Table 5.1 shows two categories: one 'speaking' and another 'reading and writing'. Regarding the first category, a majority of the female participants (39%) reported that

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

they were 'some', that is to say, moderate in their mother tongue proficiency in speaking, which is followed by 'very well' (32%) and 'only a little' (29%) respectively. Similarly, a majority of the male participants (38%) reported that they were 'some', that is to say, moderate in their mother tongue proficiency in speaking, which is followed by 'very well' (31%) and 'only a little' (31%) respectively. In total, a majority of the participants (38%) reported that they were 'some' in their mother tongue proficiency in 'speaking', which is followed by 'very well' (32%) and 'only a little' (30%), respectively.

Concerning the category of 'reading and writing', a majority of the female participants (36%) reported that they were 'only a little' in their mother tongue proficiency in 'reading and writing', which is followed by 'some' (32%) and 'very well' (32%), respectively. Similarly, a majority of the male participants (34%) reported that they were 'only a little' (34%) in their mother tongue proficiency in 'reading and writing', which is followed by 'some' (34%) and 'very well' (31%), respectively. In total, a majority of the participants (35%) reported that they were 'only a little' in their mother tongue proficiency in 'reading and writing', which is followed by 'some' (33%), and 'very well' (32%) respectively.

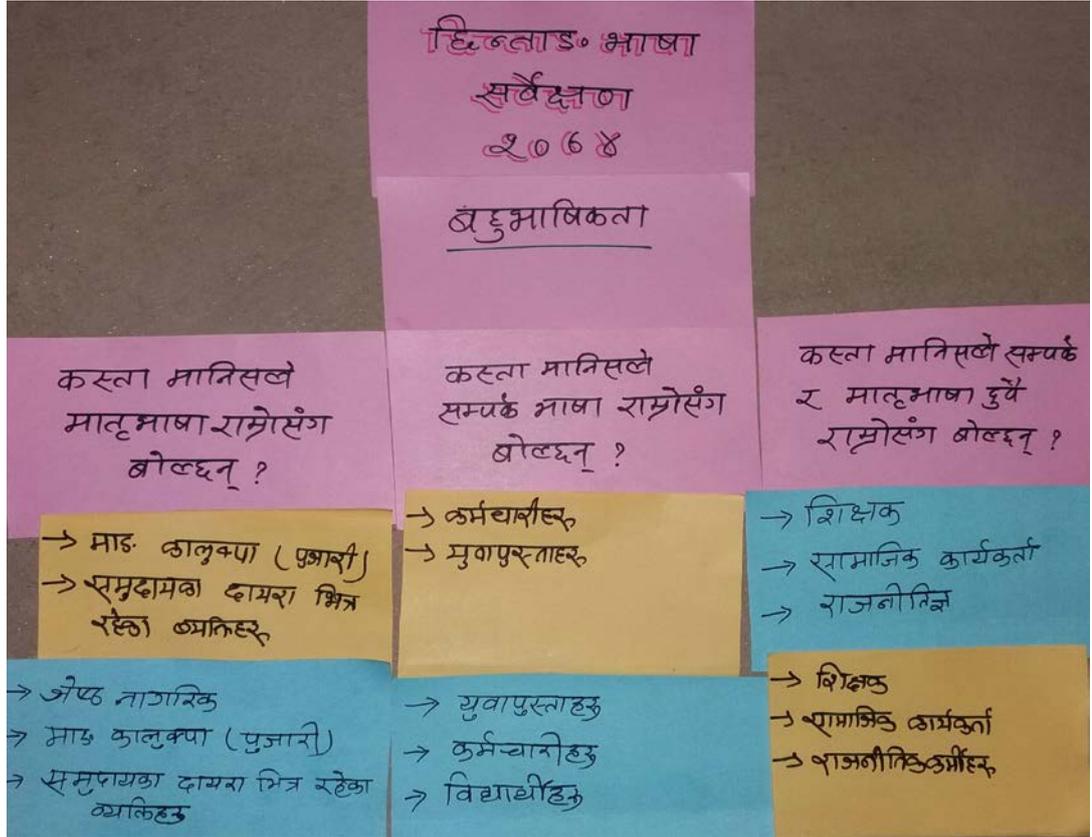
5.2 Multilingualism

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

5.2.1 SLQ-A

Multilingualism is a common phenomenon in all the indigenous nationalities in Nepal, and so as in Chhintang community. Multilingualism tool was used to get information about those community members, who mostly and clearly speak mother tongue, link language and both mother tongue and link language. By using this tool, the participants express their viewpoints in frequent use of mother tongue, link language and both mother tongue and link language. The responses of the participants are presented in Photo 5.1.

Photo 5.1: Multilingualism



Source: Sociolinguistic survey of Chhintang (2017)

Photo 5.1 shows that the participants reported that the ritual performers, worshipers, priests, those who frequently remain within the Chhintang community, senior people of the Chhintang speech community mostly and clearly use mother tongue rather than link language. Similarly, they reported that the youth, job holders and students mostly and clearly use link language rather than mother tongue. They also reported that the teachers, social workers, politicians mostly use both mother tongue and link language.

The responses of the participants are presented in Table 5.2.

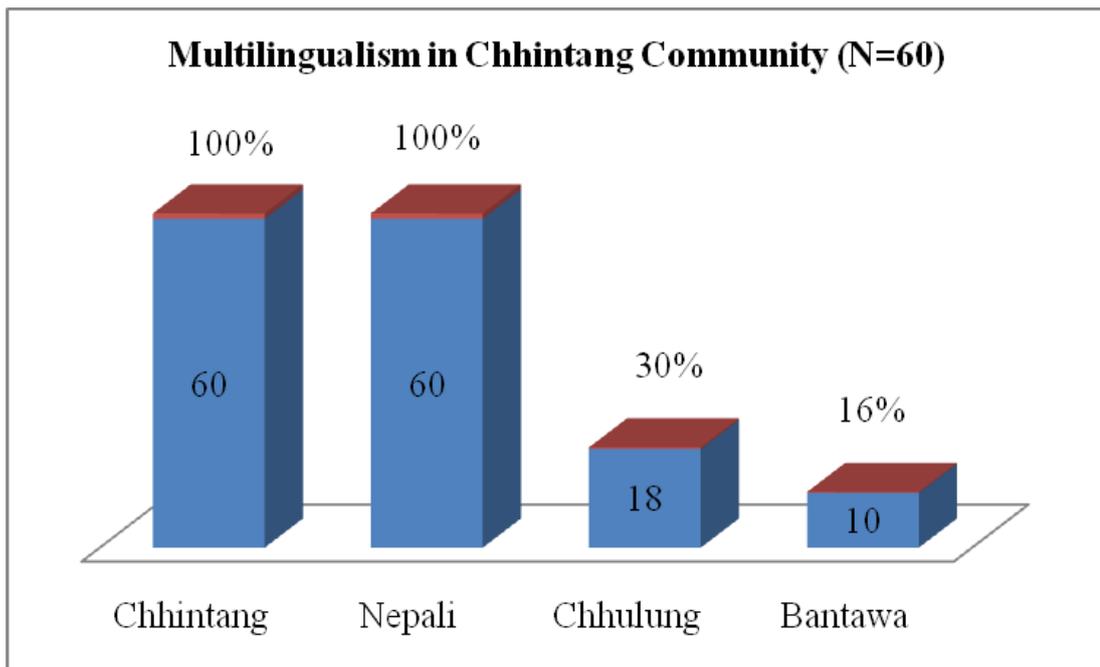
Table 5.2: Multilingualism in Chhintang community² (N= 60)

S.N.	Languages	No. of speakers	Percentage
1.	Chhintang	60	100%
2.	Nepali	60	100%
3.	Chhulung	18	30%
4.	Bantawa	10	16%

Source: Sociolinguistic survey of Chhintang (2017)

Table 5.2 shows the responses of the participants on different languages that they employed. Regarding the different language, all the participants reported that they speak Chhintang and Nepali languages. They speak Nepali as the lingua franca, which is the widely distributed language across the country. On the other hand, eighteen participants (30%) reported that they speak Chhulung (or Chhiling), which is followed by Bantawa (16%).

Figure 5.1: Multilingualism in Chhintang community



Source: Sociolinguistic survey of Chhintang (2017)

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

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

5.2.2 SLQ-B

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

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

5.3 Summary

In this chapter, we looked at the level and extent of community multilingualism of Chhintang speakers in standard Nepali. A majority of the participants (38%) reported that they were 'some' in their mother tongue proficiency in 'speaking', which is followed by 'very well' (32%) and 'only a little' (30%), respectively. A majority of the participants (35%) reported that they were 'only a little' in their mother tongue proficiency in 'reading and writing', which is followed by 'some' (33%), and 'very well' (32%) respectively. They speak both Chhintang and Nepali languages. They speak Nepali as the lingua franca, which is the widely distributed language across the country. There is none of the monolingual Chhintang speaker in their community. Children from Chhintang community speak Chhintang as their mother tongue in their own community. The children, young, middle aged and matured people, the leaders of the community, the teachers and students are bilingual in both Chhintang and Nepali.

