A Sociolinguistic Survey of Chhulung:

A Tibeto-Burman Language

(As Spoken in Ankhisalla VDC, Dhankuta)

A Report Submitted

to

Linguistic Survey of Nepal (LinSuN)

Central Department of Linguistics

Tribhuvan University

Kathmandu, Nepal

By

Prof. Dr. Novel Kishore Rai

Mr. Netra Mani Dumi Rai

Mr. Rajendra Thokar

June 2014

ACKNOWLEDGEMENTS

LINGUISTICS SURVEY MAP

Map 1: The map of Dhankuta district wherein the Sociolinguistic Survey of Chulung was held.

Source: www.google.com (map of Nepal, as retrieved in June 3, 2014)

Map 2: Map of Dhankuta District wherein Sociolinguistic Survey of Chulung was held.

DHANKUṬĀ DISTRICT
धनकुटा

Chanuwa • **Dandagaun**

Marek Katahari

Leguwa • **Jitpur Arkhaule**

Murtidhunga

Ghortikharka
Falate • **Sanne**
Pakhribas • **Hathikharka**

Parewadin

Muga

Tankhuwa

Chungmang • **Bhirgaun**

Khoku • **Telia**

Dhankuta N.P.

Ankhisalla
Chhintang • **Belhara**

Kuruletenupa

Boghe

Budi Morang **Khuwafok**
Faksib **Maunabuthuk**

Ahale **Raja Rani** **Mudebas**

Mahabharat **Danda Bazar** **Basantatar**

Vedatar **Bhdhabare**

```
0      4      8          16   Kilometers
```

—— River
----- Foot Path
– – Main Trail
===== Gravelled
—— Highway
• Village Development Committee (VDC)

डिजीटल हिमालय
Digital Himalaya

Source: http://www.digitalhimalaya.com/collections/maps/nepalmaps/ (as retrieved in June 3, 2014

Map 3: Map of Ankhisalla VDC of Dhankuta district wherein Sociolinguistic Survey of Chulung was held.
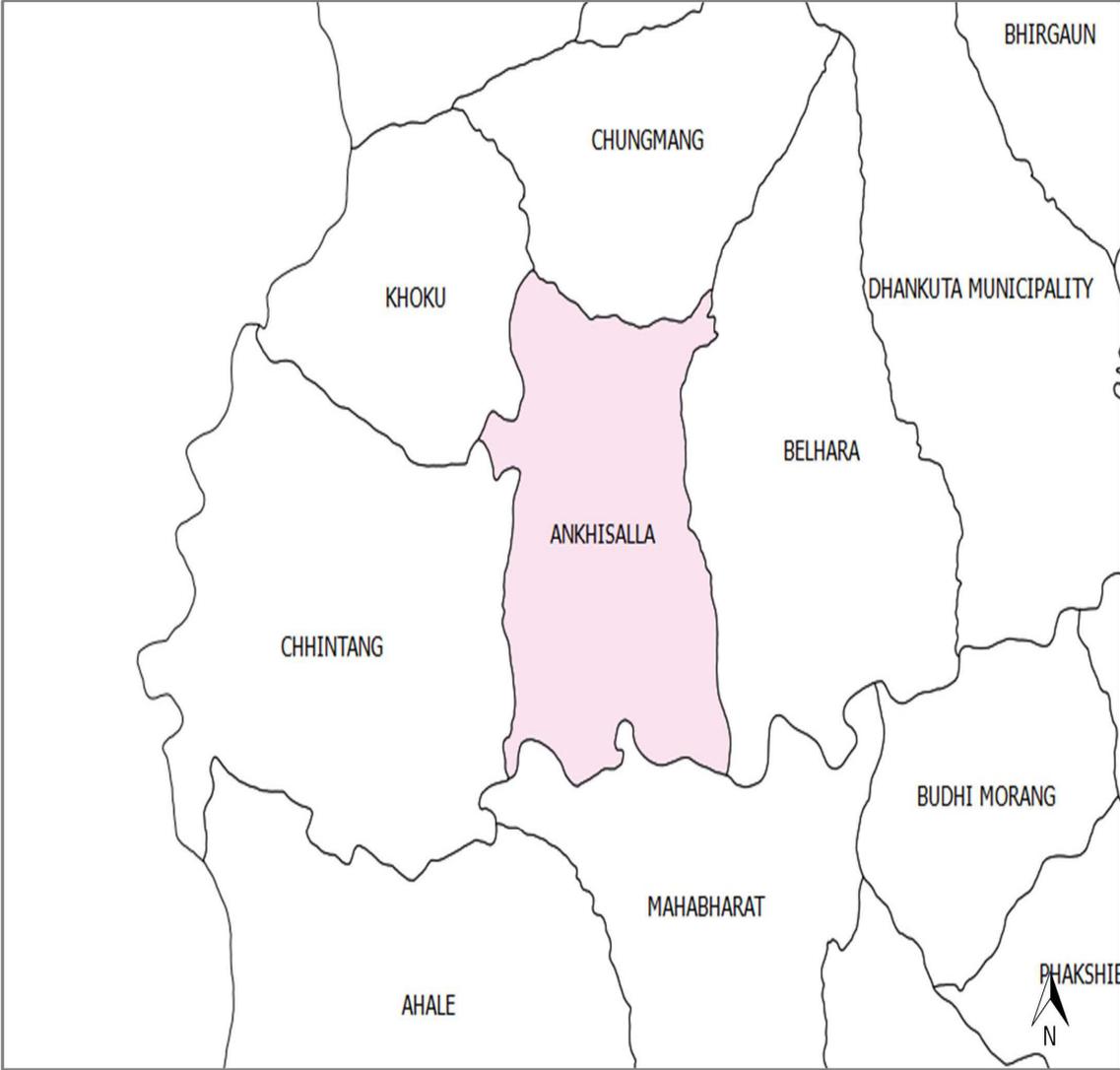
Source: www.google.com (map of Ankhisalla, as retrieved in June 3, 2014)

TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

Page

LIST OF PHOTOS

ABBREVIATIONS

A$_1$:   First age group (of the participants)

A$_2$:   Second age group (of the participants)

A$_3$:   Third age group (of the participants)

ACI   :   Appreciative Inquiry

BLM   :   Bilingualism

CBS   :   Central Bureau of Statistics

DLM   :   Dialect Mapping

DLU   :   Domains of Language Use

GPS   :   Global Positioning System

IPA   :   International Phonetic Alphabet

LinSuN   :   Linguistic Survey of Nepal

LISMAC   :   Linguistic Survey Management Committee

LWC   :   Language of Wider Communication

N or n   :   total number (of the participants)

NB   :   Nota bene (used to indicate that special attention should be paid)

NFDIN   :   National Foundation for Development of Indigenous Nationalities

No.   :   Number

NPHC   :   National Population and Household Census

PM   :   Participatory Method

Q. No.   :   Question number

Ch & N   :   Chulung and Nepali

SLQ   :   Sociolinguistic Questionnaire

VDC(s)   :   Village Development Committee(s)

WLC   :   Wordlist Comparison

CHAPTER 1

INTRODUCTION

1.1 Background

This is a report of a sociolinguistic survey of one of the endangered Kirati languages, spoken mainly in Ankhisalla VDC, Dhankuta district of the Eastern Development Region of Nepal. The language community and the language are known as Chhulung belonging to the Tibeto-Burman branch of Sino-Tibetan language family. The Chhulung people are concentrated only in Ankhisalla VDC of Dhankuta district wherein this sociolinguistic survey was held in 2011.

Dhankuta district is located in the mid-hills of the Koshi Zone of Eastern Development Region. The district lies in between Tehrathum and Panchthar in the east, Bhojpur in the west, Sankhuwasabha in the north and Morang and Sunsari in the south. The Tamor River, which runs to the south-east direction of Ankhisalla VDC joins the Koshi River.

Ankhisalla VDC lies to the south of Chungwang VDC; west of Belahara VDC; north of Chintang VDC and east of Khoku VDC of Dhankuta district.

A brief information on Ankhisalla VDC is presented in Table 1.1.

Table 1.1: Brief information of Ankhisalla VDC

VDC Name	Ankhisalla
VDC Households	1228
District Name	Dhankuta
Area in Square Km	30.5
Zone	Koshi
Development Region	Eastern

Ecological Zone	Hill
Ecological Sub Zone	Eastern hill

Source: National Population and Housing Census (2011)

1.1.1 Ethnicity

The Chhulung community is one of the Kirat communities. They have their own distinct language, socio-cultural pattern, rituals in the society. Their distinct language, socio-cultural pattern, life-style provide them a distinct ethnic identity in Nepal.

1.1.2 Occupation

The main occupation of the Chhulung community is agriculture. They grow corn, millet, paddy, wheat, etc. Of them, the main crop is corn. Similarly, they also grow ginger, chilies, soybeans, potato, and tomato as cash crops etc. They also rear pigs, cows, oxen, etc.

1.1.3 Literacy

Census Report 2011 has categorized the literacy rate of Adibasi/Janjati into three aspects, viz. Adibasi/Janajati, Hill-Janajati and Tarai Janajati. Concerning Dhankuta district, the literacy rate of Adivasi Janajati is presented in Table 1.2.

Table 1.2: Literacy Rate

District	Adibasi/Janajati	Hill-Janajati	Tarai-Janajati
Dhankuta	73.18	72.43	89.79

Source: Chapagain, et. al. (2014)

At present, schools have been opened in villages. Chhulung children study in local schools. The young Chhulung people were also found to have studied higher level education during the survey. Awareness of educational value has been increased in the Chhulung community. The participation of the informants was of both literate and illiterate groups.

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

1.2.1 Language: an overview[1]

The Chhulung language is one of the endangered Kirati languages spoken in Eastern Development Region of Nepal. This language falls under the Sino-Tibetan Family. The Chhulung language is mainly spoken only in Ankhisalla VDC of Dhankuta district. So, due to limited area of the Chhulung speech community, there is no distinct dialect of the Chhulung. This language is still in oral form. No writing system is developed in this language yet. This language is also one of the least studied Kirati languages of Nepal.

1.2.2 Demography

The population distribution of the Chhulung community is mainly confined within Ankhisalla VDC of Dhankuta district, in Eastern Development Region of Nepal. Concerning the information provided by the informants during the survey, majority of the Chhulung people are located almost in all wards of the Ankhisalla VDC of Dhankuta district. The wards where majority of the Chhulung people reside in are 1, 3, 4 and 5. Regarding the mother tongue, majority of the Chhulung people are found to have been living in wards of 3, 4 and 5.

---

[1] The term "Chhulung" is generally spoken with unrounded front central vowel as /t^{sh} 1 ng/. However, throughout the text, it is written as "Chhulung".

A map of Chhulung (Chhiling) speaking area is presented in Map 1.1.

Map 1.1: Chhulung speaking area
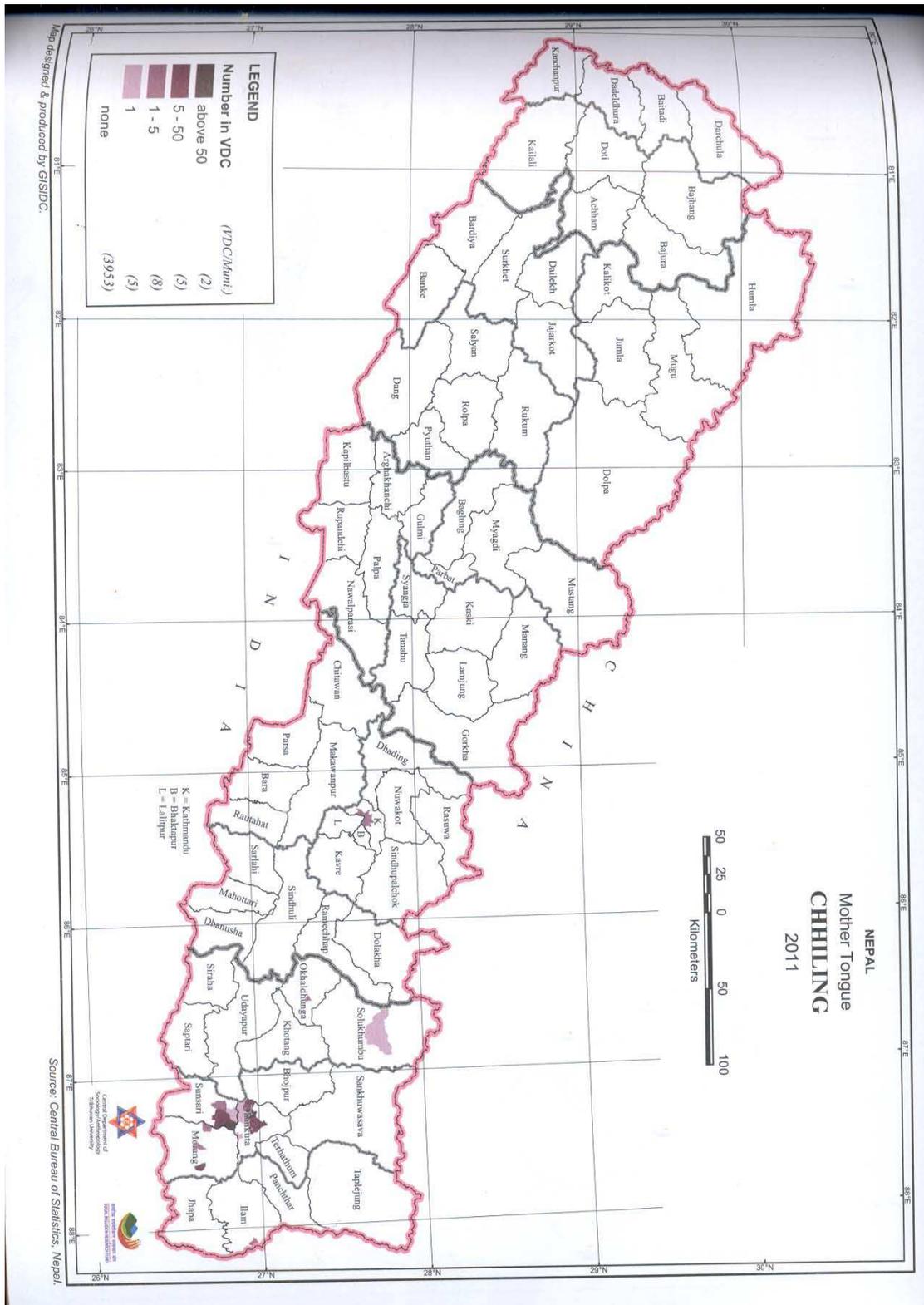
Source: Chapagain, et.al. (2014)

1.2.2.1 The population distribution of Chhulung by mother tongue

According to National Population and Housing Census (2011), the total population of the Chhulung community by mother tongue is 2,046. The population distribution of Chhulung by mother tongue in different parts of the country is presented in the following tables.

Table 1.3 presents the Chhulung population by mother tongue in the urban and rural areas.

Table 1.3: Population distribution in urban and rural areas

Population	Urban/Rural	
	Urban	**Rural**
	58	1,988

Source: CBS Report (2011)

Table 1.4 presents the Chhulung population by mother tongue in the ecological belt.

Table 1.4: Population distribution in the ecological areas

Population	Ecological Belt		
	Mountain	**Hill**	**Terai**
	1	1,952	93

Source: CBS Report (2011)

Table 1.5 presents the Chhulung population by mother tongue

Table 1.5: Population distribution in the development region

Population	Development Region			
	Eastern	**Central**	**Western**	**Mid-western**
	2,034	12	0	0

Source: CBS Report (2011)

1.2.3 Linguistic affiliation

Chhulung language is one of the Tibeto-Burman languages in Kirat group, spoken in the eastern Nepal. Ethnologue (2012:42) classifies the Chhulung language in the Sino-Tibetan Family, Tibeto-Burman sub-family, Western Tibeto-Burman group, Himalayan group and Kirati cluster. It can be shown in Figure 1.1.

Figure 1.1: Linguistic affiliation of the Chhulung language

```
                    ┌──────────────┐
                    │ Sino-Tibetan │
                    └──────────────┘
                    │              │
          ┌─────────────────┐    ┌──────────┐
          │ Tibeto-Burman   │    │ Chinese  │
          └─────────────────┘    └──────────┘
                    │
            ┌──────────────┐
            │  Himalayish  │
            └──────────────┘
                    │
            ┌──────────────┐
            │   Kiranti    │
            └──────────────┘
                    │
            ┌──────────────┐
            │ **Chhulung** │
            └──────────────┘
```
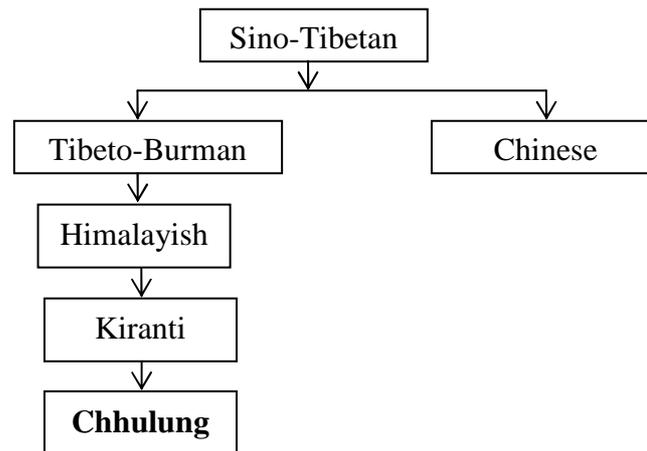
Source: Ethnologue (2012:42)

1.2.4 Review of literature

Not much academic study on the Chhulung language has been carried out so far. However, some of the works carried out by scholars are presented in this review.

Limbu (2007) has carried out ethnolinguistic study on Chhulung. In the study, she has mentioned general introduction to the Chhulung community and the Chhulung language including genetic affiliation, multilingualism in the Chhulung community, phonemic inventory of the Chhulung language, personal pronouns, a brief ethnographic profile of the Chhulung, present settlement and population of the Chhulung community, language situation, rituals, etc.

Rai (2007) and Limbu (2009) have carried out comparative study between Chhulung and English. Rai's study focuses on contrastive analysis between English and the Chhulung personal pronouns with pedagogical implications. Besides, Limbu has compared personal pronouns, reflexive pronouns, demonstrative pronouns, possessive pronouns, relative pronouns, reciprocal pronouns and indefinite pronouns of the

Chhulung language with English counterparts. The study focuses on the comparative study between the Chhulung and English through pedagogical perspective.

Limbu (2012) has carried out a study on Chhulung. The study is based in Ankhisalla VDC of Dhankuta district. Her study focuses on linguistic aspect of verb morphology. The study report is divided into four chapters with Appendix and References. Chapter one introduces the Chhulung people focusing on livelihood of the Chhulung people; Central Bureau of Statistics population issue; Chhulung population in different wards of the VDC; Chhulung rituals such as life cycle rituals from birth to death and major rituals such as Nuwangi, Wadhangme performed by Chhulung people in fixed-timing. The major rituals start from Siruwa and ends to Wadhangme. In socio-economic aspect, she has mentioned agriculture as main occupation of the Chhulung community. Concerning the language, she has mentioned that ethnonym and glottonym of the Chhulung language is same; and the Chhulung language very close to Chintang and Belhare and have high lexical similarity – but do not share much grammatical similarity.

Regarding genetic affiliation of the Chhulung, she has quoted Bradley (2002) as the Chhulung language under the East-Himalayish Kirati language group; and Chintang Puma Documentation as the Chhulung language under Yakkha-Limbu aspiration of Proglottalized group's Greater Yakkha. However, the Ethnologue (2012) mentions that the Chhulung language falls under the Western Tibeto-Burman Himalaya group. She has also mentioned the Chhulung community as multilingual community speaking mainly Chhulung, Nepali, Bantawa and some other language. But, she has also mentioned that the Chhulung language is not used in wide range of domains of language use. In other chapters, she has presented the analysis of the Chhulung verb.

Limbu (2012:8) also criticizes Winter (1991) that the term Phanju documented by Winter might be deviated form of Phanchu; and the term Phanchu is one of the clans of the Chhulung community. Besides, there are several clans who speak this language as their mother tongue.

Regmi (2013) has measured the endangerment level of the Chhulung language in 'Shifting' category. It means that the Chhulung language is shifting towards Nepali.

1.3 Purpose and goals

The main purpose of this study is to present the sociolinguistic situation of the Chhulung language, which has been categorized as an endangered Tibeto-Burman language of Nepal.

The specific objectives of the study are as follows:

a) To examine the dialectal variation by assessing the levels of lexical similarity;

b) To look at the vitality of the language by investigating the patterns of language use in certain domains;

c) To assess the mother tongue proficiency and multilingualism;

d) To evaluate the language maintenance and the attitudes of the speakers towards their language; and

e) To gather information regarding the resources and language development for the implementation of mother-tongue-based multilingual education in the Chhulung.

1.4 Organization of the report

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

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

2.1 Overview

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

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

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

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

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

2.2 Research methods/tools

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

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

2.2.1.1 Sociolinguistic Questionnaire A (SLQ A)

Sociolinguistic Questionnaire A which consists of eighty 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 Chhulung speaking areas were selected on the basis of geographical location from the core point i.e. Barbhanjyang-5 of Ankhisalla VDC, Dhankuta district. Other points were Sukeahal-4, Pokla-3, Gairi-1 and Pakha-1. 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 Chhulung speech community.

Figure 2.1: Model for sampling of participants from each point
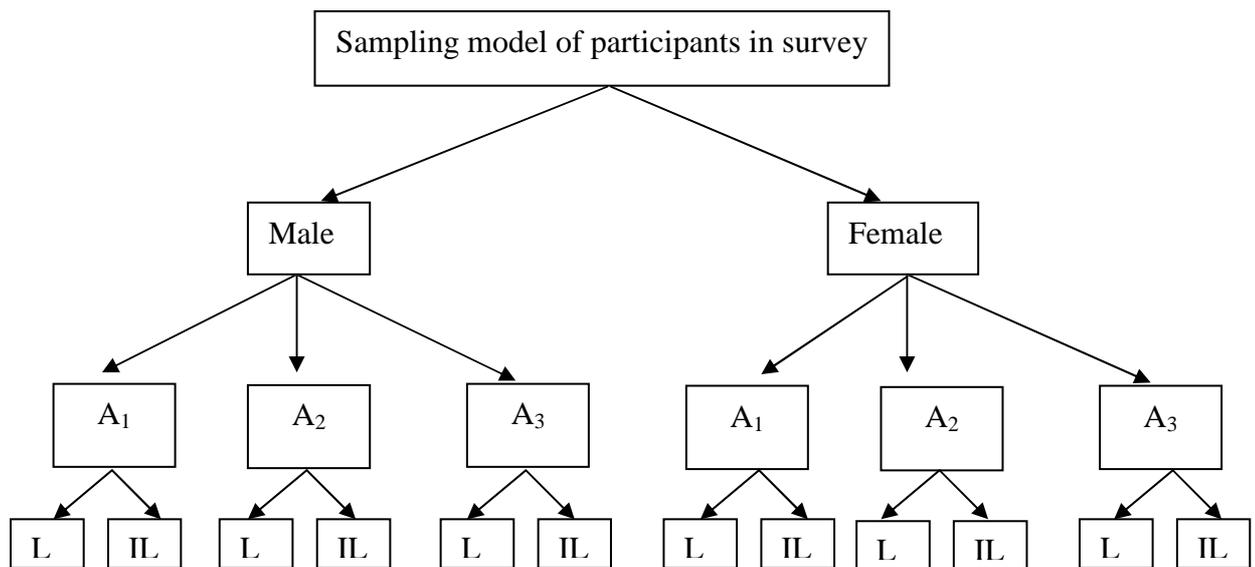
A_1=15-29, A_2=30-59, A_3= 60+, L= Literate, IL= Illiterate

In Figure 2.1, the term 'point' refers to sociolinguistic field survey points in the speech community. During the sociolinguistic field survey in the Chhulung speech community, six survey points were visited. Similarly, A_1, A_2, and A_3 refer to age category such as A_1 (15-29), A_2 (30-59), A_3 (60+); and 'L' and 'IL' to 'literate' and 'illiterate' category of the participants who participated during the discussion and interview in the survey so far.

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

Table 2.2: Checklist for Sociolinguistic Questionnaire A

Checklist for Sociolinguistic Questionnaire (SLQ-A) Point X											
Male						Female					
A_1		A_2		A_3		A_1		A_2		A_3	
L	IL	L	IL	L	IL	L	IL	L	IL	L	IL
1	1	1	1	1	1	1	1	1	1	1	1

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

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

2.2.1.2 Sociolinguistic Questionnaire B (SLQ B)

Another set of questionnaire was Participatory Method (PM). PM was a tool employed during the survey to elicit information from the Chhulung participants. The tools included in the PM were Domains of Language Use (DLU), Bilingualism or Multilingualism (BLM), Dialect

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

Source: Sociolinguistic survey (2011)

12

Mapping (DLM) and Appreciative Inquiry (ACI). The main purpose of the use of PM tools was to help the Chhulung speech community think about the dialects of the Chhulung language, how bilingual/multilingual Chhulung people were, in which contexts they employed the Chhulung 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 here now. If s/he has lived elsewhere, it should not be more than five years and s/he must have lived in the village for the past five years.

d) Each tool involves the members of the speech community in group-discussion on the sociolinguistic situation of their language.

(a) Domains of Language Use (DLU)

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

any other situations. A sample of domains of language use carried out in the survey is presented in Photo 2.2.

Photo 2.2: A sample photo of domains of language use taken in the survey

Source: Sociolinguistic survey (2011)

(b) Dialect Mapping (DLM)

The main purpose of the Dialect Mapping (DLM) tool was to help the community members think about and visualize the different varieties of the Chhulung language. During the linguistic field survey, the Chhulung 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 Chhulung 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 colored piece of plastic to mark those varieties they understand very well, average and poorly. A sample of dialect mapping carried out in the survey is presented in Photo 2.3.

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

Source: Sociolinguistic survey (2011)

(c) Bilingualism/Multilingualism

Bilingualism/Multilingualism tool was employed to help the community members think about and visualize the levels of fluency in both the Chhulung language and Nepali by different subsets of the Chhulung 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 Chhulung people who speak the Chhulung 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 Chhulung 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 Chhulung people that spoke the Chhulung language 'well', which was

increasing and how they felt about that. A sample of bilingualism/multilingualism carried out in the survey is presented in Photo 2.4.

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

Source: Sociolinguistic survey (2011)

(d) Appreciative Inquiry (ACI)

Appreciative Inquiry tool was administered to gather information about the dreams and aspirations of the speech community for their mother tongue development. Using this tool, the participants were asked to describe things that make them feel happy or proud about their language or culture. Then, based on those good things in the Chhulung 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. A sample of appreciative inquiry carried out in the field survey is presented in Photo 2.5.

Photo 2.5: A sample photo of appreciative inquiry taken in field survey

Source: Sociolinguistic survey (2011)

2.2.1.3 Sociolinguistic Questionnaire C (SLQ C)

Sociolinguistic Questionnaire C is a set of 21 questions, which was administered to language activists and village heads. The main purpose of this set of questions was to assess the language maintenance, language vitality and their attitudes towards their languages and their readiness for language development. This set was administered to at least two participants in each survey point in Chhulung.

2.2.1.4 Wordlist comparisons: Description, purpose and procedure

The basic wordlist contains 210 items. The main purpose of this wordlist is to determine the thresholds of lexical similarity uniting groups of languages and dialects at various percentage levels on the basis of standard word lists elicited from the mother tongue Chhulung speakers. The results have been presented in Table 3.2 to Table 3.4, 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 Chhulung 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 Chhulung word from a Chhulung 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 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 Chhulung. 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 Chhulung language, information was taken form the six survey points from different districts pertinent to Western 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 information for the survey points

	Survey points	Elevation	North	East
1.	Barbhanjyang, Ward 5	1338 m	$26^0 57'43.8''$	$87^0 15'31''$
2.	Sukeahal, Ward 4	1373 m	$26^0 58'23''$	$87^0 15'49''$
3.	Pokla, Ward 3	1110m	$26^0 57'15.2''$	$87^0 15'48.6''$
4.	Gairi, Ward 1	925m	$26^0 56'50.4''$	$87^0 14'42.5''$
5.	Pakha Gaun, Ward 1	985m	$26^0 86'41.2''$	$87^0 15'22''$

Source: Sociolinguistic survey (2011)

2.3.2 Sampling procedure

First, the Chhulung speaking areas were selected on the basis of geographical location from the core point i.e. Barbhanjyang-5 in Ankhisalla VDC, Dhankuta. Other points were Sukeahal-4, Pokla-3, Gairi Gaun-1, and Pakha Gaun-1 of the same VDC. Secondly, the individuals were chosen from different categories of sex, age and educational background from each survey points.

Of the sample points, ninety-two participants were sampled and interviewed. The age of the participants of Chhulung was from 15 to 60 years 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 linguistic 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.

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
Barbhanjyang-5	27	✓	2	8
Sukeahal-4	21	✓	2	8
Pokla-3	22	✓	2	8
Gairi-1	10	✓	2	8
Pakha Gaun-1	12	-	2	8
Total	**92**		**10**	**40**

Source: Sociolinguistic survey (2011)

19

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.

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

The survey was conducted in five points of different villages and wards such as Barbhanjyang-5, Sukeahal-4, Pokla-3, Gairi-1, and Pakha-1. 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

The main purpose of this chapter is to look at the dialectal variations in Chhulung based on the lexical comparison. This chapter is organized into two sections. Section 3.1 deals with wordlist comparison, which comprises methodology, evaluation criteria, key locations of the survey, dialectal variations, the total wordlist comparison, tally of the lexical variation and lexical comparison of the wordlist. Section 3.2 presents dialect mapping. And, Section 3.3 presents the summary of the findings of the chapter.

3.1 Wordlist comparison

The standardized wordlist of 210 words is used to estimate the degree of lexical similarity among the Chhulung speech varieties. In this section, we discuss the methodology employed in lexical similarity study, evaluation criteria for lexical similarity, the major parts like key locations of word survey, dialectal variations, the total wordlist comparison, tally form of the lexical variation, and lexical comparison of 210 wordlist are presented.

3.1.1 Methodology

The methodology consists of the collection of wordlists and tool used in the analysis of the wordlists. First, the standardized wordlist of 210 words were elicited in the survey points from the Chhulung speakers (grown up in the target locality, representing different sex, age and literacy), compiled them with phonetic transcriptions and crosschecked from other speakers from the same site (See Annex D 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 from the selected wordlist were aligned on the basis of phonetic similarities and dissimilarities. Then the lexical similarity percentages were calculated in the WordSurv.

3.1.2 Evaluation criteria

Normally, 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 of less than 60% are evaluated 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. In the survey of the Chhulung language, Recorded Text Test (RTT) was not carried out. Table 3.1 presents the evaluation criteria of the lexical similarity percentages between the wordlists.

Table 3.1: Evaluation criteria of the lexical similarity percentages

	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	

3.1.3 Key locations of word survey

There were five locations selected for the wordlist survey. The standardized wordlist of 210 words was elicited in different survey points from the Chhulung speakers (grown up in the target locality, representing different sex, age and literacy).

The wordlists from each survey point were collected. The collected wordlists were transcribed with the help of phonetic transcription. And, the crosscheck was carried

out with the help of other Chhulung speakers from the same site (*see* Annex for 210 wordlist).

Table 3.2 shows the key linguistic survey points, their types with district and zone. They were the key locations selected for the wordlist survey.

Table 3.2: Key locations of wordlist survey in Chhulung

	KEY POINTS	POINT TYPES	DISTRICT	ZONE
1.	Barbhanjyang-5	Middle	Dhankuta	Koshi
3.	Sukeahal-4	North-east	Dhankuta	Koshi
2.	Pokla-3	South-east	Dhankuta	Koshi
4.	Gairi-1	South-west	Dhankuta	Koshi
5.	Pakha-1	South-west	Dhankuta	Koshi

Source: Sociolinguistic survey (2011)

From each survey key points, forty wordlist sets were collected from the Chhulung speakers. Of the survey points, Barbhanjyang-5 is considered as the core or central survey point. Based on Barbhanjyang as core point, Sukeahal lies to the east; Pokla to the south-west; Gairi to south-west; and Pakha to the west.

3.1.4 Dialectal variations

Regarding the dialectal variation, lexical items 193 (some words such as cabbage, cauliflower, etc were not found) were collected from the five survey points. Then, the collected lexical items were entered into the computer software called 'Wordsurv'. With the help of it, the comparative analysis of the lexicon variations was carried out. The comparative results of them are presented in the following paragraphs.

3.1.4.1 The total wordlist comparison

From five survey points, all the participants provided 193 wordlist. The 193 wordlist collected from the different locations were Barbhanjyang, Gairi Gaun, Pakha, Pokla and Sukeahal. The total numbers of the wordlist of these locations are presented in Table 3.3.

Table 3.3: Total wordlist and their number differentiation

Variety	Barbhanjyang	Gairi Gaun	Pakha	Pokla	Sukeahal
Barbhanjyang	193	193	193	193	193
Gairi Gaun	193	193	193	193	193
Pakha	193	193	193	193	193
Pokla	193	193	193	193	193
Sukeahal	193	193	193	193	193

Source: Sociolinguistic survey (2011)

3.1.4.2 Tally form of the lexical variation

The tally form of the lexical variations among the five survey points was also carried out. The summary of the comparative tally form of the lexical variations from the five survey points of Barbhanjyang, Sukeahal, Pokla, Gairi, and Pakha is presented in Table 3.4.