CHAPTER 6

LANGUAGE VITALITY, MAINTENANCE AND ATTITUDES

6.0 Outline

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

6.1 Language vitality

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

Table 6.1: Language vitality in key points in Chhintang

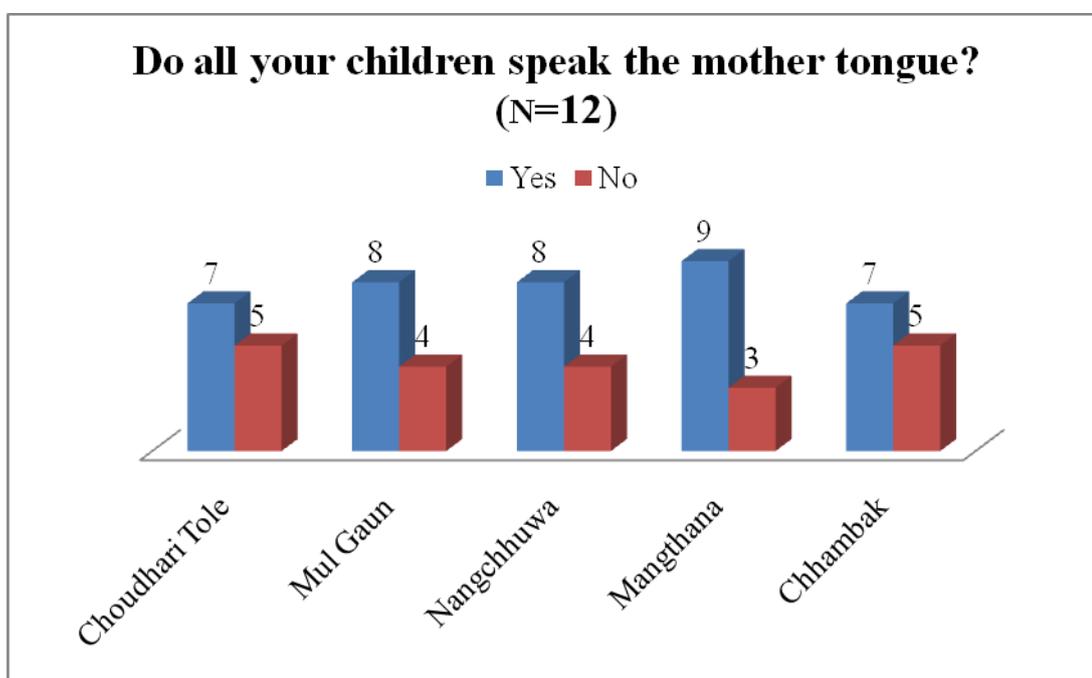
		Do all your children speak the mother tongue? (N=12)		Do young people speak your mother tongue as it ought to be spoken? (N=12)		What language do most parents in this village usually speak with their children? (N=12)	
S.N.		Yes	No	Yes	No	Chhintang	Nepali
1.	Chaudhari Tole	7 (58%)	5 (42%)	7 (58%)	5 (42%)	6 (50%)	6 (50%)
2.	Mulgaun	8 (67%)	4 (33%)	9 (75%)	3 (25%)	7 (58%)	5 (42%)
3.	Nangchhuwa	8 (67%)	4 (33%)	8 (67%)	4 (33%)	8 (67%)	4 (33%)
4.	Mangthana	9 (75%)	3 (25%)	7 (58%)	5 (42%)	9 (75%)	3 (25%)
5.	Chhambak	7 (58%)	5 (42%)	9 (75%)	3 (25%)	7 (58%)	5 (42%)

Source: Sociolinguistic survey of Chhintang (2017)

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

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

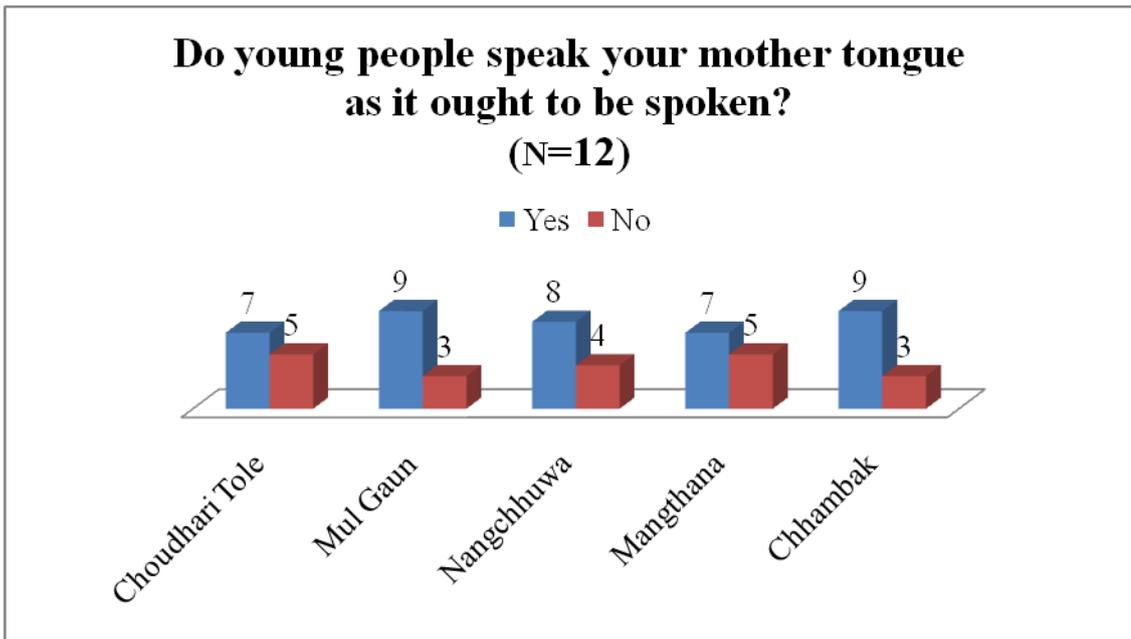
Figure 6.1: Speaking mother tongue by the children



Source: Sociolinguistic survey of Chhintang (2017)

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

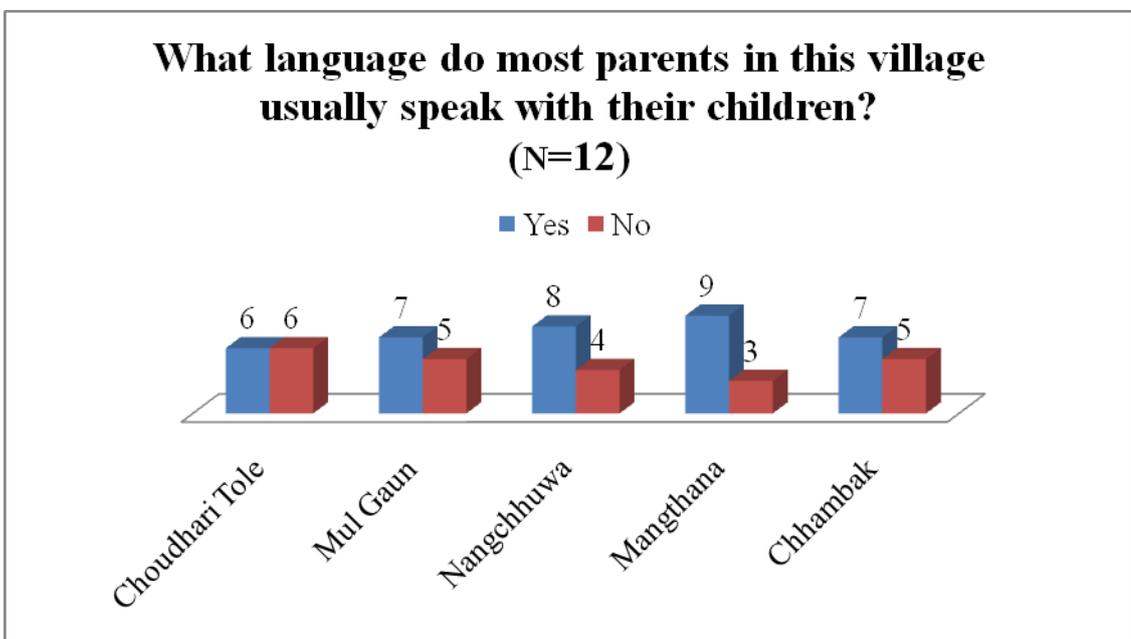
Figure 6.2: Speaking mother tongue by the young people



Source: Sociolinguistic survey of Chhintang (2017)

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

Figure 6.3: Language spoken by the parents with their children



Source: Sociolinguistic survey of Chhintang (2017)

Figure 6.3 shows that a majority of the participants from the survey points reported that the parents in the village 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 Chhintang (N=60)

		Is there intermarriage in your community?		Do you like your children learn/study in mother tongue?		Which other language groups have common marital relationship with your language group?
S.N.		YES	NO	YES	NO	
1.	Chaudhari Tole	12	-	12	-	Chhulung, Bantawa, Nepali
2.	Mulgaun	12	-	12	-	
3.	Nangchhuwa	12	-	12	-	
4.	Mangthana	12	-	12	-	
5.	Chhambak	12	-	12	-	
TOTAL		60	-	60	-	
Percentage		100%	-	100%	-	

Source: Sociolinguistic survey of Chhintang (2017)

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

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

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

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

S.N.	If schools are opened for teaching your language, will you support it:	Number of responses	Percentage
1.	by sending children	60	100%
2.	by encouraging other people to send their children	60	100%
3.	by providing financial help	45	75%
4.	by teaching	36	60%
5.	by helping with the school	60	100%

Source: Sociolinguistic survey of Chhintang (2017)

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

Concerning these different supports, all the participants reported that they would support the school, if opened, for teaching their language by sending their children, by encouraging other people to send their children and by helping with the school. On the other hand, a majority of the participants (75%) reported that they would support the school by providing financial help and (60%) by teaching.