Table 3.4: Tally of the lexical variation

Variety	Barbhanjyang	Gairi Gaun	Pakha	Pokla	Sukeahal
Barbhanjyang	193	183	182	184	178
Gairi Gaun	183	193	182	181	180
Pakha	182	182	193	178	176
Pokla	184	181	178	193	179
Sukeahal	178	180	176	179	193

Source: Sociolinguistic survey (2011)

Table 3.4 shows that Barbhanjyang shares 183 similar lexical items with Gairi Gaun; 182 with Pakha; 184 with Pokla; and 178 with Sukeahal. Of them, Sukeahal shares the least similarity to the core survey of Barbhanjyang.

3.1.4.3 Lexical comparison of 210 wordlist

The wordlist pertinent to the Barbhanjyang survey point was deemed as the core point, and the rest of the five points as periphery. Regarding the Barbhanjyang as the core survey point, the wordlists collected from the rest of the four peripheral points were compared. Table 3.5 shows the lexical comparison of 210 wordlist in percentages in Chhulung.

Table 3.5: Lexical comparison percentages

Variety	Barbhanjyang	Gairi Gaun	Pakha	Pokla	Sukeahal
Barbhanjyang	100%	95%	94%	95%	92%
Gairi Gaun	95%	100%	94%	94%	93%
Pakha	94%	94%	100%	92%	91%
Pokla	95%	94%	92%	100%	93%
Sukeahal	92%	93%	91%	93%	100%

Source: Sociolinguistic survey (2011)

Table 3.5 shows the statistical information on lexical comparison that the Barbhanjyang as the core survey point holds 100%. Being based on it, the rest of the four survey points were compared. In the comparison, it is clear that the wordlist provided by the participants from the Gairi Gaun survey point shares 95% similarity; Pakha 94%; Pokla 95%; and Sukeahal 92%. However, a crucial point to be noted down here is that the only lexical comparative analysis cannot predict the issue of the least similar dialect as the distinct language. The comparative analysis carried out here is only based on the lexical items to show only the similarity and variation among them.

3.2 Dialect mapping

The dialect-mapping tool was used to help the community members to think about and visualize the different varieties, if any, in the Chhulung 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 Chhulung language is spoken and placed them on the floor

to represent the geographical location. In common, the following names of the villages/places were recognized as the Chhulung language speaking areas in the Ankhisalla VDC: Barbhanjyang, Sukeahal, Pokla, Gairi and Pakha. A sample Photo 3.6 presents the situation of dialect mapping in the Chhulung language speech community.

Photo 3.6: A sample photo of situation of dialect mapping

Source: Sociolinguistic survey (2011)

Unanimously, the participants concluded that there are not any dialectal differences among the forms of speech in the Chhulung language. In response to which forms of speech they preferred for preparing reading materials, the informants responded that the forms of speech of Barbhanjyang-5 would be satisfactory for this purpose.

3.3 Summary

In this chapter, we attempted to examine the possible dialectal variations in Chhulung. The study was carried out on the basis of the comparison of standardized 210 wordlists by employing the computer program, WordSurv. The core points from which 210 wordlist were collected during the survey were: Barbhanjyang, Sukeahal, Pokla, Gairi and Pakha.

Of the survey points, Barbhanjyang is deemed as the core survey point. Based on the Barbhanjyang as core point, Sukeahal lies to the east; Pokla to the south-west; Gairi to south-west; and Pakha to the west.

Based on the Barbhanjyang survey point, the rest of the four survey points were compared. In the comparison, the Gairi Gaun survey point shares 95% similarity; Pakha 94%; Pokla 95%; and Sukeahal 92%. Majority of the participants concluded that there are not any dialectal differences in the Chhulung language; and preferred the forms of speech of Barbhanjyang-5 for preparing reading materials.

CHAPTER 4

DOMAINS OF LANGUAGE USE

4.0 Outline

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

4.1 Patterns of language use in general domains

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

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

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

Domains	Sex					
	Male (N=47)			Female (N=45)		
	Chhulung	Ch & N	Nepali	Chhulung	Ch & N	Nepali
Counting	-	-	47(100%)	-	-	45(100%)
Singing	8(17%)	6(12.8%)	33(70.2%)	7(15.6%)	2(4.4%)	36(80%)
Joking	8(17%)	6(12.8%)	33(70.2%)	7(15.6%)	2(4.4%)	36(80%)
Bargaining	-	14(29.8%)	33(70.2%)	_	9(20%)	36(80%)
Story telling	-	14(29.8%)	33(70.2%)	_	9(20%)	36(80%)
Discussing/ Debate	8(17%)	6(12.8%)	33(70.2%)	7(15.6%)	2(4.4%)	36(80%)
Praying	14(29.8%)	_	33(70.2%)	9(20%)	-	36(80%)
Quarrelling	14(29.8%)	_	33(70.2%)	9(20%)	-	36(80%)
Abusing	8(17%)	6(12.8%)	33(70.2%)	7(15.6%)	2(4.4%)	36(80%)
Telling stories to children	-	14(29.8%)	33(70.2%)	_	9(20%)	36(80%)
Singing at home	14(29.8%)	-	33(70.2%)	9(20%)	-	36(80%)
Family gatherings	8(17%)	6(12.8%)	33(70.2%)	7(15.6%)	2(4.4%)	36(80%)
Village meetings	-	-	47(100%)	-	-	45(100%)

Source: Sociolinguistic survey (2011)

Table 4.1 shows responses of both male and female participant on the different domains of language use. Concerning the male participants, all participants in two domains such as counting and village meetings reported that they most frequently used Nepali. Regarding mother tongue, eight participants (i.e., 17%) out of forty-seven reported that they most frequently used Chhulung in different domains of singing, joking, discussing, abusing, and family gatherings; and fourteen participants

(i.e., 30%) out of forty-seven reported that they most frequently used Chhulung in different domains such as praying, quarreling, and singing at home.

In regard to use of both Chhulung and Nepali, six participants (i.e., 13%) out of forty-seven reported that they most frequently used both languages in different domains such as singing, joking, discussion, abusing, and family gatherings. Similarly, fourteen participants (i.e., 30%) out of forty-seven reported that they most frequently used both languages in different domains such as bargaining, story telling, and telling stories to the children. Overall, a majority of the male participants (i.e., 70%) reported that they most frequently used Nepali in all domains of language use. It shows that the influence of Nepali in Chhulung community is increasing.

Concerning the female participants, all participants in two domains such as counting and village meetings reported that they most frequently used Nepali. Regarding mother tongue, seven participants (i.e., 17%) out of forty-five reported that they most frequently used Chhulung in different domains of singing, joking, discussing, abusing, and family gatherings; and nine participants (i.e., 20%) out of forty-five also reported that they most frequently used Chhulung in different domains such as praying, quarreling, and singing at home.

In regard to use of both Chhulung and Nepali, few participants (i.e., 2.4%) out of forty-five reported that they most frequently used both languages in different domains such as singing, joking, discussion, abusing, and family gatherings. Similarly, nine participants (i.e., 20%) out of forty-five reported that they most frequently used both language in different domains such as bargaining, storytelling, and telling stories to the children. Overall, a majority of the female participants (i.e., 80%) also reported that they most frequently used Nepali in all domains of language use. It shows that the influence of Nepali in Chhulung community is increasing.

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

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

Languages most frequently used by male in different domains (N=47)
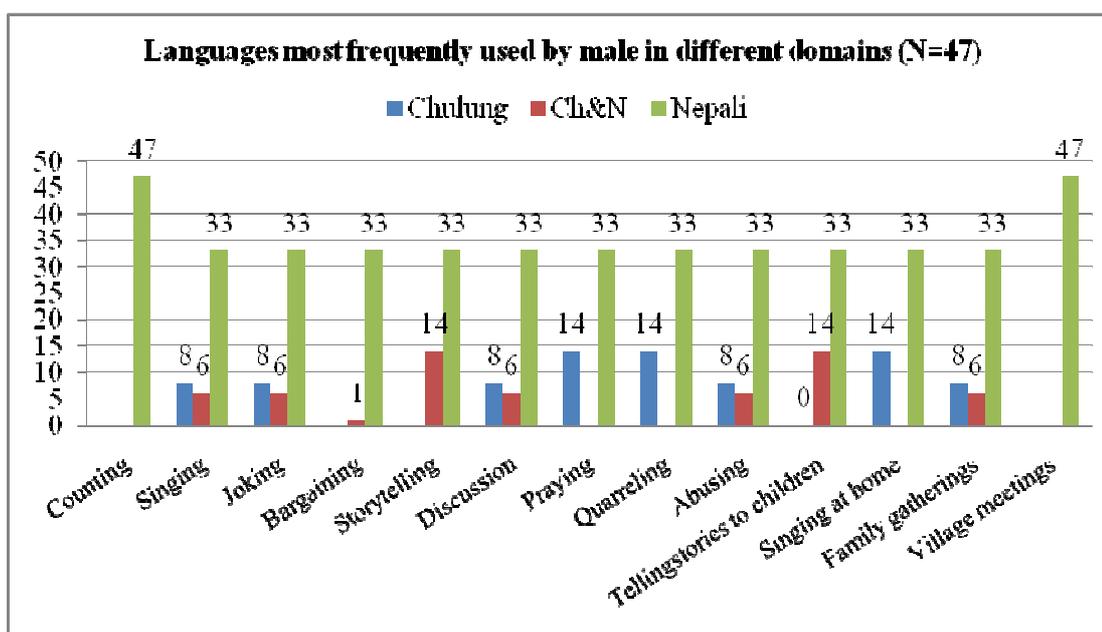
Source: Sociolinguistic survey (2011)

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

Languages most frequently used by female in different domains (N=45)
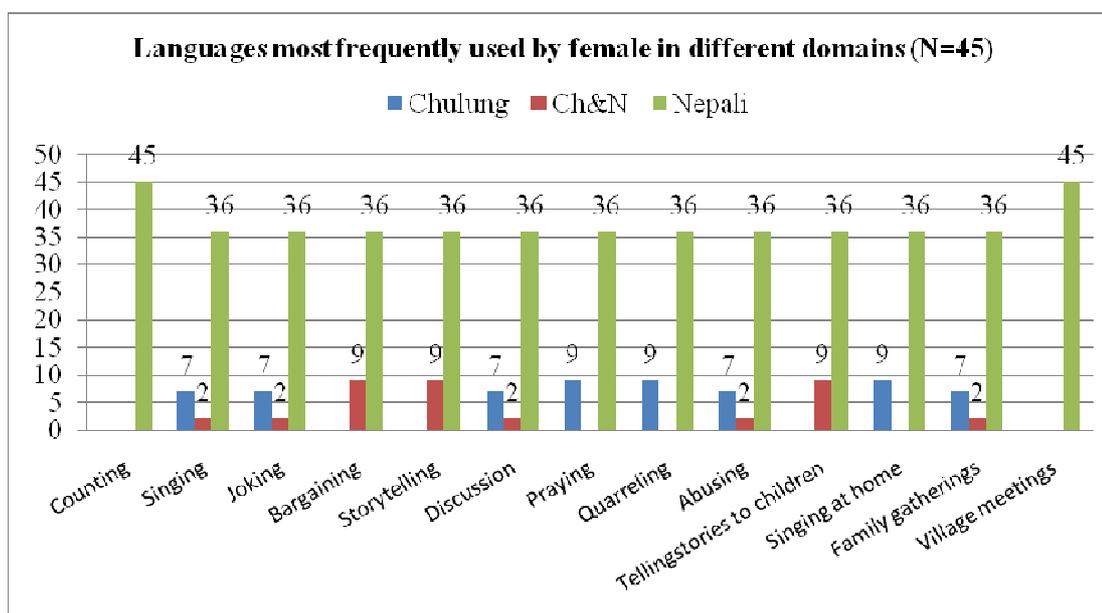
Source: Sociolinguistic survey (2011)

The groups of age of the total participants are categorized into three as A_1 (n=47), A_2 (n=30) and A_3 (n=15). The group A_1 consists of age ranging from 15 to 34; A_2 from 35 to 59; and A_3 from 60 above. Regarding the age group, the languages most frequently used in different domains are presented in Table 4.2.

31

Table 4.2: Languages most frequently used in different domains by age (N=92)

(A$_1$= 15-34 years, A$_2$= 35-59 years, A$_3$= 60 above)

Domains	Age groups								
	A$_1$ (n=47)			A$_2$ (n=30)			A$_3$ (n=15)		
	Chhulung	Ch&N	Nepali	Chhulung	Ch&N	Nepali	Chhulung	Ch&N	Nepali
Counting	-	-	47(100%)	-	-	30(100%)	-	-	15(100%)
Singing	-	-	47(100%)	-	8(26.7%)	22(73.3%)	15(100%)	-	-
Joking	-	-	47(100%)	-	8(26.7%)	22(73.3%)	15(100%)	-	-
Bargaining/ Shopping	-	-	47(100%)	-	8(26.7%)	22(73.3%)	-	15(100%)	-
Story telling	-	-	47(100%)	-	8(26.7%)	22(73.3%)	-	15(100%)	-
Discussing/ Debate	-	-	47(100%)	-	8(26.7%)	22(73.3%)	15(100%)	-	-
Praying	-	-	47(100%)	8(26.7%)	-	22(73.3%)	15(100%)	-	-
Quarrelling	-	-	47(100%)	-	8(26.7%)	22(73.3%)	15(100%)	-	-
Abusing (scolding)	-	-	47(100%)	-	8(26.7%)	22(73.3%)	15(100%)	-	-
Telling stories	-	-	47(100%)	-	8(26.7%)	22(73.3%)	-	15(100%)	-
Singing at home	-	-	47(100%)	8(26.7%)	-	22(73.3%)	15(100%)	-	-
Family gatherings	-	-	47(100%)	-	8(26.7%)	22(73.3%)	15(100%)	-	-
Village meetings	-	-	47(100%)	-	-	30(100%)		-	15(100%)

Source: Sociolinguistic survey (2011)

Table 4.2 shows the different age groups of participants and their responses in different domains of language use. Concerning age group A$_1$, all participants reported that they most frequently used Nepali in all different domains.

In age group A$_2$, all participants reported that they most frequently used Nepali in two different domains such as counting and village meetings. Eight participants (i.e., 26.7%) out of thirty reported that they most frequently used Chhulung in domains of praying and singing at home. Besides these two domains, they most frequently used both Chhulung and Nepali languages in rest of the domains; and twenty-two

participants (i.e., 73.3%) in the same domains reported that they most frequently used Nepali.

Concerning age group A_3, all fifteen participants reported that they most frequently used Chhulung in different domains of singing, joking, discussion, praying, quarreling, abusing, singing at home, and family gatherings; both Chhulung and Nepali languages in different domains of bargaining, storytelling, telling stories to children; and Nepali in different domains such as counting and village meetings.

The patterns of language use by the age groups of A_1, A_2 and A_3 in different domains are presented in Figure 4.3.

Figure 4.3: Languages most frequently used by the age group of A_1
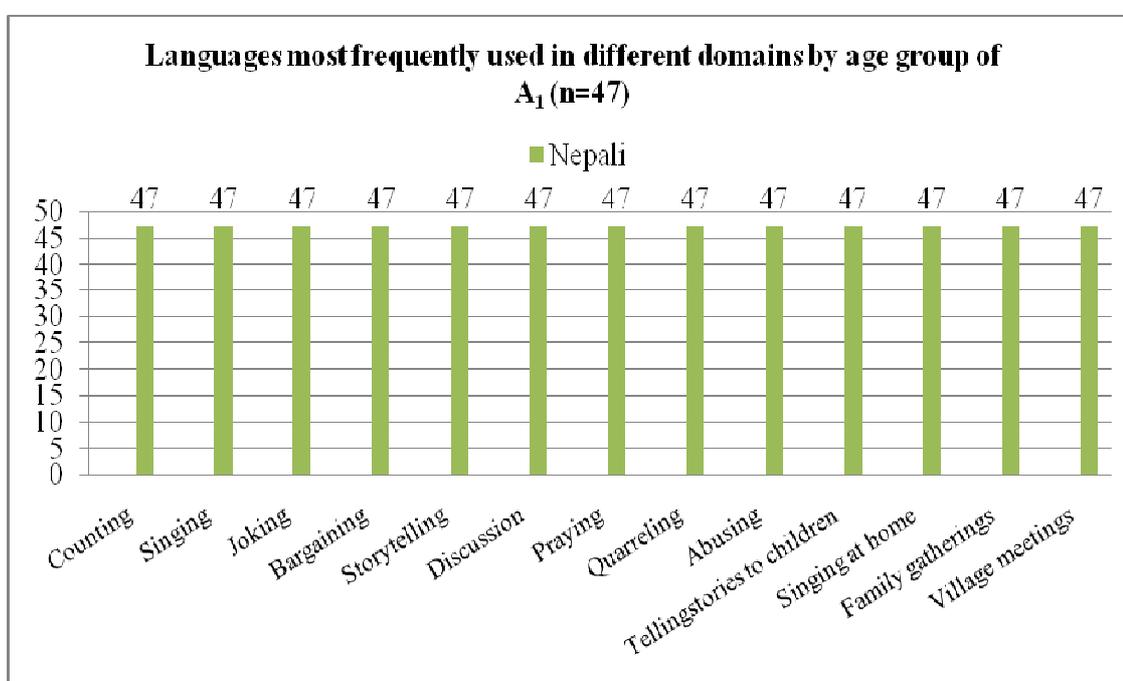
Source: Sociolinguistic survey (2011)

Figure 4.3 shows the participants' age group of A_1 and their response. Concerning the response of the participants, all reported that they most frequently used Nepali in all domains of language use.

33

Figure 4.4: Languages most frequently used by the age group of A$_2$ in different domains
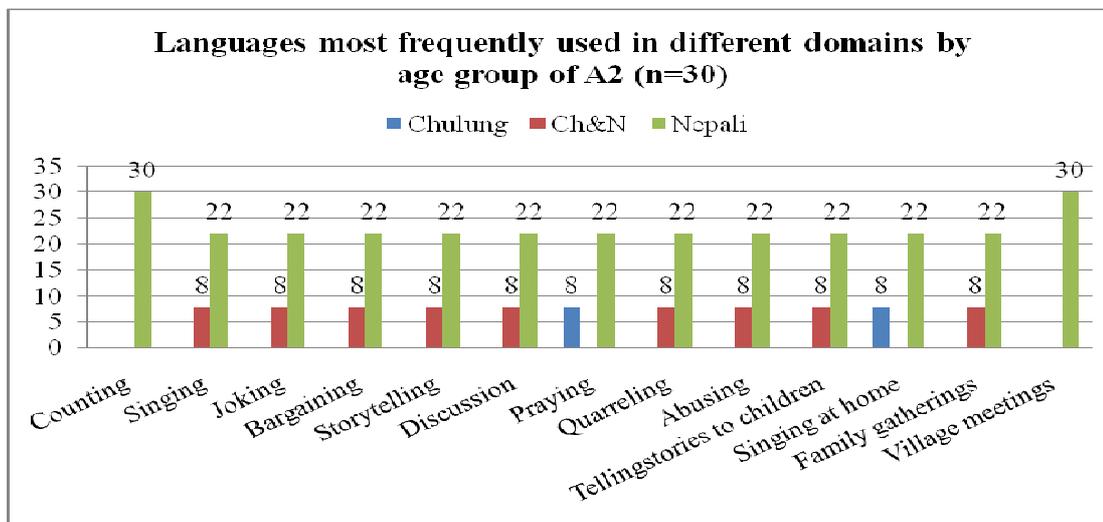
Source: Sociolinguistic survey (2011)

Figure 4.4 shows the participants' age group of A$_2$ and their response. Concerning the response of the participants, all participants reported that they most frequently used Nepali in two domains of language use in counting and village meetings. Eight participants out of thirty reported that they most frequently used Chhulung in two domains of language in praying and singing at home; and they most frequently used both Chhulung and Nepali languages in the rest of the domains of language use. Overall, a majority of the participants reported that they most frequently used Nepali in all domains of language use.

Figure 4.5: Languages most frequently used by the age group of A$_3$

Source: Sociolinguistic survey (2011)

34
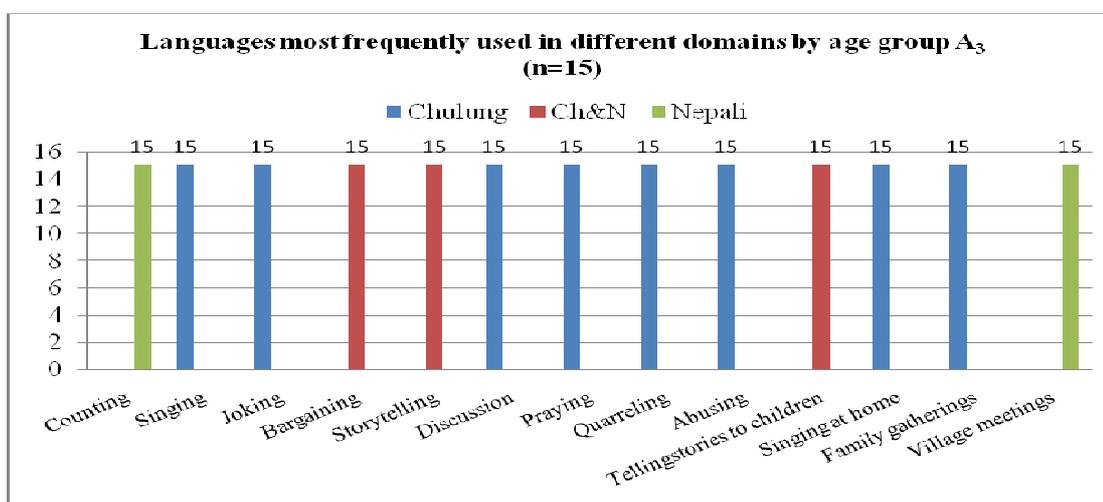
Figure 4.5 shows the participants' age group of A₃ and their response. Concerning the response of the participants, all participants reported that they most frequently used Nepali in two domains of language use in counting and village meetings; both Chhulung and Nepali languages in three domains of language use in bargaining, storytelling, and telling stories to children; and Chhulung, the mother tongue in domains of language use in singing, joking, discussion, praying, quarreling, abusing, signing at home, and family gatherings.

Photo 4.1 presents the situation of language use in Chhulung speech community.

Photo 4.1: A sample photo of situation of language use in Chhulung speech community

Source: Sociolinguistic survey (2011)

Photo 4.1 shows that the mother tongue, the Chhulung language, is mostly used in the Chhulung community, rituals, in home, with family members and relatives, and household works. The link language in the Chhulung community is Nepali, which is mostly used in governmental works, governmental offices, in public, with non-

Chhulung community members, and educational sectors. Moreover, both the mother tongue and link language are mostly employed in the community.

4.2 Patterns of language use at home

Home 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 education matters, discussing social events and other family matters and in writing letters in the following subsections.

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

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

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

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

Domains	Sex					
	Male (N=47)			Female (N=45)		
	Chhulung	Ch & N	Nepali	Chhulung	Ch & N	Nepali
Grandfather	8(17%)	5(10.7%)	34(72.3%)	7(15.5%)	4(9%)	34(75.5%)
Grandmother	8(17%)	5(10.7%)	34(72.3%)	7(15.5%)	4(9%)	34(75.5%)
Father	8(17%)	5(10.7%)	34(72.3%)	7(15.5%)	4(9%)	34(75.5%)
Mother	8(17%)	5(10.7%)	34(72.3%)	7(15.5%)	4(9%)	34(75.5%)
Spouse	_	13(27.7%)	34(72.3%)	_	11(24.5%)	34(75.5%)
Children	_	13(27.7%)	34(72.3%)	_	11(24.5%)	34(75.5%)

Source: Sociolinguistic survey (2011)

Table 4.3 shows two groups of the participants as male and female and their response on language use with their family members. Concerning the male participants, eight participants (i.e., 17%) out of forty-seven reported that they most frequently used Chhulung mother tongue with grandfather, grandmother, father and mother. Five

participants (i.e., 10.7%) reported that they most frequently used both Chhulung and Nepali languages with grandfather, grandmother, father and mother. Thirteen participants (i.e., 27.7%) reported that they most frequently used both Chhulung and Nepali with their spouse and children. Thirty-four participants (i.e., 72.3%) reported that they most frequently used Nepali with grandfather, grandmother, father, mother, spouse and children. Overall, a majority of the participants reported that they most frequently used Nepali with their family members. It shows that the influence of Nepali in Chhulung community is evident and increasing.

In regard to response of the female participants, seven participants (i.e., 15.5%) reported that they most frequently used Chhulung mother tongue with grandfather, grandmother, father, and mother. Four participants (i.e., 9%) reported that they most frequently used both Chhulung and Nepali language with their grandfather, grandmother, father, and mother. Eleven participants (i.e., 24.5%) reported that they most frequently used both Chhulung and Nepali languages with their spouse and children. Thirty-four participants (i.e., 75.5%) reported that they most frequently use Nepali with their grandfather, grandmother, father, mother, spouse, and children. Overall, a majority of the female participants reported that they most frequently used Nepali with their grandfather, grandmother, father, mother, spouse, and children. It is evident from the response that the influence of Nepali is increasing in the Chhulung community.

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

Table 4.4: Languages most frequently used with different family members by age

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

(A$_1$= 15-34 years, A$_2$=35-59 years, A$_3$= 60 above)

Domains	Age groups (N=92)								
	A$_1$ (n=47)			A$_2$ (n=30)			A$_3$ (n=15)		
	Chhulung	Ch&N	Nepali	Chhulung	Ch&N	Nepali	Chhulung	Ch&N	Nepali
Grandfather	-	-	47 (100%)	-	12 (40%)	18 (60%)	15 (100%)	-	-
Grandmother	-	-	47 (100%)	-	12 (40%)	18 (60%)	15 (100%)	-	-
Father	-	-	47 (100%)	-	12 (40%)	18 (60%)	15 (100%)	-	-
Mother	-	-	47 (100%)	-	12 (40%)	18 (60%)	15 (100%)	-	-
Spouse	-	-	47 (100%)	-	9 (30%)	21 (70%)	-	15 (100%)	-
Children	-	-	47 (100%)	-	9 (30%)	21 (70%)	-	15 (100%)	-

Source: Sociolinguistic survey (2011)

Table 4.4 shows the participants' age groups of A$_1$, A$_2$, A$_3$, and their responses on the educational matters. Concerning age group of A$_1$, all participants reported that they most frequently used Nepali with their grandfather, grandmother, father, mother, spouse and children while talking about educational matters.

In age group of A$_2$, twelve participants (i.e., 40%) out of thirty reported that they most frequently used both Chhulung and Nepali with their grandfather, grandmother, father, and mother while talking about educational matters; and nine participants (i.e., 30%) reported that they most frequently used both Chhulung and Nepali with their spouse and children while talking about educational matters. Eighteen participants

(i.e., 60%) reported that they most frequently used Nepali with their grandfather, grandmother, father, and mother while talking about educational matters; and twenty-one participants (i.e., 70%) reported that they most frequently used Nepali with their spouse and children while talking about educational matters.

In regard to age group of A3, all participants reported that they most frequently used Chhulung language with their grandfather, grandmother, father, and mother while talking about educational matters; and both Chhulung and Nepali with their spouse and children.

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

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

Domains	Literacy					
	Literate (N=67)			Illiterate (N=25)		
	Chhulung	Ch & N	Nepali	Chhulung	Ch & N	Nepali
Grandfather	-	7(10.4%)	60(89.6%)	15(60%)	5(20%)	5(20%)
Grandmother	-	7(10.4%)	60(89.6%)	15(60%)	5(20%)	5(20%)
Father	-	7(10.4%)	60(89.6%)	15(60%)	5(20%)	5(20%)
Mother	-	7(10.4%)	60(89.6%)	15(60%)	5(20%)	5(20%)
Spouse	-	5(7.5%)	62(92.5%)	-	19(76%)	6(24%)
Children	-	5(7.5%)	62(92.5%)	-	19(76%)	6(24%)

Source: Sociolinguistic survey (2011)

Table 4.5 shows literate and illiterate categories of participants and their response on talking about educational matters such as schools, admission, studies, teachers, etc. Concerning literate group of the participants, seven participants (i.e., 10.4%) out of sixty-seven reported that they most frequently used both Chhulung and Nepali with their grandfather, grandmother, father, and mother while talking about educational matters; and five participants (i.e., 7.5%) reported that they most frequently used both Chhulung and Nepali with their spouse and children. On the other hand, sixty participants (i.e., 89.6%) reported that they most frequently used Nepali with their grandfather, grandmother, father, and mother while talking about educational matters; and sixty-two participants (i.e., 92.5%) reported that they most frequently used Nepali with their spouse and children while talking about educational matters. Overall, a majority of the participants reported that they most frequently used Nepali wither their grandfather, grandmother, father, mother, spouse and children while talking about educational matters.

In regard to illiterate group of the participants, fifteen participants (i.e., 60%) out of twenty-five reported that they most frequently used Chhulung with their grandfather, grandmother, father, and mother while talking about educational matters. Five participants (i.e., 20%) reported that they most frequently used both Chhulung and Nepali with their grandfather, grandmother, father, and mother while talking educational matters; and nineteen participants (i.e., 76%) reported that they most frequently used both Chhulung and Nepali with their spouse and children while talking about educational matters.

Five participants (i.e., 20%) out of twenty-five reported that they most frequently used Nepali with their grandfather, grandmother, father, and mother while talking educational matters; and six participants (i.e., 24%) reported that they most frequently used Nepali with their spouse and children while talking about educational matters.

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

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

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

Domains	Sex					
	Male (N=47)			Female (N=45)		
	Chhulung	Ch & N	Nepali	Chhulung	Ch & N	Nepali
Grandfather	8(17%)	5(10.6%)	34(72.4%)	7(15.5%)	7(15.5%)	31(69%)
Grandmother	8(17%)	5(10.6%)	34(72.4%)	7(15.5%)	7(15.5%)	31(69%)
Father	8(17%)	5(10.6%)	34(72.4%)	7(15.5%)	7(15.5%)	31(69%)
Mother	8(17%)	5(10.6%)	34(72.4%)	7(15.5%)	7(15.5%)	31(69%)
Spouse	8(17%)	10(21.3%)	29(61.7%)	7(15.5%)	14(31%)	24(53.5%)
Children	8(17%)	10(21.3%)	29(61.7%)	7(15.5%)	14(31%)	24(53.5%)

Source: Sociolinguistic survey (2011)

Table 4.6 shows gender category of participants as male and female and their responses on the subject matter of discussing social events and their family matters like festivals, election, ceremonies, marriage, savings, spending, etc. In regard to male participants, eight participants (i.e., 17%) reported that they most frequently used Chhulung with their grandfather, grandmother, father, mother, spouse, and children while discussing social events and family matters such as festivals, election, ceremonies, marriage, savings, spending, etc.

Five participants (i.e., 10.6%) out of forty-seven reported that they most frequently used both Chhulung and Nepali with their grandfather, grandmother, father, and mother while discussing about social events and family matters; ten participants (i.e., 21.3%) reported that they most frequently used both Chhulung and Nepali with their spouse and children. Thirty-four participants (i.e., 72.4%) reported that they most frequently used Nepali with their grandfather, grandmother, father and mother; and

twenty-nine participants (i.e., 61.7%) reported that they most frequently used Nepali with their spouse and children.

In regard to female participants, seven participants (i.e., 15.5%) out of forty-five reported that they most frequently used Chhulung language with their grandfather, grandmother, father, mother, spouse, and children. Seven participants (i.e., 15.5%) reported that they most frequently used both Chhulung and Nepali with their grandfather, grandmother, father, and mother; and fourteen participants (i.e., 31%) reported they most frequently used both Chhulung and Nepali with their spouse and children. Thirty-one participants (i.e., 69%) reported that they most frequently used Nepali with their grandfather, grandmother, father, and mother; and twenty-four participants (i.e., 53.5%) reported that they most frequently used Nepali with their spouse and children.

Overall, a majority of the participants reported that they most frequently used Nepali with their grandfather, grandmother, father, mother, spouse and children while discussing social events and family matters.

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

Table 4.7: Languages most frequently used with different family members by age (Discussing social events and family matters like festivals, election, ceremonies, marriage, savings, spending, etc.) (A_1= 15-34 years, A_2=35-60 years, A_3= 60 +)

Domains	Age groups (N=92)								
	A_1 (n=47)			A_2 (n=30)			A_3 (n=15)		
	Chhulung	Ch & N	Nepali	Chhulung	Ch & N	Nepali	Chhulung	Ch & N	Nepali
Grandfather	-	-	47 (100%)	-	12 (40%)	18 (60%)	15 (100%)	-	-
Grandmother	-	-	47	-	12 (40%)	18 (60%)	15 (100%)	-	-
Father	-	-	(100%)	-	12 (40%)	18 (60%)	15 (100%)	-	-
Mother	-	-	47	-	12 (40%)	18 (60%)	15 (100%)	-	-
Spouse	-	-	(100%)	-	9 (30%)	21 (70%)	-	15 (100%)	-
Children	-	-	47 (100%)	-	9 (30%)	21 (70%)	-	15 (100%)	-

Source: Sociolinguistic survey (2011)

Table 4.7 shows the participants' age groups of A_1, A_2, A_3, and their responses on the discussing social events and family matters like festivals, election, ceremonies, marriage, savings, spending, etc. In regard to age group A_1, all participants reported that they most frequently used Nepali with their family members.