6.3 Language attitudes

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

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

S.N.	What languages do they love the most?	Female (n=28)	Male (n=32)	Total (N=60)
1.	Chhintang	28 (100%)	32 (100%)	60 (100%)
2.	Nepali	-	-	-

Source: Sociolinguistic survey of Chhintang (2017)

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

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

Table 6.5: Feeling of the participants while speaking the mother tongue (N=60)

S.N.	When you speak your mother tongue in the presence of the speaker of the dominant language, what do you feel?	Female (n=28)	Male (n=32)	Total (N=60)
1.	Prestigious	28 (100%)	32 (100%)	60 (100%)
2.	Embarrassed	-	-	-
3.	Neutral	-	-	-

Source: Sociolinguistic survey of Chhintang (2017)

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

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

Table 6.6: Any problem you faced because of being a native speaker of your MT¹

S.N.	Have you ever had any problem because of being a native speaker of your MT?	Female (n=28)	Male (n=32)	Total (N=60)
1.	Yes	-	-	-
2.	No	28 (100%)	32 (100%)	60 (100%)

Source: Sociolinguistic survey of Chhintang (2017)

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

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

Table 6.7: Feelings of the participants if their son or daughter married someone who does not know your mother tongue (N=60)

S.N.	How would you feel if your son or daughter married someone who does not know your Mother Tongue?	Female (n=28)	Male (n=32)	Total (N=60)
1.	Good	-	-	-
2.	Indifferent	7 (25%)	9 (28%)	16 (27%)
3.	Bad	21 (75%)	23 (72%)	44 (73%)

Source: Sociolinguistic survey of Chhintang (2017)

Table 6.7 shows responses of the participants on the feelings if their son or daughter married someone who does not know mother tongue. In this regard, a majority of the participants (73%) reported that they felt 'bad' if their son or daughter married someone who does not know their mother tongue. On the other hand, a minority of the participants (27%) reported that they felt 'indifferent' on this issue.

Growing up children and using their mother tongue is a crucial and challenging issue in the minority ethnic communities in Nepal. Due to lack of government support and

¹ MT stands for mother tongue.

financial aid to promote the mother tongue, the issue of promoting and using mother tongue has been an acute issue in the minority communities.

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

Table 6.8: Mother tongue of the children

S.N.	When the children of your village grow up and have children, do you think these children might speak your MT?	Female (n=28)	Male (n=32)	Total (N=60)
1.	Yes	11 (39%)	13 (41%)	24 (40%)
2.	No	17 (61%)	19 (59%)	36 (60%)

Source: Sociolinguistic survey of Chhintang (2017)

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

A majority of the female (61%) and male (59%) participants reported that their children might not speak their language. On the other hand, a minority of the female (39%) and male (41%) participants reported that their children might speak their language.

In total, a majority of the participants (60%) reported that their children might not speak their language; and a minority of the participants (40%) reported that their children might speak their language.

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

Table 6.9: Feelings of the participants in key survey points in Chhintang (N=60)

S.N.		How do you feel if the children speak their mother tongue? (N=60)			How do you feel if the children do not speak their mother tongue? (N=60)		
		GOOD	INDIFFERENT	BAD	GOOD	INDIFFERENT	BAD
1.	Chaudhari Tole	12	-	-	-	-	12
2.	Chhambak	12	-	-	-	-	12
3.	Nangchhuwa	12	-	-	-	-	12
4.	Mulgaun	12	-	-	-	-	12
5.	Mangthana	12	-	-	-	-	12
Total		60	-	-	-	-	60
Percentage		100%					100%

Source: Sociolinguistic survey of Chhintang (2017)

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

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

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

S.N.	What language should your children speak first?	Female (n=28)	Male (n=32)	Total (N=60)
1.	Chhintang	28 (100%)	32 (100%)	60 (100%)
2.	Nepali	-	-	-

Source: Sociolinguistic survey of Chhintang (2017)

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

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

Table 6.11: Responses to if they think that the language spoken by them is different from the grandfather (N=60)

S.N.	Do you think that the language spoken by you is different from your grandfather?	Female (n=28)	Male (n=32)	Total (N=60)
1.	Yes	9 (32%)	8 (25%)	17 (28%)
2.	No	19 (68%)	24 (75%)	43 (72%)

Source: Sociolinguistic survey of Chhintang (2017)

Table 6.11 shows that a majority of the female participants (68%) reported that they thought that the language spoken by them was not different; on the other hand, a minority of the female participants (25%) reported that they thought that the language spoken by them was different.

In the response of the male participants, a majority of the participants (72%) reported that they thought that the language spoken by them was not different; on the other hand, a minority of the female participants (28%) reported that they thought that the language spoken by them was different.

In total, a majority of the participants (72%) reported that they thought that the language spoken by them was not different; on the other hand, a minority of the participants (28%) reported that they thought that the language spoken by them was different.

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

Table 6.12: How the language is different from the grandfather (N=60)

S.N.	How is the language spoken by you is different from your grandfather?	Female (n=28)	Male (n=32)	Total (N=60)
1.	Pronunciation	8 (29%)	9 (28%)	17 (28%)
2.	Vocabulary	7 (25%)	8 (25%)	15 (25%)
3.	Use of specific type of sentences	6 (21%)	5 (16%)	11 (18%)
4.	Mixing of other languages	17 (61%)	21 (66%)	38 (63%)
5.	Way of speaking	14 (50%)	18 (56%)	32 (53%)

Source: Sociolinguistic survey of Chhintang (2017)

Table 6.12 shows that a majority of the participants (63%) reported that the difference of the language use is mixing of other languages, which is followed by way of speaking (53%), pronunciation (28%), vocabulary (25%), and use of specific type of sentences (18%), respectively.

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

Table 6.13: Feelings of the participants towards mother tongue (N=60)

S.N.	How do you feel when you hear young people of your own community speaking other languages instead of their first language?	Female (n=28)	Male (n=32)	Total (N=60)
1.	Good	-	-	-
2.	Indifferent	6 (21%)	9 (28%)	15 (25%)
3.	Bad	22 (79%)	25 (78%)	47 (78%)

Source: Sociolinguistic survey of Chhintang (2017)

In regard to the response of the participants in Table 6.13, a majority of the participants (78%) reported that they felt 'bad' rather than 'good' when they hear young people of their own community speaking other languages instead of their first

language. On the other hand, a minority of the participants (25%) remained indifferent in this issue.

6.4 Summary

A majority of the participants from the five survey points reported that their children spoke their mother tongue. A majority of the participants reported that the young Chhintang people spoke their mother tongue as it ought to be spoken. All the participants reported that there was intermarriage in their community. All the participants reported that they liked their children learn/study in mother tongue. All the participants from all the five survey points reported that other language groups, which had common marital relationship with their language group are Chhulung, Bantawa and Nepali. All the participants reported that they would support the school, if opened. All the participants reported that they loved their mother tongue most. All the participants reported that they felt prestigious while speaking their mother tongue.

A majority of the participants reported that they felt 'bad' if their son or daughter married someone who does not know their mother tongue. A majority of the participants reported that their children might not speak their language. All the participants reported that they felt 'good' if their children spoke their mother tongue. All the participants reported that their children should speak mother tongue first rather than any other languages. A majority of the participants reported that they thought that the language spoken by them was not different. A majority of the participants reported that they felt 'bad' rather than 'good' when they hear young people of their own community speaking other languages instead of their first language.

CHAPTER 7

LANGUAGE RESOURCES AND LANGUAGE DEVELOPMENT

7.0 Outline

This chapter presents language resources and language development in Chhintang. It consists of three sections. Section 7.1 presents language resources in Chhintang. In section 7.2, the dreams of the Chhintang 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 Chhintang language is in oral form. The writing system in this language has not been developed yet. According to the informants in the five key survey points, the major kinds of oral literature in Chhintang consist of folk tales, songs, folk music and religious literature. Chhintang community is deprived of radio and TV program broadcast in their mother tongue. According to the informants, Chhintang has neither grammar nor dictionary and textbooks. Moreover, it lacks literacy materials, teaching materials, newspapers, magazines and written literatures.

Table 7.1 presents some language resources available in oral form in Chhintang language.