Concerning age group of A_2, twelve participants (i.e., 40%) out of thirty reported that they most frequently used both Chhulung and Nepali with their grandfather, grandmother, father, and mother; and nine participants (i.e., 30%) reported that they most frequently used Nepali with their spouse and Children. Eighteen participants (i.e., 60%) reported that they most frequently used Nepali with their grandfather, grandmother, father, and mother; and twenty-one (i.e., 70%) reported that they most frequently used Nepali with their spouse and children.

Regarding age group of A_3, all participants reported that they most frequently used Chhulung with their grandfather, grandmother, father, and mother; and both Chhulung and Nepali with their spouse and children.

Overall, concerning age groups of A_1 and A_2, a majority of the participants reported that they most frequently used Nepali with their family member while discussing social events and family matters.

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

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

Domains	Literacy					
	Literate (N=67)			Illiterate (N=25)		
	Chhulung	Ch & N	Nepali	Chhulung	Ch & N	Nepali
Grandfather	-	7(10.4%)	60(89.6%)	15(60%)	5(20%)	5(20%)
Grandmother	-	7(10.4%)	60(89.6%)	15(60%)	5(20%)	5(20%)
Father	-	7(10.4%)	60(89.6%)	15(60%)	5(20%)	5(20%)
Mother	-	7(10.4%)	60(89.6%)	15(60%)	5(20%)	5(20%)
Spouse	-	5(7.5%)	62(92.5%)	-	19(76%)	6(24%)
Children	-	5(7.5%)	62(92.5%)	-	19(76%)	6(24%)

Source: Sociolinguistic survey (2011)

Table 4.8 shows two categories of participants such as literate and illiterate. Concerning literate category, seven participants (i.e., 10.4%) out of sixty-seven reported that they most frequently used both Chhulung and Nepali with their grandfather, grandmother, father, and mother while discussing social events and family matters; and five participants (i.e., 7.5%) reported both Chhulung and Nepali with their spouse and children. Sixty participants (i.e., 89.6%) reported that they most frequently used Nepali with their grandfather, grandmother, father, and mother; and sixty-two participants (i.e., 92.5%) reported Nepali with their spouse and children.

Concerning illiterate group, all participants reported that they most frequently used Chhulung with their grandfather, grandmother, father, and mother. Five participants (i.e., 20%) out of twenty-five reported both Chhulung and Nepali with their grandfather, grandmother, father, and mother; and nineteen participants (i.e., 76%) reported both Chhulung and Nepali with their spouse and children. On the other hand, five participants (i.e., 20%) reported that they most frequently used Nepali with their grandfather, grandmother, father, and mother; and six participants (i.e., 24%) reported Nepali with their spouse and children.

Overall, in literate group, a majority of the participants reported that they most frequently used Nepali with their family members while discussing social events and family matters; and in illiterate group, a majority of the participants reported that they most frequently used Chhulung, and both Chhulung and Nepali also.

4.2.3 Patterns of language use at home while writing letters

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

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

Domains	Sex					
	Male (N=47)			Female (N=45)		
	Chhulung	Ch & N	Nepali	Chhulung	Ch & N	Nepali
Grandfather	-	-	35 (100%)	-	-	30 (100%)
Grandmother	-	-	35 (100%)	-	-	30 (100%)
Father	-	-	35 (100%)	-	-	30 (100%)
Mother	-	-	35 (100%)	-	-	30 (100%)
Spouse	-	-	35 (100%)	-	-	30 (100%)
Children	-	-	35 (100%)	-	-	30 (100%)

Source: Sociolinguistic survey (2011)

Table 4.9 shows the information of the sex category of the participants and their responses on the languages most frequently used with differently family members while writing letters. Concerning male participants, all participants (i.e., 100%) reported that they most frequently used Nepali. Similarly, all female participants (i.e., 100%) also reported that they most frequently used Nepali.

Table 4.10: Languages most frequently used with different family members by age while writing letters (A$_1$= 15-34 years, A$_2$=35-60 years, A$_3$= 60 +)

Domains	Age groups								
	A$_1$ (N=47)			A$_2$ (N=30)			A$_3$ (N=15)		
	Chhulung	Ch&N	Nepali	Chhulung	Ch&N	Nepali	Chhulung	Ch&N	Nepali
Grandfather	-	-	47(100%)	-	-	30(100%)	-	-	15(100%)
Grandmother	-	-	47(100%)	-	-	30(100%)	-	-	15(100%)
Father	-	-	47(100%)	-	-	30(100%)	-	-	15(100%)
Mother	-	-	47 100%)	-	-	30(100%)	-	-	15(100%)
Spouse	-	-	47(100%)	-	-	30(100%)	-	-	15(100%)
Children	-	-	47(100%)	-	-	30(100%)	-	-	15(100%)

Source: Sociolinguistic survey (2011)

Table 4.10 shows the participants' age groups of A_1, A_2, and A_3, and their responses on the languages most frequently used with different family members while writing letters. Concerning age group A_1 A_2, and A_3, all participants reported that they most frequently used Nepali while writing letter to their grandfather, grandmother, father, mother, spouse, and children.

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

Domains	Literacy					
	Literate (N=67)			Illiterate (N=25)		
	Chhulung	Ch & N	Nepali	Chhulung	Ch & N	Nepali
Grandfather	-	-	67 (100%)	-	-	25 (100%)
Grandmother	-	-	67 (100%)	-	-	25 (100%)
Father	-	-	67 (100%)	-	-	25 (100%)
Mother	-	-	67 (100%)	-	-	25 (100%)
Spouse	-	-	67 (100%)	-	-	25 (100%)
Children	-	-	67 (100%)	-	-	25 (100%)

Source: Sociolinguistic survey (2011)

Table 4.11 shows the responses of the literate and illiterate category of the participants and their responses on writing letters to their family members. Regarding the literate and illiterate category of the participants, all participants reported that they most frequently used Nepali while writing letters to their grandfather, grandmother, father, mother, spouse and children. Here, writing letters in Nepali by illiterate participants mean that they make others write in Nepali.

4.3 Patterns of language use by the children

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

Table 4.12: Languages usually spoken by children by sex

Domains	Sex					
	Male (N=47)			Female (N=45)		
	Chhulung	Ch&N	Nepali	Chhulung	Ch&N	Nepali
Playing with other children	-	-	47 (100%)	-	-	45 (100%)
Talking with neighbors	-	-	47 (100%)	-	-	45 (100%)
At school	-	-	47 (100%)	-	-	45 (100%)

Source: Sociolinguistic survey (2011)

Table 4.12 shows the summary of responses of the participants on the issue of language usually spoken by their children by sex. Regarding the responses, all male and female participants reported that their children usually speak Nepali while playing with other children, talking with neighbors and at school.

Table 4.13: Languages usually spoken by children by age

(A_1= 15-34 years, A_2=35-59 years, A_3= 60 +)

Domains	Age groups								
	A_1 (N=47)			A_2 (N=30)			A_3 (N=15)		
	Chhulung	Ch&N	Nepali	Chhulung	Ch&N	Nepali	Chhulung	Ch&N	Nepali
Playing with other children	-	-	47(100%)	-	-	30(100%)	-	-	15(100%)

Talking with neighbors	-	-	47(100%)	-	-	30(100%)	-	-	15(100%)
At school	-	-	47(100%)	-	-	30(100%)	-	-	15(100%)

Source: Sociolinguistic survey (2011)

Table 4.13 shows that summary of responses of the participants on the issue of language usually spoken by their children by age. Regarding the age group of the participants, all participants reported that their children usually speak Nepali while playing with other children, talking with neighbors and at school.

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

Domains	Literacy					
	Literate (N=67)			**Illiterate (N=25)**		
	Chhulung	**Ch&N**	**Nepali**	**Chhulung**	**Ch&N**	**Nepali**
Playing with other children	-	-	67 (100%)	-	-	25 (100%)
Talking with neighbors	-	-	67 (100%)	-	-	25 (100%)
At school	-	-	67 (100%)	-	-	25 (100%)

Source: Sociolinguistic survey (2011)

Table 4.14 shows the responses of the literate and illiterate participants in the issue of languages usually spoken by their children in the different domains. In this issue, all literate and illiterate participants also reported that their children usually speak Nepali while playing with other children, while talking with neighbors and at school.

4.4 Patterns of language use by the community for marriage invitations

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

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

	Sex		Total (N=92)
	Male (n=47)	Female (n=45)	
Chhulung	-	-	-
Chhulung and Nepali	-	-	-
Nepali	47 (100%)	45 (100%)	92 (100%)

Source: Sociolinguistic survey (2011)

Table 4.15 shows that all male and female participants reported that they used Chhulung language for marriage invitations in their community.

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

(A_1= 15-34 years, A_2=35-59 years, A_3= 60 above)

	Age groups			Total (N=92)
	A_1 (n=47)	A_2(n=30)	A_3(n=15)	
Chhulung	-	-	-	-
Nepali	47 (100%)	30 (100%)	15 (100%)	92 (100%)
Chhulung and Nepali	-	-	-	-

Source: Sociolinguistic survey (2011)

Table 4.16 shows that all participants from the three age groups of A_1, A_2 and A_3 reported that they used Nepali for marriage invitation in their community.

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

	Literacy		Total
	Literate (n=67)	Illiterate (n=25)	(N=92)
Chhulung	-	-	-
Nepali	67(100%)	25(100%)	92(100%)
Chhulung and Nepali	-	-	-

Source: Sociolinguistic survey (2011)

Table 4.17 shows that all literate and illiterate participants used Nepali for marriage invitation in their community.

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

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

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

	Sex		Total
	Male (n=47)	Female (n=45)	(N=92)
Chhulung	-	-	-
Chhulung and Nepali	-	-	-
Nepali	47 (100%)	45 (100%)	92 (100%)

Source: Sociolinguistic survey (2011)

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

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

(A$_1$= 15-34 years, A$_2$=35-59 years, A$_3$= 60 +)

Language	Age groups			Total
	A$_1$ (n=47)	A$_2$ (n=30)	A$_3$ (n=15)	(N=92)
Chhulung	-	-	-	-
Chhulung and Nepali	-	-	-	-
Nepali	42 (100%)	17 (100%)	6 (100%)	65 (100%)

Source: Sociolinguistic survey (2011)

Table 4.19 shows that all age group participants reported that they usually used Nepali for writing minutes in their community meetings.

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

Language	Literacy		Total
	Literate (n=67)	Illiterate (n=25)	(N=92)
Chhulung	-	-	-
Chhulung and Nepali	-	-	-
Nepali	67 (100%)	25 (100%)	92 (100%)

Source: Sociolinguistic survey (2011)

Table 4.20 shows that all literate and illiterate participants reported that they usually used Nepali for writing minutes in their community meetings.

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

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

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

Frequency	Sex		Total
	Male (n=47)	**Female (n=45)**	**(N=92)**
Everyday	15(32%)	9(20%)	24(26%)
Rarely	32(68%)	36(80%)	68(74%)
Never	-	-	-

Source: Sociolinguistic survey (2011)

Table 4.21 shows that a minority of the participants (i.e., 26%) reported that they frequently used mother tongue in comparison to other languages, while a majority of the participants (i.e., 74%) reported that they rarely used mother tongue.

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

Frequency	Age groups			Total
	A_1 (n=47)	**A_2(n=30)**	**A_3(n=15)**	**(N=92)**
Everyday	-	9(30%)	15(100%)	24(26%)
Rarely	47(100%)	21(70%)	-	68(74%)
Never	-	-	-	-

Source: Sociolinguistic survey (2011)

Table 4.22 shows that all participants from age group of A_1 reported that they rarely used mother tongue in comparison to other languages. A majority of participants from age group of A_2 (i.e., 70%) reported that they rarely used mother tongue in comparison to other languages, a minority of participants (i.e., 30%) reported that they frequently used mother tongue. Concerning participants of age group A_3, all reported that they used mother tongue every day.

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

Frequency	Literacy		Total
	Literate(n=67)	**Illiterate(n=25)**	**(N=92)**
Everyday	4(6%)	20(80%)	24(26%)
Rarely	63(94%)	5(20%)	68(74%)
Never	-	-	-

Source: Sociolinguistic survey (2011)

Table 4.23 shows that a minority of the participants (i.e., 6%) from literature group reported that they used mother tongue every day; and a majority of the participants (i.e., 94%) reported that they rarely used mother tongue. On the other hand, a minority of the participants from illiterate group (i.e., 20%) reported that they used mother tongue rarely; and a majority of the participants (i.e., 80%) reported that they used mother tongue every day. Taken together, a minority of the participants (i.e., 26%) reported that they used mother tongue every day; and a majority of the participants (i.e., 74%) reported that they rarely used mother tongue.

4.7 The frequency of use of the language of wider communication

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

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

Frequency	Sex		Total
	Male (n=47)	**Female (n=45)**	**(N=92)**
Everyday	47 (100%)	45 (100%)	92 (100%)
Rarely	-	-	-
Never	-	-	-

Source: Sociolinguistic survey (2011)

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

Table 4.25: The frequency of the use of the language of wider communication by age (A$_1$= 15-34 years, A$_2$=35-59 years, A$_3$= 60 +)

Frequency	Age groups			Total
	A$_1$ (n=47)	A$_2$(n=30)	A$_3$(n=15)	(N=92)
Everyday	47 (100%)	30 (100%)	15 (100%)	92 (100%)

Source: Sociolinguistic survey (2011)

Table 4.25 shows that all participants from age group of A$_1$, A$_2$ and A$_3$, reported that Nepali served as the language of wider communication in their everyday life.

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

Frequency	Literacy		Total
	Literate (n=67)	Illiterate (n=25)	(N=92)
Everyday	67 (100%)	25 (100%)	92 (100%)
Rarely	-	-	-
Never	-	-	-

Source: Sociolinguistic survey (2011)

Table 4.26 shows that all literate and illiterate participants reported that Nepali served as the language of wider communication in their everyday life.

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

We can evaluate the vitality of a language by examining the patterns of language use while the speakers of other languages visit the mother tongue speakers at home. The responses of the participants in this subject matter are presented in Table 4.27.

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

	Sex		Total
	Male (n=47)	Female (n=45)	(N=92)
Chhulung	-	-	-
Chhulung and Nepali	-	-	-
Nepali	47 (100%)	45 (100%)	92 (100%)

Source: Sociolinguistic survey (2011)

Table 4.27 shows the responses of the participants including both male and female categories. Concerning the responses of both male and female participants, all participants reported that they usually used Nepali when the speakers of other languages visit their home. Table 4.28 presents information on the language usually used when speakers of other languages visit their home by age.

Table 4.28: The language usually used when speakers of other languages visit their home by age (A$_1$= 15-34 years, A$_2$=35-59 years, A$_3$= 60 +)

	Age groups			Total
	A$_1$ (n=47)	A$_2$ (n=30)	A$_3$ (n=15)	(N=92)
Chhulung	-	-	-	-
Chhulung and Nepali	-	-	-	-
Nepali	47 (100%)	30 (100%)	15 (100%)	92 (100%)

Source: Sociolinguistic survey (2011)

Table 4.28 shows the responses of the participants including age groups of A$_1$, A$_2$, and A$_3$. Concerning the responses of the participants of age groups of A$_1$, A$_2$, and A$_3$, all participants reported that they usually used Nepali when the speakers of other

55

languages visit their home. Table 4.29 presents information on the language usually used when speakers of other languages visit their home by literacy.

Table 4.29: The language usually used when speakers of other languages

visit their home by literacy

	Literacy		Total
	Literate (n=67)	Illiterate (n=25)	(N=92)
Chhulung	-	-	-
Chhulung and Nepali	-	-	-
Nepali	67 (100%)	25 (100%)	92 (100%)

Source: Sociolinguistic survey (2011)

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

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

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

The following tables present the preference of language for their children's medium of instruction at primary level by sex, age and literacy. Table 4.30 presents information on the preference of language for children's medium of instruction at primary level by sex.

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

	Sex		Total
	Male (n=47)	Female (n=45)	(N=92)

Mother tongue	47 (100%)	45 (100%)	92 (100%)
Nepali	-	-	-
English	-	-	-

Source: Sociolinguistic survey (2011)

Table 4.30 shows that all male and female participants reported that they preferred their mother tongue to be used as the language for their children's medium of instruction at primary level.

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

Figure 4.6: Preference of language for children's medium of instruction at primary level by sex
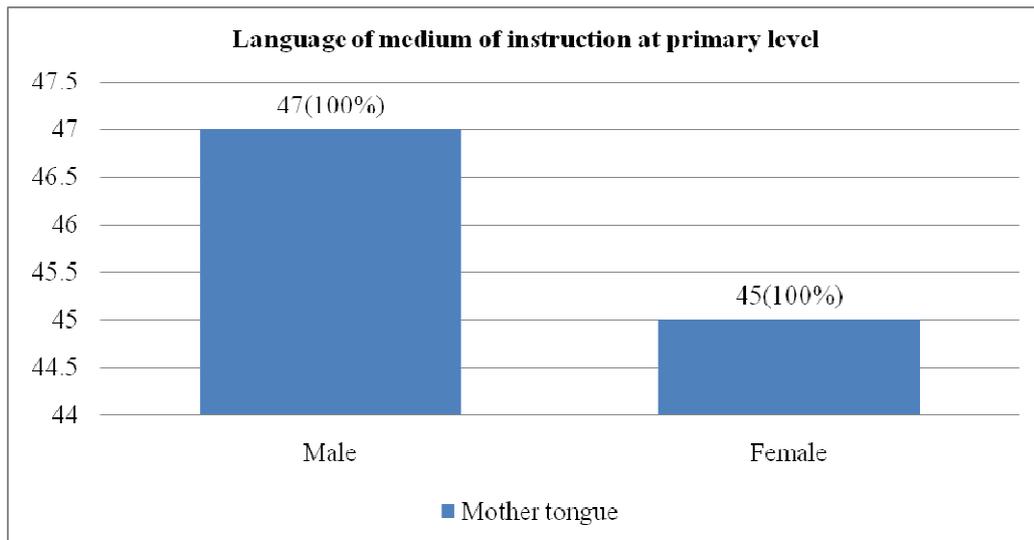
Source: Sociolinguistic survey (2011)

Figure 4.6 shows the response of male and female participants on medium of instruction at primary level. Concerning this issue, all male and female participants reported that they preferred mother tongue for children's medium of instruction at primary level. Table 4.31 presents information on the preference of language for children's medium of instruction at primary level by age.

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

	Age groups			Total
	A₁ (n=47)	**A₂ (n=30)**	**A₃ (n=15)**	**(N=92)**
Mother tongue	47 (100%)	30 (100%)	15 (100%)	92 (100%)
Nepali	-	-	-	-
English	-	-	-	-
Other	-	-	-	-

Source: Sociolinguistic survey (2011)

Table 4.31 shows the responses of the participants by different age groups of A₁, A₂, and A₃. Regarding the age group, all participants reported that they preferred to mother tongue for their children's medium of instruction at primary level.

Preference of language for children's medium of instruction at primary level by age is presented in Figure 4.7.

Figure 4.7: Preference of language for children's medium of instruction at primary level by age
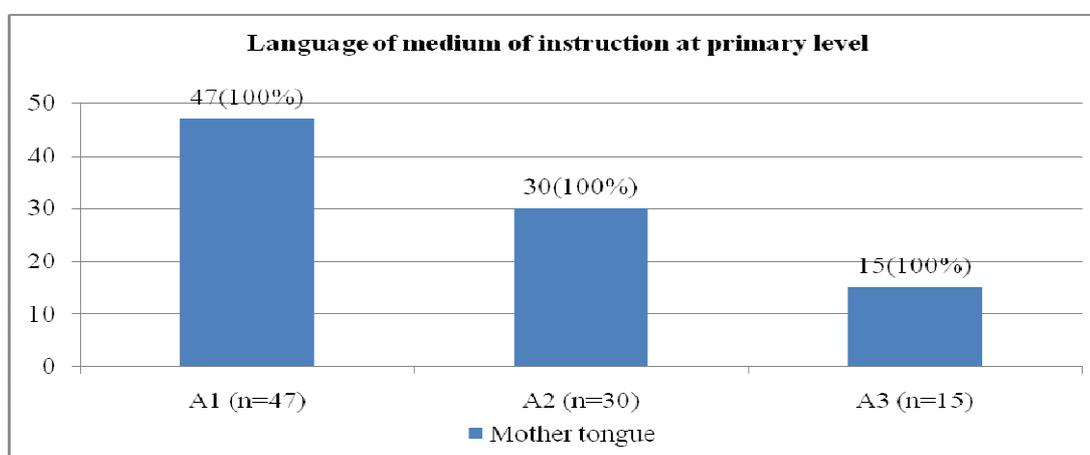
Source: Sociolinguistic survey (2011)

Figure 4.7 shows response of male and female participants on medium of instruction to be used at primary level education section. Concerning the issue, all participants reported that they preferred their mother tongue to be used at the primary level of education. Table 4.32 presents information on the preference of language for children's medium of instruction at primary level by literacy.

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

	Literacy		Total
	Literate (n=67)	Illiterate (n=25)	(N=92)
Mother tongue	67 (100%)	25 (100%)	92 (100%)
Nepali	-	-	-
English	-	-	-
Other	-	-	-

Source: Sociolinguistic survey (2011)

Table 4.32 shows the responses of the literate and illiterate participants. Regarding the literate and illiterate groups, all participants reported that they preferred to mother tongue for their children's medium of instruction at primary level.

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

Figure 4.8: Preference of language for children's medium of instruction at primary level by literacy
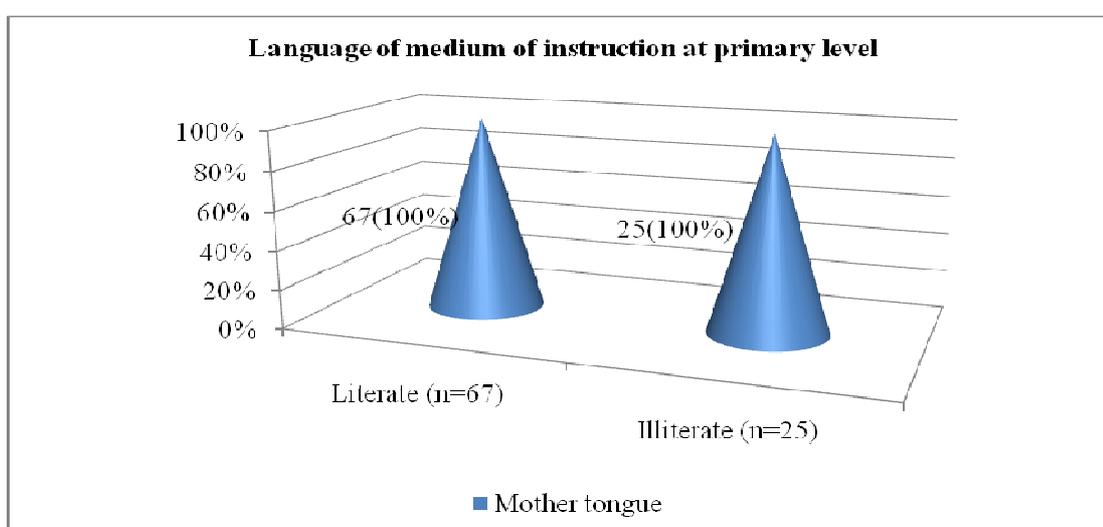
Source: Sociolinguistic survey (2011)

Figure 4.8 presents response of literate and illiterate participants on medium of instruction at primary level. Concerning the issue, all literate and illiterate participants reported that they preferred their mother tongue to be used as the language for their children's medium of instruction at primary level.

4.10 Summary

A majority of participants reported that they most frequently used Nepali in different domains of language use such as counting, singing, joking, bargaining, storytelling, discussion, quarreling, abusing, telling stories to children, etc.

Concerning family members, a majority of participants by sex reported that they most frequently used Nepali with their family members such as grandfather, grandmother, father, mother, spouse, and children while talking about educational matters. However, concerning age group, a majority of participants of age group of A_1 and A_2, reported that they most frequently used Nepali; and Chhulung and Chhulung-Nepali by age group of A_3. Regarding literacy, a majority of literate participants reported that they most frequently used Nepali with their family members while talking educational matters. However, a majority of participants from illiterate group reported that they most frequently used Chhulung and Chhulung-Nepali.

Overall, a majority of the participants by sex reported that they most frequently used Nepali with their family members while discussing social events and family matters; Chhulung and Chhulung-Nepali by age group of A3 and illiterate group.

In regard to writing letters, all participants reported that they most frequently used Nepali while writing letters to their relatives.

All participants reported that their children usually speak or employ Nepali while playing with other children, talking with neighbors and at school; at marriage ceremony; in writing minute of community meetings.

In regard to frequency of use of mother tongue, a majority of participants reported that they rarely used mother tongue in daily life.

The use of the language of wider communication in the Chhulung community is Nepali, which is employed in daily life.

All participants reported that they preferred to mother tongue for their children's medium of instruction at primary level.

MOTHER TONGUE PROFICIENCY AND BI/MULTILINGUALISM

5.0 Outline

This chapter evaluates the mother tongue proficiency and bi/multilingualism in Chhulung. This chapter consists of three sections. Section 5.1 examines mother tongue proficiency in Chhulung. Similarly, in section 5.2, we examine bi/multilingualism and determine the levels of bilingualism in Nepali among Chhulung speakers in the survey points. Section 5.3 summarizes the findings of the chapter.

5.1 Mother tongue proficiency

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

Table 5.1: Mother tongue proficiency in speaking, reading and writing in Chhulung[2]

	Speaking (N=92)			Reading and writing (N=67)		
Degrees	**Male** **(n=47)**	**Female** **(n=45)**	**Total** **(N=92)**	**Male** **(n=38)**	**Female** **(n=29)**	**Total** **(N=67)**
Very well	13(27.7%)	11(24.4%)	24(26%)	-	-	-
Some	34(72.3%)	34(75.6%)	68(74%)	38(100%)	29(100%)	67 (100%)
Only a little	-	-	-	-	-	-

Source: Sociolinguistic survey (2011)

---

[1] Table 5.1 is based upon the responses to Q.N. (46-47) of SLQ A.
[2] In reading and writing, 9 participants from male and 16 from female were illiterate. Therefore, they are excluded in Table 5.1.

Table 5.1 shows two categories of speaking and reading-writing in mother tongue. As for speaking domain, a majority of the male participants (i.e., 72.3%) reported that they are 'some' proficient in speaking mother tongue; but a minority of the participants (i.e., 27.7%) reported that they are 'very well' in speaking mother tongue. Similarly, a majority of the female participants (i.e., 75.6%) reported that they are 'some' proficient in speaking mother tongue; but a minority of the participants (i.e., 24.4%) reported that they are 'very well'. Taken together, 26% reported that they are 'very well' in speaking mother tongue; and 74% reported that they are 'some' proficient in speaking mother tongue.

Concerning reading and writing aspect, all male and female participants reported that the degree in reading and writing in mother tongue is 'some', that is to say, not very well.

A degree of mother tongue proficiency in speaking is shown in Figure 5.1.

Figure 5.1: A degree of mother tongue proficiency in speaking
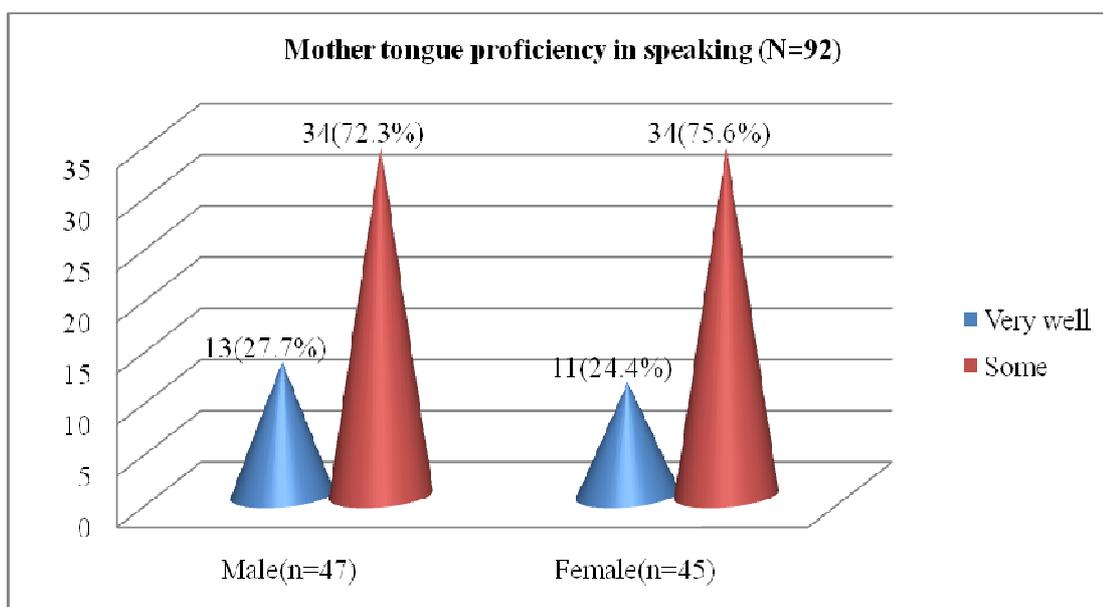
Source: Sociolinguistic survey (2011)

Figure 5.1 shows response of male and female participants on mother tongue proficiency. A majority of male participants (i.e., 72%) reported that the degree of mother tongue proficiency of theirs was "some"; and "very well" by a minority of participants (i.e., 28%). On the other hand, a majority of female participants (i.e., 75.6%) similarly reported that the degree of mother tongue proficiency of theirs was

"some"; and "very well" by a minority of participants (i.e., 24.4%). Overall, a majority of the participants (i.e., 74%) reported that the degree of mother tongue proficiency of theirs in speaking was "some"; and a minority of the participants (i.e., 26%) reported that the degree of mother tongue proficiency of theirs in speaking was "very well".

A degree of mother tongue proficiency in reading and writing is shown in Figure 5.2.

Figure 5.2: A degree of mother tongue proficiency in reading and writing
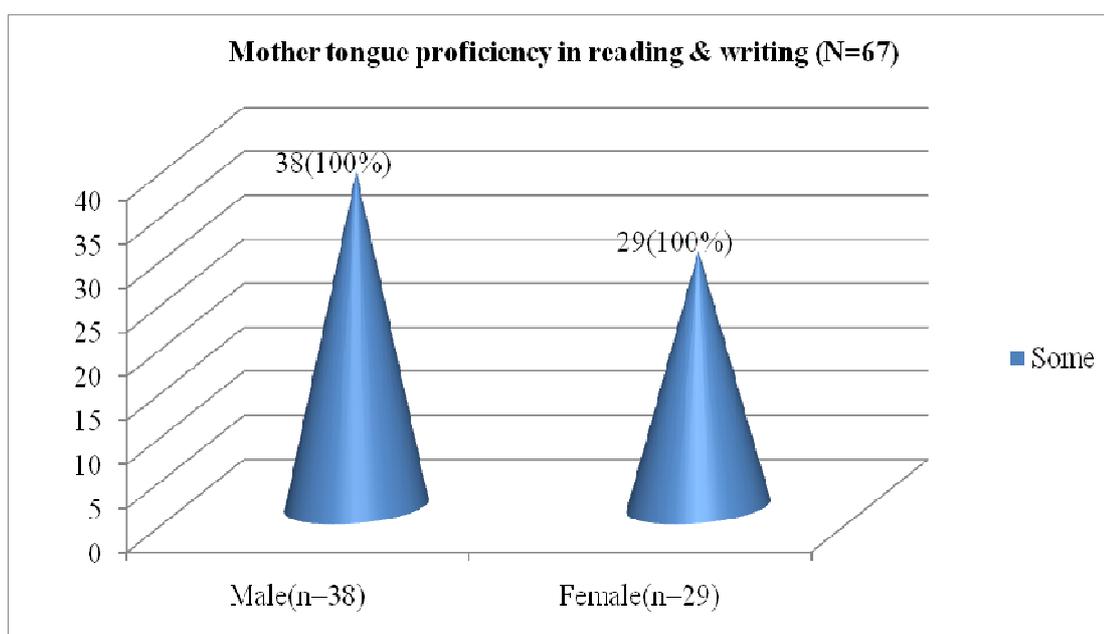
Source: Sociolinguistic survey (2011)

Figure 5.2 shows that all participants reported that the degree of mother tongue proficiency in reading and writing is neither very well nor a little – rather is "some".

5.2 Bi/multilingualism

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

5.2.1 SLQ A

Bi/multilingualism is a common phenomenon in all indigenous nationalities in Nepal. The Chhulung community is no exception. We found that all participants who participated in the discussion were generally bilingual. The major languages they use

are the Chhulung, the mother tongue and Nepali, the link language, or language of wider communication.

In general, the Chhulung community is a bilingual community in terms of usage of major languages such as the Chhulung, the mother tongue, and Nepali, the link language. The responses of the participants on bi/multilingualism are presented in Table 5.2.

Table 5.2: Multilingualism in Chhulung community[3] (N= 92)

	Languages	No. of speakers	Percentage	Remarks
1	Chhulung	92	100%	
2	Nepali	92	100%	

Source: Sociolinguistic survey (2011)

Table 5.2 shows multilingualism in the Chhulung community, and the responses of the participants. It is clear from the table that all participants reported that they all frequently use both the Chhulung and Nepali.

Multilingualism in Chhulung community is clearly presented in Figure 5.3.