Table 7.1: Language resources

S.N.	Language resources
1.	Folktales
2.	Folk songs
3.	Folk music
4.	Religious literature

Source: Sociolinguistic survey of Chhintang (2017)

7.2 Language development

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

Table 7.2: Hopes and plans for Chhintang language

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

Source: Sociolinguistic survey of Chhintang (2017)

7.2.1 Appreciative Inquiry (AI)

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

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

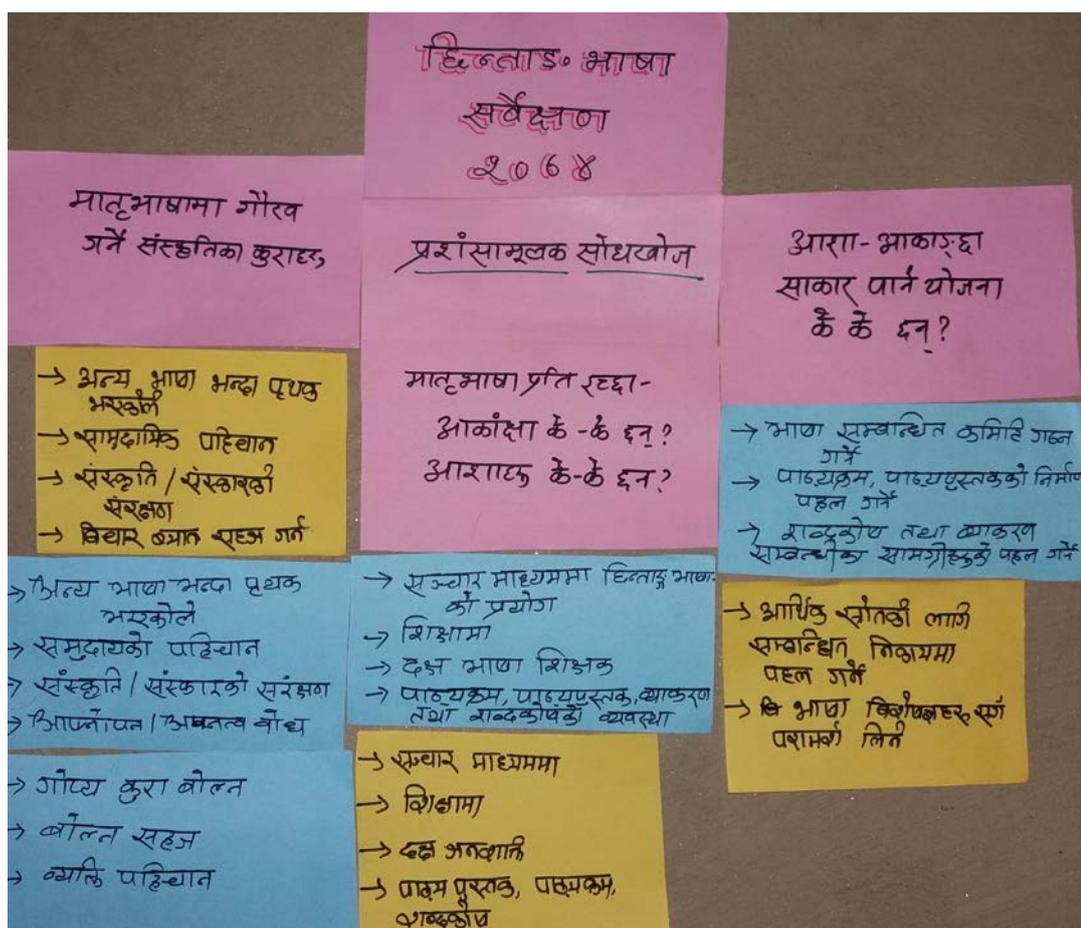
	<ul style="list-style-type: none"> ▪ Things that make Chhintang feel proud about their language 	<ul style="list-style-type: none"> ▪ Dreams that could make their language even better 	<ul style="list-style-type: none"> ▪ Most important dream to start on planning for promoting and preserving mother tongue
Chaudhari Tole	<ol style="list-style-type: none"> 1. Chhintang is easy to speak and think 2. Chhintang is the identity of the community 	<ol style="list-style-type: none"> 1. To prepare reading materials, textbooks in Chhintang 2. To start Chhintang in primary education 	<ol style="list-style-type: none"> 1. Documenting Chhintang language 2. Implementing Chhintang texts in primary education
Chhambak	<ol style="list-style-type: none"> 1. Chhintang is identity of the community 2. Chhintang culture is embodied in this language 	<ol style="list-style-type: none"> 1. To prepare textbooks and reading materials in Chhintang 3. To begin mother tongue education at primary level 	<ol style="list-style-type: none"> 1. To document and prepare phonemic inventory and manage orthography to prepare reading material in Chhintang
Nangchuwa	<ol style="list-style-type: none"> 1. Chhintang is identity of the community 2. Easy to communicate secrete matters 	<ol style="list-style-type: none"> 1. To prepare textbooks in Chhintang 2. To have Chhintang teachers in primary school 	<ol style="list-style-type: none"> 1. To prepare reading material in Chhintang 2. Implement Chhintang texts in primary education

Mangthana	<ol style="list-style-type: none"> 1. Symbol of ethnic identity of Chhintang 2. Ancestral language easy to communicate 	<ol style="list-style-type: none"> 1. To begin mother tongue education at primary level 2. To organize informal education in Chhintang 	<ol style="list-style-type: none"> 1. To start preparing reading materials, textbooks in Chhintang 2. To begin Chhintang in media
Mulgaun	<ol style="list-style-type: none"> 1. The mother tongue is the symbol of ethnic identity of Chhintang 2. Easy to communicate secrete matters 	<ol style="list-style-type: none"> 1. To prepare textbooks in Chhintang 2. To prepare Chhintang teachers for mother tongue education 	<ol style="list-style-type: none"> 1. To prepare reading material 2. Implement Chhintang in primary level education

Source: Sociolinguistic survey of Chhintang (2017)

Appreciative Inquiry (AI) tool was employed to gather information about the dreams and aspirations from the language activists and community heads. By using this tool, the participants were asked to describe things that made them feel happy or proud about their language or culture. The viewpoints of the participants in AI are presented in Photo 7.1.

Photo 7.1: Appreciative Inquiry (AI)



Source: Sociolinguistic survey of Chhintang (2017)

Photo 7.1 shows the participants' responses on AI. In this regard, the participants reported that they felt proud to their mother tongue because it is distinct from other language, an identity of the Chhintang community, the patron of the Chhintang tradition and culture, easy to speak and deliver thoughts, gives feeling of oneness, easy to do secret talk, the base of identity of an individual. They also wished to have their mother tongue broadcast via electronic media, textbooks, reading materials, dictionaries and grammars in Chhintang. For achieving such things, they expressed their viewpoints that the Chhintang community should coordinate with other speech communities and agencies for raising the fund, and consult linguists.

Table 7.4 lists the information about the places where Chhintang is spoken as the mother tongue and where it is spoken the same as others.

Table 7.4: Information about the places where Chhintang is spoken as mother tongue and where it is spoken the same as others

Survey points	The places where Chhintang is spoken as mother tongue	Where it is spoken the same as others
Chaudhari Tole	Chaudhari Tole	Close to Chhambak
Mulgaun	Mulgaun	Close to Mangthana
Nangchhuwa	Nangchhuwa	Close to Chaudhari Tole
Mangthana	Mangthana	Close to Mulgaun
Chhambak	Chhambak	Close to Chaudhari Tole

Source: Sociolinguistic survey of Chhintang (2017)

The participants concluded that there are slight differences among the forms of speech in the Chhintang language. The difference is generally in respect to speaking style and slightly lexical differences rather than dialectal variation. Regarding this issue, Table 7.4 shows that Mulgaun and Mangthana speech varieties are closer each other. Similarly, Nangchhuwa, Chaudhari Tole and Chhambak speech varieties are close each other.

7.2.2 Sociolinguistic questionnaire C

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

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

- i) by identifying phonemes in Chhintang language;
- ii) by documenting the Chhintang language;
- iii) by producing dictionary and grammar in Chhintang;

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

7.3 Summary

The Chhintang language is in oral form. The writing system in this language has not been developed yet. The major kinds of oral literature in Chhintang consist of folk tales, songs, folk music and religious literature. Chhintang has neither grammar nor dictionary and textbooks. Nor has it a phonemic inventory. The major hopes of the participants for the Chhintang language development are recognition of Chhintang identity; development of Chhintang phonemes; identification of script; development of Chhintang literature; identification and documentation of the myths in Chhintang; application of the Chhintang language up to primary education system; use of Chhintang in media, etc.

CHAPTER 8

SUMMARY OF FINDINGS AND RECOMMENDATIONS

8.1 Major findings

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

- a. Chhintang spoken in five survey points are mutually intelligible to each other. Moreover, of the total 210 words, Mulgaun (the core survey point) exhibits the highest similarity with Mangthana, and the least similarity with Chaudhari Tole.
- b. Concerning different domains of language use, a majority of the female participants reported that they most frequently used Chhintang-Nepali in domains of counting, singing, joking, shopping and abusing. In domains of story-telling, quarrelling, telling stories to children, singing at home and village meetings, they reported that they most frequently used Nepali. Regarding a majority of male participants, they reported that they most frequently used Chhintang-Nepali in domains of counting, singing, joking, shopping, discussing, abusing, telling stories to children, family gatherings and village meetings, which is followed by Nepali and Chhintang respectively.
- c. Regarding educational matters, a majority of the participants reported that they most frequently used Chhintang-Nepali with grandfather and grandmother, and Nepali with spouse and children.
- d. On issue of festivals, election, ceremonies, marriage, savings, spending, etc., a majority of the participants reported that they most frequently used mother

tongue with grandfather and grandmother, and Nepali with father, mother, spouse and children.