Figure 5.3: Multilingualism in Chhulung community

---
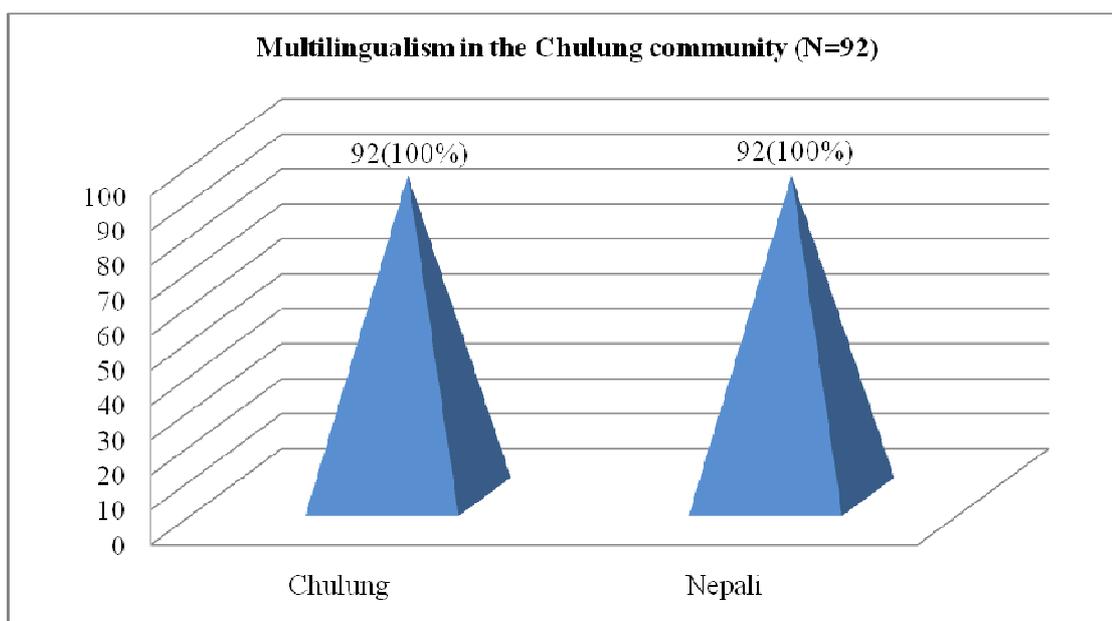
[3] The data are based on the responses to Q.N. 39 (What languages can you speak?) from SLQ A.

Figure 5.3 shows the multilingualism in the Chhulung community. It is clear from the figure that the language of wider communication in the reference points of the survey is Nepali. All participants from all survey points reported that they most frequently use Nepali in their daily activities.

5.2.2 SLQ B

To examine the situation of multilingualism in the Chhulung speech community, a participatory tool was applied. A sample photo of the Participatory Method on multilingualism is presented in Photo 5.1.

Photo 5.1: A sample photo of Participatory Method on multilingualism

Source: Sociolinguistic survey (2011)

Photo 5.1 shows that the participants on the issue of multilingualism reported that they mostly use two major languages such as Chhulung, the mother tongue, and Nepali, the link language. Regarding the most use of the mother tongue, the participants reported that the senior peoples and the women from the Chhulung community mostly use mother tongue; and the youth and educated group of the Chhulung community use Nepali, the link language well.

Regarding the participants' response, there is no monolingual in the Chhulung community. The children also speak Chhulung in the community. The children, young, middle aged and senior peoples are bilingual mainly in both the Chhulung, the mother tongue and Nepali, the link language.

5.3 Summary

In this chapter, we found that all participants were bilingual. The language of wider communication in the reference points of the survey is Nepali. All participants from all survey points reported that they most frequently use Nepali in their daily activities. Regarding the bi/multilingualism in the Chhulung speech community, all participants reported that two major languages such as the Chhulung language, the mother tongue and Nepali, the link language are mostly used.

CHAPTER 6

LANGUAGE VITALITY, LANGUAGE MAINTENANCE AND LANGUAGE ATTITUDE

6.0 Outline

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

6.1 Language vitality

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

Table 6.1: Language vitality in the key points in Chhulung

	Do all your children speak the mother tongue?		Do young people speak your mother tongue as well as it ought to be spoken?		What language do most parents in this village usually speak with their children?	
	Yes	**No**	**Yes**	**No**	**Chhulung**	**Nepali**
Barbhanjyang	6(6.5%)	21(22.8%)	2(2.1%)	25(27.1%)	14(15.2%)	13(14.2%)
Sukeahal	9(9.8%)	12 (13%)	3(3.2%)	18(19.6%)	7(7.6%)	14(15.2%)
Pokla	7(7.6%)	15(16.3%)	4(4.5%)	18(19.6%)	8(8.6%)	14(15.2%)
Gairi	2(2.1%)	8(8.6%)	1(1.1%)	9(9.8%)	3(3.2%)	7(7.6%)
Pakha	4(4.4%)	8(8.6%)	5(5.4%)	7(7.6%)	5(5.4%)	7(7.6%)
Total	**28(30.4%)**	**64 (69.6%)**	**15 (16.3%)**	**77 (83.7%)**	**37 (40%)**	**55 (60%)**

Source: Sociolinguistic survey (2011)

Table 6.1 shows the three categories related to language vitality. The three categories were on mother tongue by children, young people and parents. The participants' responses on these three categories from the five survey points, viz. Barbhanjyang, Sukeahal, Pokla, Gairi and Pakha vary.

Concerning the first category, participants were asked if their children spoke the mother tongue. Taken together, a minority of participants (i.e., 30.4%) from five survey points reported that their children spoke mother tongue. On the other hand, a majority of participants (i.e., 69.6%) reported that their children did not speak mother tongue.

In the second category of language vitality, participants were asked whether the young people spoke mother tongue as well as it ought to be spoken. Taken together, a minority of participants (i.e., 16.3%) from five survey points reported that the young people spoke their mother tongue well as it ought to be spoken. On the other hand, a majority of participants (i.e., 83.7%) reported that the young people did not speak their mother tongue well as it ought to be spoken.

In the third category of language vitality, participants were asked what language the parents in their village most usually spoke with their children. In response, as taken together from five survey points, a minority of participants (i.e., 40%) reported that the parents in the village usually employ mother tongue with their children. On the other hand, a majority of participants (i.e., 60%) reported that the parents in the village usually do not employ mother tongue with their children. From the participants' response, it is clear that the influence of Nepali, a link language, rather than mother tongue has been high in the Chhulung community.

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

Figure 6.1: Speaking mother tongue by the children
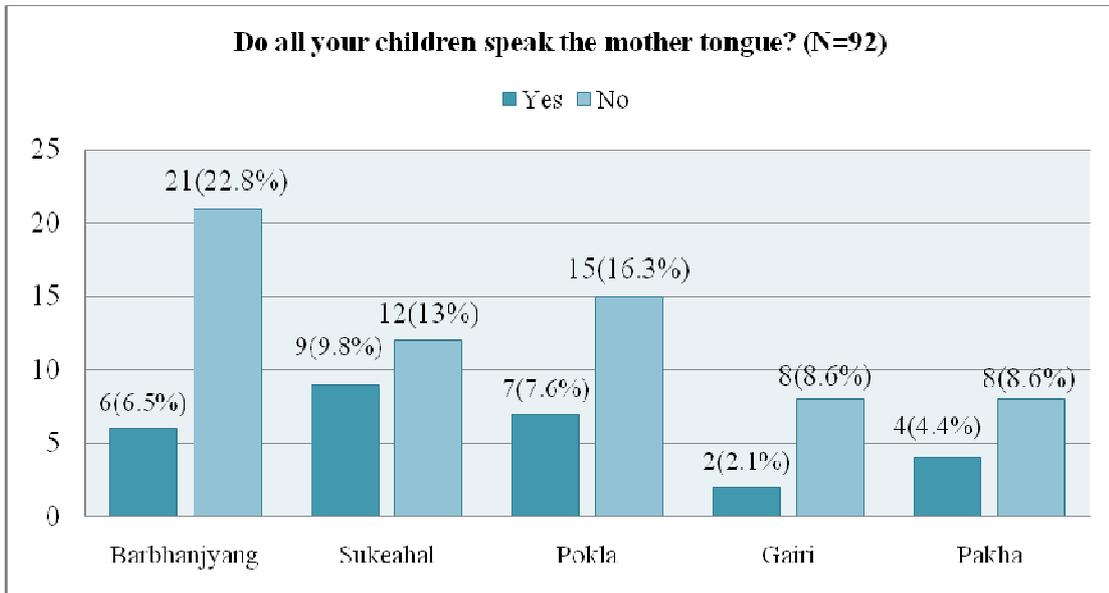
Source: Sociolinguistic survey (2011)

Figure 6.1 shows responses of participants on speaking mother tongue by the children. Concerning the responses, a majority of participants from all five-survey points reported that their children did not speak mother tongue. On the other hand, a minority of participants reported that their children spoke mother tongue. It shows that the influence of Nepali in the Chhulung community has been taken place.

Figure 6.2: Speaking mother tongue by the young people
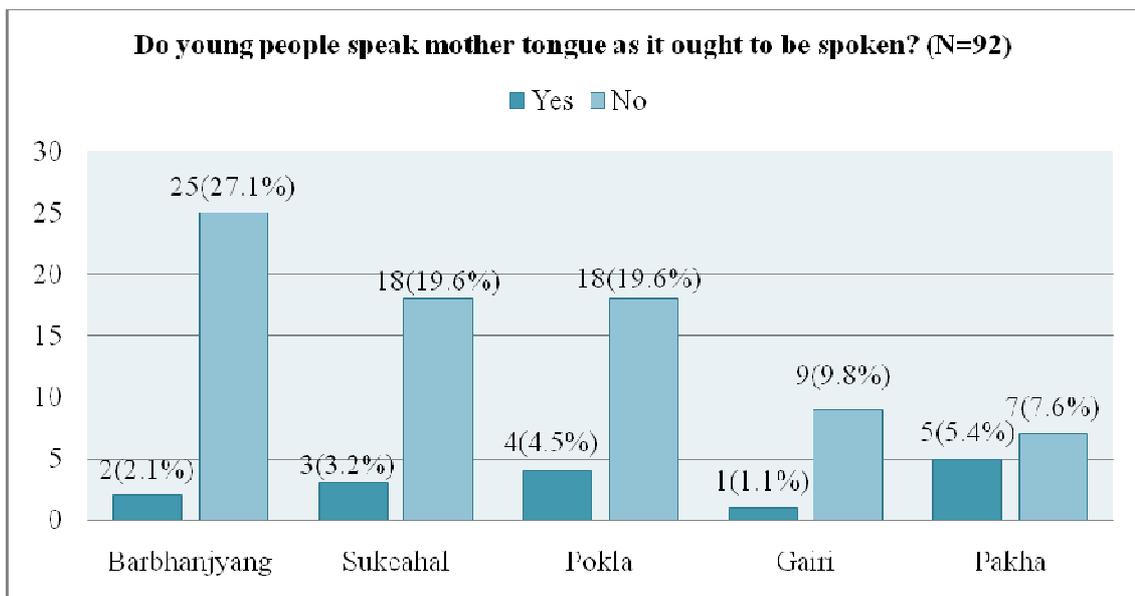
Figure 6.2 shows responses of participants on speaking mother tongue by the young. Concerning the responses, a majority of participants from all five-survey points reported that the young Chhulung people did not speak mother tongue as well as it ought to be spoken. On the other hand, a minority of participants reported that the young Chhulung people spoke mother tongue as well as it ought to be spoken. It shows that the influence of Nepali in the Chhulung community has been taken place.

Figure 6.3: Language spoken by the parents with their children
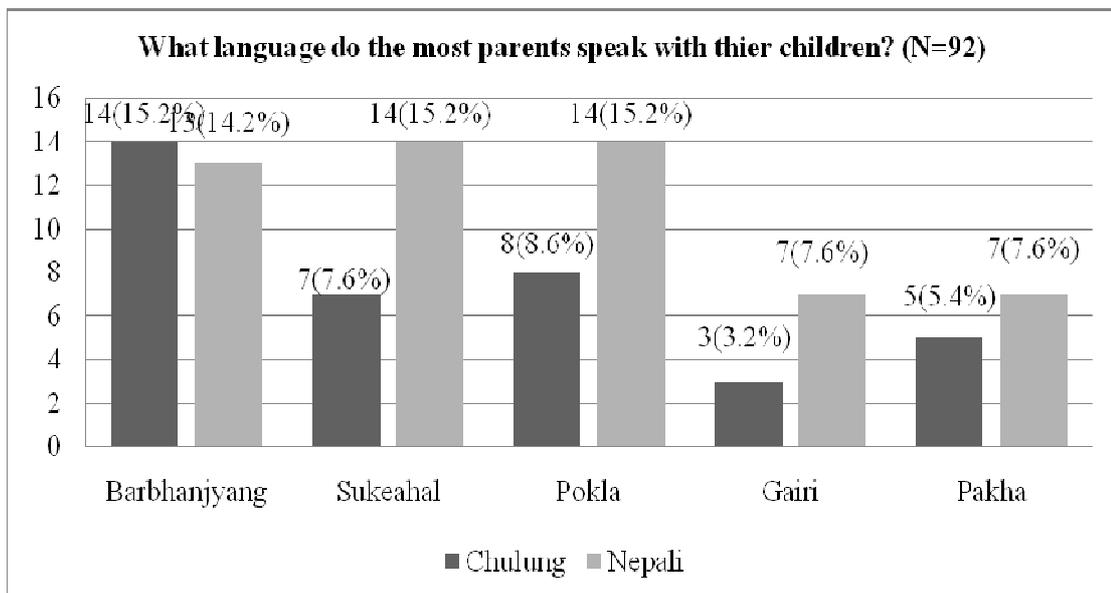
Source: Sociolinguistic survey (2011)

In Barbhanjyang survey point, fourteen participants (i.e., 15.2%) out of twenty-seven reported that the parents in the community use Chhulung while talking with their children; and Nepali by thirteen (i.e., 14.2%). In rest of the survey points such as Sukeahal, Pokla, Gairi and Pakha, a majority of participants reported that parents use Nepali while talking with their children, and Chhulung by a minority of participants. In total, a majority of participants (i.e., 60%) reported that parents in the community employ Nepali while talking with their children. On the other hand, a minority of participants (i.e., 40%) reported that parents in the community employ their mother tongue while talking with their children. It can be concluded that most of the parents in the Chhulung community employ Nepali while talking with their children rather than Chhulung mother tongue. Therefore, the influence of Nepali in the Chhulung community is increasing by degrees.

6.2 Language maintenance

Language maintenance 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 Chhulung

		Is there intermarriage in your community?		Do you like your children study in mother tongue		Which other language groups have common marital relationship with your language group?
		Yes	**No**	**Yes**	**No**	
1.	Barbhanjyang	√	-	√	-	Bantawa, Khaling, Thulung, Chamling, and Chhintang
2.	Sukeahal	√	-	√	-	
3.	Pokla	√	-	√	-	
4.	Gairi	√	-	√	-	
5.	Pakha	√	-	√	-	

Source: Sociolinguistic survey (2011)

Table 6.2 shows the survey points and the responses of the participants on three questions. Concerning the first question, participants were asked whether there had been intermarriage in their community. In response, all participants reported that there had been intermarriage in their community.

Regarding the second question, participants were asked whether they liked their children study in mother tongue. In response, all participants reported that they liked their children study in mother tongue.

Concerning the third question, participants were asked which other language groups had common marital relationship with their language group. In response, all

participants reported that other language groups which had common marital relationship with their language group were Bantawa, Khaling, Thulung, Chamling, and Chhintang.

One of the important influencing factors for language maintenance is education. If mother tongue is implemented in education, it plays a crucial role in maintaining mother tongue. Regarding this subject matter, the participants 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= 92)

	If schools are opened for teaching your language, will you support it:	Number of responses
1.	by sending children	92
2.	by encouraging other people to send their children	92
3.	by providing financial help	92
4.	by teaching	92
5.	by helping with the school	92

Source: Sociolinguistic survey (2011)

Table 6.3 shows that all participants reported that they support if schools are opened for teaching mother tongue. The various kinds of supports reported by the participants were by sending children to school; by encouraging other people to send their children to school; by providing financial help; by teaching, etc.

6.3 Language attitudes

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

Table 6.4: Distribution of the responses to what languages they love the most

(N=92)

	What languages do they love the most?	**Male (n=47)**	**Female (n=45)**	**Total (N=92)**
1.	Chhulung	47 (100%)	47 (100%)	92 (100%)
2.	Nepali	-	-	-

Source: Sociolinguistic survey (2011)

Table 6.4 shows the information on what languages the participants love most. Concerning this point, all participants reported that they love 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 in the presence of the speaker of the dominant language

	When you speak your mother tongue in the presence of the speaker of the dominant language what do you feel…	Male (n=47)	Female (n=45)	Total (N=92)
1.	Prestigious	47 (100%)	45 (100%)	92 (100%)
2.	Embarrassed	-	-	-
3.	Neutral	-	-	-

Source: Sociolinguistic survey (2011)

Regarding the response of participants presented in Table 6.5, all participants from 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 participants whether they faced problems because of being a native speaker.