- e. About writing letters, a majority of the participants reported that they most frequently used Nepali with their grandfather, grandmother, father, mother, spouse and children; Chhintang-Nepali in domain of playing with other children; Nepali in domain of talking with neighbors; and Chhintang-Nepali in domain of at school.
- f. In domain of marriage invitation, a majority of the participants reported that they most frequently used Chhintang.
- g. All the participants reported that they usually used Nepali in writing meeting minutes and when the speakers of other languages visit at their home. A majority of the participants reported they preferred to their mother tongue for their children's medium of instruction at primary level.
- h. There is none of the monolingual Chhintang speaker in their community. Children from Chhintang community speak Chhintang as their mother tongue in their own community. The children, young, middle aged and matured people, the leaders of the community, the teachers and students are bilingual in both Chhintang and Nepali.
- i. A majority of the participants reported that their children spoke their mother tongue. A majority of the participants reported that the young Chhintang people spoke their mother tongue as it ought to be spoken. A majority of the participants reported that the parents usually spoke mother tongue with their children, and liked their children learn/study in mother tongue.
- j. All the participants reported that they would support the school, if opened. All the participants reported that they loved their mother tongue most, and felt prestigious while speaking their mother tongue.
- k. All the participants reported that their children should speak mother tongue first rather than any other languages. A majority of the participants (72%) reported that they thought that the language spoken by them was not different.

1. The Chhintang language is in oral form. The writing system in this language has not been developed yet. The major kinds of oral literature in Chhintang consist of folk tales, songs, folk music and religious literature.

8.2 Recommendations

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

- a) The government should pay attention to document and promote the Chhintang language.
- b) Linguistic awareness program should be launched in Chhintang community.
- c) Non-formal education program should be carried out in Chhintang mother tongue by preparing the suitable reading materials addressing the local needs and incorporating the culture and tradition.
- d) For preparing reading materials and recording, the Chhintang language spoken in Dhankuta, especially in Mulgaun, Mangthana, Nangchhuwa, Chhambak and Chaudhari Tole would be the best.
- e) Government should support the Chhintang speech community to open the basic level mother tongue school in Chhintang community.

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ANNEX-A

Linguistic Survey of Nepal (LinSuN)
Central Department of Linguistics, Tribhuvan University,
with assistance from
National Planning Commission, Government of Nepal

Sociolinguistic Questionnaire (A)

Notes:

Shaded items are NOT to be read aloud.

Introduce yourself first:

My name is I 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) (c) (d) (e)
5. Language of Elicitation	
6. Language of Response	
7. Interpreter Name (if needed)	

8. Name of language consultant:

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

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

11. Are you literate?

(a) Yes (b) No

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

(a) Formally (b) Non-formally

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

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

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

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

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

(a) Yes (b) No

16. Caste

17. Ethnic group:

18. Religion:

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

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

19. Your mother tongue's name:

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

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

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

(i)..... (ii)

(iii)..... (iv)

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

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

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

24. Mother tongue of your husband/ wife

25. What village were you born in?

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

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

26. Where do you live now?

27. How many years have you lived here?

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

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

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

B. Language resources

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

(a) folk tales,

(b) songs,

(c) religious literature,

(d) radio,

(e) films,

(f) CD/ DVD,

(g) Other.....

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

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

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

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

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

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

- (a) Yes (b) No

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

What script(s) is your language written in?

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

- (a) Yes (b) No

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

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

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

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

C. Mother-tongue Proficiency and Multilingualism

39. What languages can you speak?

40. What language did you speak first?

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

Which language do you speak...

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

D. Domain of Language Use

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

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

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

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

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

(enter below)

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

(c) While writing letters? (enter below)

	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-B

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

A. Meta data (Baseline information)

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

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

8. Name of language consultant:

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

10. Age:

11. Caste/ethnic group:

12. Your mother tongue's name:

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

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

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

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

15. Where do you live?

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

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

(a) Yes (b) No

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

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

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

B. Domains of language use

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

C. Dialect mapping

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

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

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

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

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

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

D. Multilingualism

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

E. Appreciative enquiry

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

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

The End

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

	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-D

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

कोड नं.....

२१० शब्दसूची

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

अनुसन्धाता (हरू) को नाम:

मिति:.....

- (१).....
(२).....
(३).....
(४).....
(५).....

भाषासूचक (हरू) को नाम:

- (१).....
(२).....
(३).....
(४).....
(५).....

स्थान:

जिल्ला.....

गाविस/नगरपालिका:

वडा नं:.....

गाउँ/टोल:.....

भाषाको नाम:.....

अन्तर्वार्ताको माध्यमभाषा:

क्र. सं.	अङ्ग्रेजी	नेपाली	भाषा:.....
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	बञ्चरो	
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	सिङ	
९३.	tail	पुच्छर	
९४.	goat	बाख्रो	
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	गह्रौं	
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	दौड्नु	
१९७.	to go /go	जानु	
१९८.	to come	आउनु	
१९९.	to speak/ speak	बोल्नु	
२००.	to hear/listen	सुन्नु	
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-

ANNEX-E

CHHINTANG WORDLIST 2017 (DHANKUTA)

Chhintang Language							
S.N.	English	Nepali	Chaudhari Tole	Mulgaun	Nangchhuwa	Mangthana	Chambak
1.	body	शरीर	d ^z iu	d ^z iu	d ^z iu	d ^z iu	d ^z iu
2.	head	टाउको	ʈaŋ	ʈaŋwa	ʈaŋ	ʈaŋwa	ʈaŋ
3.	hair	कपाल	ʈaŋp ^h uwa	ʈaŋp ^h uʔwa	ʈaŋp ^h uʔwa	ʈaŋp ^h uʔwa	ʈaŋp ^h uʔwa
4.	face	अनुहार	ŋaliŋ	ŋaliŋ	ŋaliŋ	ŋaluŋ	ŋaliŋ
5.	eye	आँखा	mik	mikɪlsi	mik	mikɪlsi	mik
6.	ear	कान	narek	narek	narek	narek	narek
7.	nose	नाक	nari	nari	nari	nari	nari
8.	mouth	मुख	t ^h urum	p ^h urum	t ^h urum	p ^h urum	t ^h urum
9.	teeth	दाँत	keŋ	keŋ	keŋ	keŋ	keŋ
10.	tongue	जिब्रो	lem	lem	lem	lem	lem
11.	breast	स्तन	c ^h ati	c ^h ati	c ^h ati	c ^h ati	c ^h ati
12.	belly	पेट	p ^h ok	p ^h ok	p ^h ok	p ^h ok	p ^h ok
13.	arm/ hand	हात	muk	muk ^h	muk	muk ^h	muk
14.	elbow	कुइनो	kuina	kuina	kuina	kuina	kuina
15.	palm	हत्केला	hətkeɭa	hətkeɭa	hətkeɭa	hətkeɭa	hətkeɭa
16.	finger	औँला	jaŋguli	jaŋguli	jaŋguli	jaŋguli	jaŋguli
17.	fingernail	नङ	ʈimbirik	ʈimbirik	ʈimbirik	ʈimbirik	ʈimbirik
18.	leg	खुट्टा	laŋ	laŋ	laŋ	laŋ	laŋ
19.	skin	छाला	c ^h ala	c ^h ala	c ^h ala	c ^h ala	c ^h ala
20.	bone	हाड	saruwa	saruwa	saruwa	saruwa	saruwa
21.	heart	मुटु	lumaŋ	lumaŋ	lumaŋ	lumaŋ	lumaŋ
22.	blood	रगत	hali	hali	hali	hali	hali
23.	urine	पिसाब	c ^h eʔmua	c ^h eʔmuwa	c ^h emuʔa	c ^h emuʔa	c ^h eʔmua
24.	feces	दिसा	hi	hi	hi	hi	hi
25.	village	गाउँ	tei	teji	ʈei	ʈeji	tei
26.	house	घर	k ^h im	k ^h im	k ^h im	k ^h im	k ^h im
27.	roof	छानो	d ^h uri	d ^h uri	d ^h uri	d ^h uri	d ^h uri
28.	door	ढोका	duwari	d ^w ari	d ^w ari	d ^w ari	d ^w ari

29.	firewood	दाउरा	siŋ	siŋ	siŋ	siŋ	siŋ
30.	broom	कुचो	tamp ^h ekma a	tamp ^h ekma a	tamp ^h ekma	tamp ^h ekma	tamp ^h ekma
31.	mortar	सिलौटो	marcinuŋ? ma	marcinuŋ? ma	marcinuŋ?ma	marcinuŋ?m a	marcinuŋ? ma
32.	pestle	लोहोरो	uŋ?male	uŋ?male	uŋ?male	uŋ?male	uŋ?male
33.	hammer	हथौडा	martol	ghənə	martol	ghənə	martol
34.	knife	चक्रु	curi	curi	curi	curi	curi
35.	axe	बच्चरो	p ^h anḍi	p ^h anḍi	p ^h anḍi	p ^h anḍi	p ^h anḍi
36.	rope	डोरी	ruphawa	ruphawa	ruphawa	ruphawa	ruphawa
37.	thread	धागो	d ^h ago	d ^h ago	d ^h ago	d ^h ago	d ^h ago
38.	needle	सियो	lu?mi	lupmi	lupmi	lu?mi	lupmi
39.	cloth	लुगा	ṭei	ṭei	tei	ṭei	ṭei
40.	ring	औंठी	mukcekk ^h ek	mukcekk ^h ek	mukcekk ^h ek	mukcekk ^h ek	mukcekk ^h e k
41.	sun	घाम	nam	nam	nam	nam	nam
42.	moon	चन्द्रमा	laḍi	laṭ ^h iba	laḍi	laṭ ^h iba	laḍi
43.	sky	आकाश	namdoruŋ	namdoruŋ	namcok	namdoruŋ	namcok
44.	star	तारा	cokcoŋgi	cokcoŋgi	cokcoŋgi	cokcoŋgi	cokcoŋgi
45.	rain	वर्षा	wei?	wei?	we?	wei?	we?
46.	water	पानी	cuwa	cuwa	cuwa	cuwa	cuwa
47.	river	नदी	kosi	kosi	kosi	kosi	kosi
48.	cloud	बादल	kumima	kumima	kuiro	kumima	kuiro
49.	lightening	बिजुली चम्कनु	nampetere ŋ	namcikile	nampeteren	namcikile	nampeteren
50.	rainbow	इन्द्रेणी	naga	naga	naga	naga	naga
51.	wind	बतास	himma	himba	himma	himba	himma
52.	stone	ढुङ्गा	luŋṭa	luŋḡ ^h ek	luŋṭa	luŋḡ ^h ek	luŋṭa
53.	path	बाटो	lambu	lambu	lambu	lambu	lambu
54.	sand	बालुवा	bagara	bagara	bagara	bagara	bagara
55.	fire	आगो	mi	mi	mi	mi	mi
56.	smoke	धुवाँ	d ^h uwa	d ^h uwa	d ^h uwa	d ^h uwa	d ^h uwa
57.	ash	खरानी	k ^h ərani	k ^h ərani	k ^h ərani	k ^h ərani	k ^h ərani
58.	mud	माटो	k ^h am	k ^h am	k ^h am	k ^h am	k ^h am
59.	dust	धुलो	d ^h ulo	d ^h ulo	d ^h ulo	d ^h ulo	d ^h ulo
60.	gold	सुन	sona	sona	sona	sona	sona
61.	tree	रूख	siŋṭaŋ	siŋṭaŋ	siŋṭaŋ	siŋṭaŋ	siŋṭaŋ

62.	leaf	पात	lap ^h owa	lap ^h ok	lap ^h owa	lap ^h ok	lap ^h owa
63.	root	जरा	d ^z əra				
64.	thorn	काँडो	ʈɪŋk ^h iwa				
65.	flower	फूल	p ^h uŋ				
66.	fruit	फलफूल	p ^h əlp ^h ul				
67.	mango	आँप	aba/āba	aba/āba	aba/āba	aba/āba	aba/āba
68.	banana	केरा	naklasi	naklasi	naklasi	naklasi	naklasi
69.	wheat(husked)	गहुँ	gəhu	gəhu	gəhu	gəhu	gəhu
70.	barley	जौ	d ^z əu				
71.	rice (husked)	चामल	camaca	camaca	camaca	camaca	camaca
72.	potato	आलु	alu	alu	alu	alu	alu
73.	eggplant	भण्टा	popola	popola	popola	popola	popola
74.	groundnut	बदाम	bədam	bədam	bədam	bədam	bədam
75.	chili	खुर्सानी	marci	marci	marci	marci	marci
76.	turmeric	बेसार	hərɖi	hərɖi	hərɖi	hərɖi	hərɖi
77.	garlic	लसुन	maŋgu	maŋgu	maŋgu	maŋgu	maŋgu
78.	onion	प्याज	pjad ^z	pjad ^z u	pjad ^z	pjad ^z	pjad ^z u
79.	cauliflower	काउली	kopi	kopi	kopi	kopi	kopi
80.	Tomato	गोलभेंडा	kəcirinɖa	ramb ^h əɖa	kəcirinɖa	ramb ^h əɖa	kəcirinɖa
81.	cabbage	बन्दा	bandakopi	bandakopi	bandakopi	bandakopi	bandakopi
82.	oil	तेल	kija	kija	kija	kija	kija
83.	salt	नुन	jum	jum	jum	jum	jum
84.	meat	मासु	sa	sa	sa	sa	sa
85.	fat (of meat)	बोसो	c ^h oi?	uʈ ^h ep	c ^h oi?	uʈ ^h ep	c ^h oi
86.	fish	माछा	nasa	nassa	nasa	nassa	nasa
87.	chicken	चल्ला	wacilek	wacilek	wacilek	wacilek	wacilek
88.	egg	अण्डा	waʈ ^h in	waʈ ^h i	waʈ ^h i	waʈ ^h in	waʈ ^h i
89.	cow	गाई	pi	pi?	pi?	pi?	pi
90.	buffalo	भैंसी	saŋwa	saŋwa	sauwa	saŋwa	saŋwa
91.	milk	दुध	dud ^h a	dud ^h a	duda	dud ^h a	duda
92.	horns	सिङ	siŋga	siŋga	siŋga	siŋga	siŋga
93.	tail	पुच्छर	miri	miri	miri	miri	miri
94.	goat	बाखो	bak ^h ra				
95.	dog	कुकुर	kocuwa	kocuwa	kocuwa	kocuwa	kocuwa
96.	snake	सर्प	puc ^h ak				
97.	monkey	बाँदर	helawa	helawa	helawa	helawa	helawa

98.	mosquito	लामखुटे	koŋkoŋma	mosso	koŋkoŋma	mosso	koŋkoŋma
99.	ant	कमिला	sakaca	cikjaŋ	sakaca	cikjaŋ	sakaca
100.	spider	माकुरो	raŋgibak	raŋgabak	raŋgibak	raŋgabak	raŋgibak
101.	name	नाम	niŋ	niŋ	niŋ	niŋ	niŋ
102.	man	मान्छे	waʔmi	waʔmi	waʔmi	waʔmi	waʔmi
103.	woman	आइमाई	ma	ma	ma	ma	ma
104.	child	बच्चा	c ^h a	c ^h awa	c ^h a	ac ^h awa	c ^h a
105.	father	बाबा	apa	apa	apa	apa	apa
106.	mother	आमा	ama	ama	ama	ama	ama
107.	older brother	दाजु	ap ^h e	p ^h e	p ^h e	p ^h e	ap ^h e
108.	younger brother	भाइ	nic ^h a	nisa	nic ^h a	anisa	nic ^h a
109.	older sister	दिदी	anne	anne	anne	anne	anne
110.	younger sister	बहिनी	nisa	nisa	nic ^h a	nisa	nic ^h a
111.	son	छोरो	ac ^h awu	c ^h au	ac ^h awu	c ^h au	ac ^h awu
112.	daughter	छोरी	c ^h au	mec ^h awa	c ^h au	mec ^h awa	c ^h au
113.	husband	श्रीमान	ʔajawa	ʔajawa	pace	ʔajawa	pa
114.	wife	श्रीमती	ʔajama	ʔajama	mace	ʔajama	ma
115.	boy	केटो	duwac ^h a	duwac ^h a	duwac ^h a	duwac ^h a	duwac ^h a
116.	girl	केटी	mec ^h ic ^h a	ma	mec ^h ic ^h a	ma	mec ^h ic ^h a
117.	day	दिन	ulenɖu	dina	ulenɖu	dina	ulenɖu
118.	night	रात	namt ^h a	namt ^h a	namt ^h a	namt ^h a	namt ^h a
119.	morning	बिहान	ub ^h eni	b ^h eni	ub ^h eni	ub ^h eni	b ^h eni
120.	noon	मध्यान्ह	lendu	lendu	lendu	lendu	lendu
121.	evening	साँझ	namt ^h asir uŋ	namt ^h asiri ŋ	namt ^h asiruŋ	namt ^h asiriŋ	namt ^h asiruŋ
122.	yesterday	हिजो	asinda	asinda	asinda	asinda	asinda
123.	today	आज	pajī	pai	pajī	pai	pajī
124.	tomorrow	भोली	wanɖa	wanɖa	wanɖa	wanɖa	wanɖa
125.	week	हप्ता	sata	sata	sata	sata	sata
126.	month	महिना	maina	maina	maina	maina	maina
127.	year	वर्ष	bærk ^h a	bærk ^h a	bærk ^h a	bærk ^h a	bærk ^h a
128.	old	पुरानो	purano	purano	purano	purano	purano
129.	new	नयाँ	nəja	nəja	nəja	nəja	nəja
130.	good	असल/रा म्रो	ucuʔnuno	ʔemma	ucuʔnuno	ʔemma	ucuʔnuno
131.	bad	खराब/न	uciʔno	ciʔno	uciʔno	ciʔno	uciʔno

		राम्रो					
132.	wet	भिजेको	wapoktaŋ se	wapoktaŋ e	wapoktaŋse	wapoktaŋse	wapoktaŋse
133.	dry	सुख्खा	c ^h obaŋse	c ^h obaŋse	c ^h obaŋse	c ^h obaŋse	c ^h obaŋse
134.	long	लामो	kese	kese	kese	kese	kese
135.	short	छोटो	ɖuŋɖe	ɖuŋɖe	ɖuŋɖe	ɖuŋɖe	ɖuŋɖe
136.	hot	तातो	huʈte	huʈte	huʈte	huʈte	huʈte
137.	cold	चिसो	cuŋ	cuŋ	ciso	cuŋ	ciso
138.	right	दाहिने	cuptaŋ	cuptaŋ	cuptaŋ	cuptaŋ	cuptaŋ
139.	left	देब्रे	beuwa	beuwa	beuwa	beuwa	beuwa
140.	near	नजिक	baiʔ	baiʔ	baiʔ	baiʔ	baiʔ
141.	far	टाढा	jobaʔ	ʈaɖu	jobaʔ	ʈaɖu	jobaʔ
142.	big	ठूलो	t ^h ego	t ^h ek ^h a	t ^h ego	t ^h ek ^h a	t ^h ego
143.	small	सानो	pucune	cileʔwa	mik ^h a	migo	piccu
144.	heavy	गह्रौ	lukte	ʈikte	likʔno	ʈikte	lukte/ʈikte/ ikʔno
145.	light	हलुका	somno	somse	somno	somse	somno
146.	above	माथि	ʈoba	ʈoba	ʈoba	ʈoba	ʈoba
147.	below	तल	moba	moba	moba	moba	moba
148.	white	सेतो	but ^h urum ma	bi ^h irima	but ^h urumma	bi ^h irima	but ^h urum ma
149.	black	कालो	makacik	makacikm a	makacik	makacikma	makacik
150.	red	रातो	halac ^h opm a	halac ^h opm a	halac ^h opma	halac ^h opma	halac ^h opma
151.	one	एक	ʈitta	ʈitta	ʈitta	ʈitta	ʈitta
152.	two	दुई	hicce	hicce	hicce	hicce	hicce
153.	three	तीन	sumce	sumce	sumce	sumce	sumce
154.	four	चार	careɖa	careɖa	careɖa	careɖa	careɖa
155.	five	पाँच	paceɖa	paceɖa	paceɖa	paceɖa	paceɖa
156.	six	छ	c ^h oweɖa	c ^h oweɖa	c ^h oweɖa	c ^h oweɖa	c ^h oweɖa
157.	seven	सात	saɖeɖa	saɖeɖa	saɖeɖa	saɖeɖa	saɖeɖa
158.	eight	आठ	a ^h eɖa	a ^h eɖa	a ^h eɖa	a ^h eɖa	a ^h eɖa
159.	nine	नौ	nəueɖa	nəueɖa	nəueɖa	nəueɖa	nəueɖa
160.	ten	दश	dəseɖa	dəseɖa	dəseɖa	dəseɖa	dəseɖa
161.	eleven	एघार	eg ^h arəgeɖ a	eg ^h arəgeɖ a	eg ^h arəgeɖa	eg ^h arəgeɖa	eg ^h arəgeɖa

162.	twelve	बाह	barəgeḍa	barəgeḍa	barəgeḍa	barəgeḍa	barəgeḍa
163.	twenty	बीस	biseḍa	biseḍa	biseḍa	biseḍa	biseḍa
164.	one hundred	एक सय	eksəye	eksəyə	eksəye	eksəyə	eksəye
165.	who	को	salo	salo	salo	salo	salo
166.	what	के	tʰem	tʰem	tʰem	tʰem	tʰem
167.	where	कहाँ	hakoi	hoke	hakoi	hoke	hakoi
168.	when	कहिले	anam	anam	anam	anam	anam
169.	how many	कति	asu	asuk	asu	asuk	asu
170.	which	कुन	hokkogo	hoko	hokkogo	hoko	hokkogo
171.	this	यो	bago	bago	bago	bago	bago
172.	that	त्यो	huŋgo	huŋgo	huŋgo	huŋgo	huŋgo
173.	these	यिनीहरू	bace	bace	bace	bace	bace
174.	those	उनीहरू	hunce	hunce	hunce	hunce	hunce
175.	same	उही	hunṭak	hunṭak	hunṭak	hunṭak	hunṭak
176.	different	फरक	pʰərakka	pʰərakka	pʰərakka	pʰərakka	pʰərakka
177.	whole	सबै	dʰamma	dʰamməi	dʰamma	dʰamməi	dʰamma
178.	broken	फुटेको	keḍaŋse	keḍe	keḍaŋse	keḍe	keḍaŋse
179.	few	थोरै	miʔmuŋ	miʔmuŋ	miʔmuŋ	miʔmuŋ	miʔmuŋ
180.	many	धेरै	bəddʰe	badḍe	bəddʰe	badḍe	bəddʰe
181.	all	सबै	dʰammai	dʰamma	dʰammai	dʰamma	dʰammai
182.	to eat	खानु	cama	cama	cama	cama	cama
183.	to bite	टोकनु	ŋekma	ŋeʔma	ŋekma	ŋeʔma	ŋekma
184.	to be hungry	भोकाउनु	siŋsawalu ŋʔse	suŋsawalu ʔse	siŋsawaluŋʔse	suŋsawaluʔs e	siŋsawaluŋ ʔse
185.	to drink	पिउनु	tʰuŋma	tʰuŋma	tʰuŋma	tʰuŋma	tʰuŋma
186.	to be thirsty	तिर्खाउनु	lammalus e	miʔmaiʔ pasjaŋse	sijaŋse	lammaluse	miʔmaiʔ pasjaŋse
187.	to sleep	सुत्नु	imma	imma	imma	imma	imma
188.	to lie down	पल्टनु	leŋma	leŋmaci	leŋma	leŋmaci	leŋma
189.	to sit	बस्नु	juŋma	juŋma	juŋma	juŋma	juŋma
190.	to give	दिनु	pima	piḍa	pima	piḍa	piḍa
191.	to burn	डढाउनु	huima	huima	huima	huima	huima
192.	to die	मर्नु	sima	sima	sima	sima	sima
193.	to kill	मार्नु	seiʔma	seiʔma	seiʔma	seiʔma	seiʔma
194.	to fly	उड्नु	peima	peima	peima	peima	peima
195.	to walk	हिँड्नु	pʰaima	pʰaima	pʰaima	pʰaima	pʰaima
196.	to run/ run	दौड्नु	pi:ma	pi:ma	pi:ma	pi:ma	pi:ma

197.	to go /go	जानु	k ^h aima	k ^h aiʔma	k ^h aima	k ^h aiʔma	k ^h aima
198.	to come	आउनु	t ^h aba	tama	t ^h aba	tama	t ^h aba
199.	to speak	बोल्नु	cekma	ceima	cekma	ceima	cekma
200.	to hear/listen	सुनु	k ^h emsa	k ^h emma	k ^h emsa	k ^h emma	k ^h emsa
201.	to look/look	हेनु	khawa	coʔa	k ^h aŋma	khawa	k ^h aŋma
202.	I	म	aka	aka	aka	aka	aka
203.	you (informal)	तँ	hana	hana	hana	hana	hana
204.	you (formal)	तपाईं	hana	hana	hana	hana	hana
205.	he	ऊ	huĩ	huĩ	hui	huĩ	hui
206.	she	उनी	hui	huŋgo	hui	huŋgo	hui
207.	we (inclusive)	हामी (समा)	kani	ani	kani	ancaŋa	kani
208.	we (exclusive)	हामी (असमा)	anaŋa	anaŋace	anaŋa	anaŋace	anaŋa
209.	you (plural)	तिमीहरू	hanita	hanice	hani	hanita	hanice
210.	they	उनीहरू	hunce	hunce	hunce	hunce	hunce

Source: Sociolinguistic survey of Chhintang (2017)

ANNEX-F

Sociolinguistic Survey of Chhintang-2074

खाल्सा-छिन्ताङ शहिदभूमी गाउँपालिका, धनकुटा

Mangthana (Devasthan)

१. माङथाना (देवीथान), खाल्सा-छिन्ताङ शहिदभूमी गाउँपालिका - ३

	नाम	व	पि	उमे	शिक्षा	पि	तपाईंको	पति/पति	आमाको	बुबामातृ	छोर/छोरी
१	वलप्रसाद साम्पाङ राई	३	पु	७३	Ilit	√	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ
२	वीर बहादुर अरीहाङ राई	३	पु	५९	Ilit	√	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ
३	चन्द्र ब. दलाहाङ राई	३	पु	६४	Ilit	√	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ
४	छत्र ब. दलहाङ राई	३	पु	५४	Ilit	√	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ
५	दलाहाङमा राई	३	म	५७	Ilit	√	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ
६	निरा साल्तेन राई	३	म	२९	10	√	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ
७	सिता साङसोई राई	३	म	३४	Lit	x	छिन्ताङ	-	छिन्ताङ	-	-
८	योगेन्द्र राई	३	पु	४२	Lit	√	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ
९	मदन कुमारी राई	३	म	४५	Lit	√	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ
१०	सुदर्शन राई	३	पु	२३	11	x	छिन्ताङ	-	छिन्ताङ	-	-
११	योमासु राई	३	म	१८	SLC	x	छिन्ताङ	-	छिन्ताङ	-	-
१२	सुधा राई	३	म	१६	9	x	छिन्ताङ	-	छिन्ताङ	-	-
१३	किसन अरीहाङ राई	३	पु	३१	Lit	√	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ
१४	निता वलिङ राई	३	म	१८	9	x	छिन्ताङ	-	छिन्ताङ	-	-
१५	सरोज अरीहाङ राई	३	पु	२३	5	√	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ
१६	सुवास साम्पाङ राई	३	पु	२०	11	√	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ

Nangchhuwa (Sambugaun)

२. नाङ्छुवा (साम्बुगाँउ), खाल्सा छिन्ताङ शहिदभूमी गाउँपालिका -२

	नाम	व	पि	उ	शिक्ष	वि	तपाईंको	पति/मर्ता	आमाको	छोर/सहोदर
									बुबामा	छोर/सहोदर
१	टंक प्रसाद राई	२	पु	५०	SLC	√	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ
२	प्रेमराज राई	३	पु	४५	Lit	√	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ
३	जानुका राई	३	म	३३	11	x	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ
४	रुद्र प्रसाद राई	२	पु	५६	SLC	√	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ
५	धन ब. राई	२	पु	४८	10	√	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ
६	सुकदिप राई	२	पु	२१	12	x	छिन्ताङ	-	छिन्ताङ	-
७	सारिका राई	२	म	२३	12	x	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ
८	टंक राई	२	पु	३२	SLC	√	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ
९	बाल कुमारी राई	२	म	५६	Ilit	√	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ
१०	चैन माया राई	२	म	७९	Ilit	√	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ
११	भरतलाल राई	२	पु	६४	SLC	√	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ
१२	मिना कमारी राई	२	म	४५	ILit	√	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ
१३	लाख मान राई	२	पु	३०	SLC	√	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ
१४	नीर तुप्रिहाङ राई	२	पु	४५	SLC	√	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ
१५	राज कुमार राई	१	पु	५३	SLC	√	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ
१६	दिपक राई	२	पु	३५	SLC	√	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ
१७	तुलाराज राई	२	पु	४०	SLC	√	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ

Mulgaun

३. मुलगाउ, खालसा छिन्ताड शहिद भूमी गाउँपालिका - ३

	म ना	व	लि	उमेर	शिक्षा	नि	तपाईंको	पति/मर्दान्त	आमाको बुबामातृ	छोर/सहोदर
१	शर्मिला राई	३	म	२७	BA	x	छिन्ताड	-	छिन्ताड	-
२	रस्मिला राई	३	म	२०	12	x	छिन्ताड	-	छिन्ताड	-
३	दल बहादुर राई	३	पु	६४	12	√	छिन्ताड	छिन्ताड	छिन्ताड	छिन्ताड
४	डम्बर बहादुर राई	३	पु	६०	SLC	√	छिन्ताड	छिन्ताड	छिन्ताड	छिन्ताड
५	कविराज राई	३	पु	२३	12	x	छिन्ताड	-	छिन्ताड	-
६	निर्मला राई	३	म	२१	12	x	छिन्ताड	-	छिन्ताड	-
७	शिव राई	३	पु	२०	12	x	छिन्ताड	-	छिन्ताड	-
८	लासमाया राई	३	म	६०	ILit	√	छिन्ताड	छिन्ताड	छिन्ताड	छिन्ताड
९	टिका कुमारी राई	३	म	५६	ILit	√	छिन्ताड	छिन्ताड	छिन्ताड	छिन्ताड
१०	जसवीर राई		पु	५३	ILit	x	छिन्ताड	-	छिन्ताड	-
११	समीक्षा राई		म	२७	Lit	√	छिन्ताड	छिन्ताड	छिन्ताड	छिन्ताड
१२	मोन कुमारी राई	३	म	४५	Lit	√	छिन्ताड	छिन्ताड	छिन्ताड	छिन्ताड
१३	प्रमिला राई	३	म	३३	12	√	छिन्ताड	छिन्ताड	छिन्ताड	छिन्ताड
१४	विश्व राई	३	पु	२२	BBS	x	छिन्ताड	-	छिन्ताड	-

Chambak

४ चाम्बाक, खालसा छिन्ताङ शहिद भूमी गाउँपालिका -२

	नाम	व	दि	उमे	शिक्ष	वि	तपाईं	पति/पति	आमाको तुभा बुबाको	छोरफछो
२	डम्बर राई	२	पु	८८	Lit	√	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ
३	बिमला राई	२	म	३०	Lit	√	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ
४	धन कुमार राई	२	पु	३०	Lit	√	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ
५	सुधा राई	२	म	१६	9	x	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ
६	भगत राई		पु	५७	ILit	√	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ
७	मिलन कुमारी राई	२	म	५८	ILit	√	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ
८	चाराहाङ राई	२	पु	२१	SLC	x	छिन्ताङ	-	छिन्ताङ	-
९	इस्तालिन राई	२	पु	१७	SLC	x	छिन्ताङ	-	छिन्ताङ	-
१०	योगेन्द्र राई	२	पु	४२	Lit	√	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ
११	मदन कुमार राई	२	म	४५	Lit	√	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ
१२	सुदर्शन राई	२	पु	२३	12	x	छिन्ताङ	-	छिन्ताङ	-
१३	योमासु राई	२	म	१८	SLC	x	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ
१४	तुफान राई	२	पु	३७	Lit	√	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ
१५	चन्द्र कुमारी राई	२	म	३६	I.Ed.	√	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ

Chaudhari Tole

५ चौधरीटोल, खालसा छिन्ताङ शहिद भूमी गाउँपालिका

	नाम	बडा	लिङ्ग	उमेर	शिक्षा	विवाह	तपाईंको मातृभाषा	पति/पत्नी को मातृभाषा	बुबा-आमाको मातृभाषा	छोराछोरि को मातृभाषा
१	पदम बहादुर राई	३	पु	७८	ILit	√	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ
२	प्रेम बहादुर राई	३	पु	६९	ILit	√	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ
३	लोक बहादुर राई	३	पु	३८	Lit	√	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ
४	थाम माया राई	३	म	७३	ILit	√	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ
५	डिक बहादुर राई	३	पु	४५	SLC	√	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ
६	सिता राई	३	म	४०	12	√	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ
७	विशाल राई	३	पु	२३	12	x	छिन्ताङ	-	छिन्ताङ	-
८	विनिता राई	३	म	१९	SLC	√	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ
९	दिल कुमारी राई	३	म	३७	Lit	√	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ
१०	रविन राई	३	पु	३०	BA	√	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ
११	चन्द्रसेर राई	३	पु	४८	12	√	छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ
१२	रुद्रलच्छी राई	३	म	६३	ILit		छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ
१३	रिखिधन राई		पु	४७	ILit		छिन्ताङ	छिन्ताङ	छिन्ताङ	छिन्ताङ

ANNEX-G

Some Photographs of Chhintang Sociolinguistic Survey-2074

1. Duo-Researchers, Dr. Netra Mani Dumi Rai & Mr. Rajendra Thokar with Chhintang people, Choudhari Tole



2. Researcher, Mr. Rajendra Thokar, collecting 210 wordlist with a Chhintang speaker



3. Researcher, Dr. Netra Mani Dumi Rai with Chhintang people



4. Local woman preparing washing calabash for the preparation of ritual.



5. Local production of Chhintang village, cucumber in a basket 'DOKO', marketing in Hile-Bazaar, Dhankuta



6. Dr. Netra Mani Dumi Rai having discussion with Chhintang People



7. Senior citizens; couple from Chhintang community: Mr. Dambar Rai and his wife, Chhintang, Dhankuta



8. Dr. Netra Mani Dumi Rai with Chhintang People



9. Local children from Chhintang community bringing grass for cattle from the field, Chhintang, Dhankuta



10. Group Photograph with Chhintang People



11. Think globally, act locally: a local Chhintang speaker cutting the nails with his Khukuri.



12. Group Photograph with Chhintang People, Chhintang, Dhankuta



13. Mr. Rajendra Thokar arranging linguistic information Meta-cards on the floor.



14. Group Photograph with Chhintang People



15. Researcher, Mr. Rajendra Thokar gathering information in a group discussion in Chhintang community, Chhintang, Dhankuta



16. Dr. Netra Mani Dumi Rai having discussion with 89-year-old Senior Chhintang Citizen, Mr. Dambar Rai, Chhintang, Dhankuta



17. Chhintang People writing linguistic information on Meta-cards



18. Dr. Netra Mani Dumi Rai noting down linguistic information



19. Mr. Rajendra Thokar arranging linguistic information, Meta-cards on the floor.



20. A signboard for the local information about the famous 'Chhintang Jalapa Devi', Chhintang, Dhankuta