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

	Have you ever had any problem because of being a native speaker of your mother tongue?	Male (n=47)	Female (n=45)	Total (N=92)
1.	Yes	-	-	-
2.	No	47(100%)	45(100%)	92(100%)

Source: Sociolinguistic survey (2011)

Table 6.6 shows information on facing problems because of being a native speaker that all participants from five survey points reported that they had had no problem because of being a native speaker of their mother tongue.

All participants were asked how they would feel if their son or daughter were married anyone who did not know their language. Response of the participants is presented in Table 6.7.

Table 6.7: Feelings of the participants if their sons or daughters married someone who does not Chhulung

	How would you feel if your son or daughter married someone who does not know your language?	Male (n=47)	Female (n=45)	Total (N=92)
1.	Good	-	-	-
2.	Indifferent	-	-	-
3.	Bad	47(100%)	45(100%)	92 (100%)

Source: Sociolinguistic survey (2011)

74

Table 6.7 shows that all participants feel 'bad' if their son or daughter is married to anyone who does not know their mother tongue.

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

Table 6.8: Mother tongue of the children

	When the children of your village grow up and have children, do you think these children might speak your language?	Male (n=47)	Female (n=45)	Total (N=92)
1.	Yes	15(32%)	11(24.5%)	26(28.3%)
2.	No	32 (68%)	34(75.6%)	66(71.7%)

Source: Sociolinguistic survey (2011)

Table 6.8 shows the issue of the mother tongue the children when they grow up and have children, and the responses of participants. Concerning the issue, a minority of male participants (i.e., 32%) reported that the children of their village when they grow up and have children would speak their mother tongue. On the other hand, a majority of participants (i.e., 68%) reported that the children of their village when they grow up and have children would not speak their mother tongue.

In regard to female participants, a minority of participants (i.e., 24.5%) reported that the children of their village when they grow up and have children would speak their mother tongue. On the other hand, a majority of participants (i.e., 75.6%) reported that the children of their village when they grow up and have children would not speak their mother tongue.

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

Table 6.9: Attitude of the participants on mother tongue in the survey points

		How do you feel if the children speak their mother tongue? (N=92)			How do you feel if the children do not speak their mother tongue? (N=92)		
		Good	**Indifferent**	**Bad**	**Good**	**Indifferent**	**Bad**
1.	Barbhanjyang	√	-	-	-	-	√
2.	Sukeahal	√	-	-	-	-	√
3.	Pokla	√	-	-	-	-	√
4.	Gairi	√	-	-	-	-	√
5.	Pakha	√	-	-	-	-	√

Source: Sociolinguistic survey (2011)

Table 6.9 presents the response on issue of children's mother tongue and feeling of participants upon it. Concerning the first question, all participants from five survey points reported that they feel "good" if the children speak their mother tongue. Concerning the second question, all participants from five survey points reported that they feel "bad" if the children do not speak their mother tongue.

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

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

	What language should your children speak first?	Male (n=47)	Female (n=45)	Total (N=92)
1.	Chhulung	47 (100%)	45 (100%)	92 (100%)
2.	Nepali	-	-	-

Source: Sociolinguistic survey (2011)

Table 6.10 presents the responses of participants on issue of their children's mother tongue. Concerning the issue, all participants reported that their children should speak mother tongue first.

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

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

	Do you think that the language spoken by you is different from your grandparents?	Male (n=47)	Female (n=45)	Total (N=92)
1.	-	-	-	-
2.	No	47 (100%)	45 (100%)	92(100)%

Source: Sociolinguistic survey (2011)

Regarding the response in Table 6.11, except slight difference in pronunciation, speaking style and some lexical items, all participants from five survey points reported that there is, in general, no difference the language they speak from their grandfather.

Feelings of the participants on when they hear the young Chhulung people speaking other languages instead of their first language are presented in Table 6.12.

Table 6.12: Feelings of the participants towards mother tongue

	How do you feel when you hear young people of your own community speaking other languages instead of their first language?	Male (n=47)	Female (n=45)	Total (N=92)
1.	Good	-	-	-
2.	Indifferent	-	-	-
3.	Bad	47(100%)	45(100%)	92(100%)

Source: Sociolinguistic survey (2011)

In regard to the response of the participants in Table 6.12, all participants reported that they feel 'bad' when they hear the young Chhulung people of their own community speaking other languages instead of their first language.

6.4 Summary

In this section, we found that a majority of participants (i.e., 70%) reported that their children did not speak mother tongue, and a minority of participants (i.e., 30%) reported that their children speak mother tongue. A majority of participants (i.e., 84%) reported that the young people of their community did not speak mother tongue as it ought to be spoken, and a minority of participants (i.e., 16%) reported that the young speak mother tongue as it ought to be spoken. Similarly, a majority of participants (i.e., 60%) reported that most of the parents in the village speak Nepali with their children.

All participants reported that other language groups which had common marital relationship with their language group were Bantawa, Khaling, Thulung, Chamling, and Chhintang.

The various kinds of supports reported by the participants were by sending children to school; by encouraging other people to send their children to school; by providing financial help; by teaching, etc. All participants reported that they love their mother tongue most and feel prestigious while speaking in the presence of the speaker of the dominant language.

All participants from five survey points reported that they had had no problem because of being a native speaker of their mother tongue. A majority of participants (i.e., 78%) reported that the children of their village when they grow up and have children would not speak their mother tongue. All participants reported that they feel "good" if the children speak their mother tongue. All participants reported that there is, in general, no difference the language they speak from their grandfather. All participants reported that they feel 'bad' when they hear the young Chhulung 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 Chhulung. It consists of three sections. Section 7.1 presents language resources in Chhulung. In section 7.2, the dreams of the Chhulung 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 Chhulung language is still in oral form. No writing system in this language is developed yet. According to the informants accumulated in key survey points, the major kinds of oral literature in Chhulung consist of folk tales, songs, folk music and religious literature. The Chhulung community has no radio program in their mother tongue. The Chhulung language has neither grammar nor dictionary and textbooks. Nor does it have a phonemic inventory. Moreover, it lacks literacy materials, teaching materials, newspapers, magazines and written literature. The language resources in Chhulung are presented in Table 7.1.

Table 7.1: Language resources

	Language resources
1.	Folktales
2.	Folk songs
3.	Folk music
4.	Religious literature
5.	Study on ethnolinguistic observation of Chhulung Rai, a highly endangered language, by Man Kumari Limbu

6.	Study on comparative study on Pronominals in Chhulung and English, by Man Kumari Limbu
7.	Study on verb morphology in Chhulung, by Man Kumari Limbu
8.	An article on Personal Pronouns in English and Chhulung, by Ichchha Purna Rai

Source: Sociolinguistic survey (2011)

7.2 Language development

The participants were asked what kind of hopes and plans they had thought for the mother tongue development. The responses of participants are presented in Table 7.2.

Table 7.2: Hopes and plans for Chhulung language

Hopes	recognition of Chhulung identity
	identification of Chhulung phonemes
	identification of development of script
	identification and development of Chhulung literature
	identification and development of Chhulung folk songs
	identification and documentation of the myths in Chhulung
	getting support from National Foundation for Development of Indigenous Nationalities for (NFDIN) for preserving the Chhulung language and producing reading materials in the Chhulung
	application of the Chhulung language up to primary level education
	the Chhulung language be aired via local media
	scholarship support be provided by the government for the study of linguistics

	discussion and debate in the Chhulung community be held for making planning
Plans	awareness program in the Chhulung community be carried out
	coordination be done the related and concerned organizations
	fund raising from the community, related organizations, government agencies
	financial management for the Chhulung language preservation, development and promotion

Source: Sociolinguistic survey (2011)

7.2.1 Appreciative Inquiry (ACI)

Appreciative Inquiry (ACI) tool was employed to gather information about the dreams and aspirations from the language activists and community heads. In this tool, the participants were asked to describe things that made them feel happy or proud about their language or culture. Then, based on those good things in the Chhulung 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 Chhulung.

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

Survey points	Good things that make the Chhulung people feel proud about their language	Dreams about how they could make their language even better	Most important dream to start on planning
Barbhanjyang	1. Chhulung is compulsorily used in rituals 2. Chhulung culture is embodied in this language	1. To have equal access to media 2. To begin mother tongue at primary level	1. To prepare phonemic inventory and prepare reading and teaching material in the Chhulung language 2. To prepare dictionary in Chhulung
Sukeahal	1. Chhulung language is the symbol of ethnic identity 2. It is easy to communicate secrete matters	1. To prepare textbooks 2. To prepare Chhulung teachers for mother tongue education	1. To prepare reading material and implement the Chhulung language in primary level education
Pokla	1. Mother tongue is the symbol of ethnic identity. 2. It is our ancestral language.	1. To prepare textbooks 2. To prepare Chhulung teachers for mother tongue education	1. To prepare dictionary 2. To prepare textbooks in the Chhulung language
Gairi	1. It is symbol of ethnic identity. 3. It helps communicate secretly.	1. To begin Chhulung language at the primary level education 2. To prepare textbooks	1. To document phonemic inventory and prepare reading and teaching material 2. To implement at primary education
Pakha	1. It is an ethnic identity. 2. It is helpful to communicate secrete things	1. To prepare textbooks 2. To prepare textbooks	1. To prepare dictionary and texts. 2. To implement at primary education

Source: Sociolinguistic survey (2011)

A sample photo of appreciative inquiry taken in field survey is presented in Photo 7.1.

Photo 7.1: A sample photo of appreciative inquiry taken in field survey
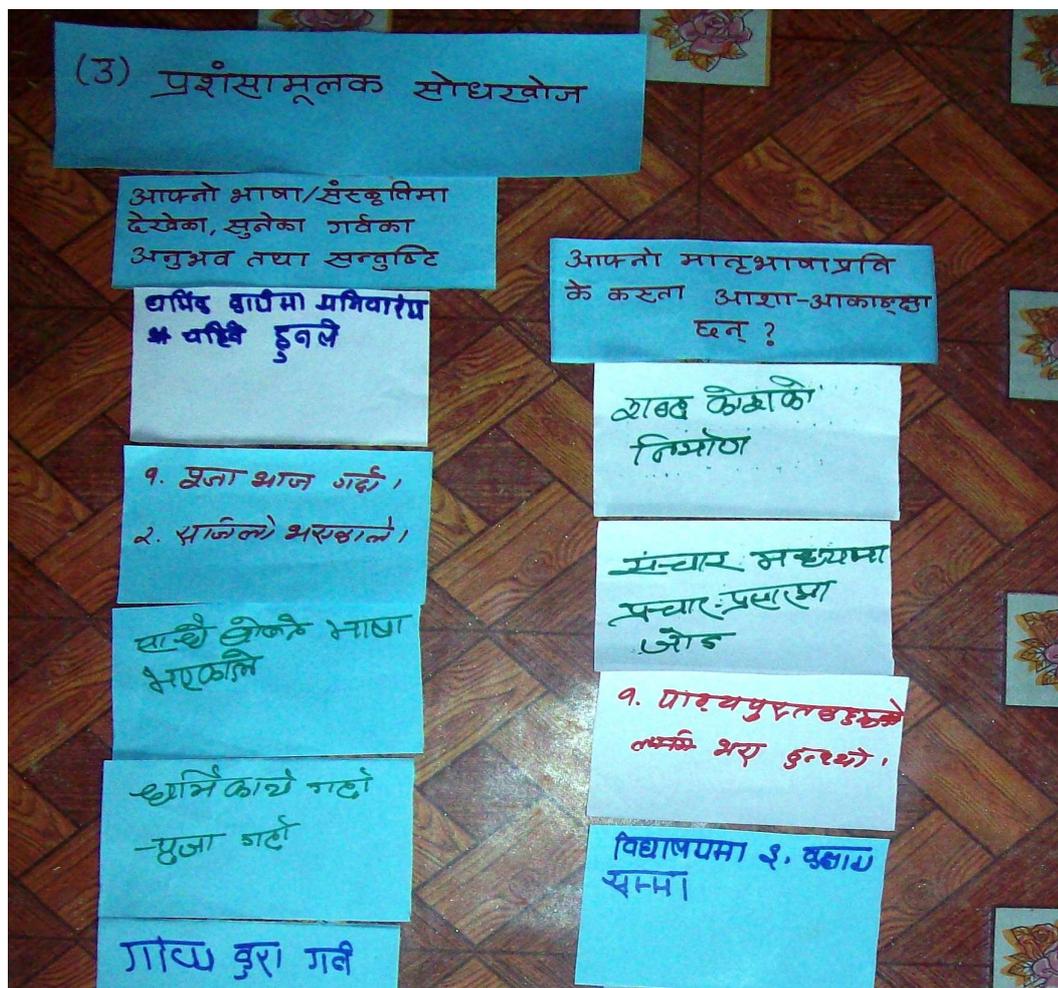
Source: Sociolinguistic survey (2011)

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

   i)   by documenting and preparing phonemic inventory;

   ii)   by making the spelling system systematic;

iii)   by preparing dictionary;

iv)   by writing grammar;

v)   by encouraging people to write literature in mother tongue;

vi)   by writing and publishing textbooks**;**

vii)   by publishing newspapers; and

viii)   by making use of the language in the medium of instruction at primary level.

7.3 Summary

The Chhulung language is still in oral form. No writing system in this language is developed yet. Nor does it have any in-depth studies carried out by academic scholars. The language resources in this language are folktales, folksongs, folk music, etc. The major hopes of the participants for the Chhulung language development are identifying the Chhulung phonemes, developing script and writing system, producing reading materials in Chhulung and implementing it at primary education system. The major plans of the participants for Chhulung language development are launching linguistic awareness program in the Chhulung community, coordinating with concerned organizations, fund raising from the community and related organizations and government agencies and financial management.

CHAPTER 8

FINDINGS AND RECOMMENDATIONS

8.1 Major findings

The main goal of this survey was to look at the sociolinguistic situation of Chhulung, an endangered Tibeto-Burman language as spoken mainly in Ankhisalla VDC, Dhankuta district, Eastern Development Region of Nepal. The survey had gathered information of the level of mother tongue proficiency and bi/multilingualism, language vitality, language maintenance and language attitudes in Chhulung. Moreover, the survey had also attempted to collect information about language resources, dreams and plans of the speech community for the development of Chhulung language. The major findings of the survey are as follows:

1. Concerning lexical analysis, the Barbhanjyang survey point is considered as core survey point and the rest of the four survey points were compared. In the comparison, the Gairi Gaun survey point shares 95% similarity; Pakha 94%; Pokla 95%; and Sukeahal 92%.

2. There are three types of language speakers in Chhulung community: (a) Chhulung as a monolingual; (b) Chhulung and Nepali as bilingual and (c) Nepali as a monolingual. The speakers from all the categories used in different domains, such as counting, singing, joking, bargaining, storytelling, discussion, quarreling, abusing, telling stories to children, etc. Of them, a majority of participants reported that Nepali is mostly used in all these domains of language.

3. Concerning family members, talking about educational matters and social events, a majority of the participants also reported that they most frequently used Nepali with grandfather, grandmother, father, mother, spouse and children.

4. All participants reported that their children usually speak or employ Nepali while playing with other children, talking with neighbors and at school; at marriage ceremony; in writing minute of community meetings.

5. The use of the language of wider communication in the Chhulung community is Nepali, which is employed in daily life.

85

6. All participants reported that they preferred to mother tongue for their children's medium of instruction at primary level.

7. Concerning bi/multilingualism in the participants, we found that all participants were bi/multilingual. The language of wider communication in the reference points of the survey is Nepali. All participants from all survey points reported that they frequently use Nepali in their daily activities.

8. In regard to language vitality, a majority of participants (i.e., 70%) reported that their children do not speak mother tongue. Similarly, a majority of participants (84%) reported that the young people of their community do not speak mother tongue as it ought to be spoken.

9. The various kinds of supports reported by the participants were by sending children to school; by encouraging other people to send their children to school; by providing financial support; by teaching, etc.

10. All participants reported that they love their mother tongue most and feel prestigious while speaking in the presence of the speaker of the dominant language.

11. All participants reported that there is big difference the language they speak from their grandfather.

12. All participants reported that they feel 'bad' when they hear the young Chhulung people of their own community speaking other languages instead of their mother tongue.

13. The Chhulung language is still in oral form. No writing system in this language is developed yet. Nor does it have any in-depth studies carried out by academic scholars.

8.2 Recommendations

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

a) There is a need of detailed language documentation project on the Chhulung language for preserving and promoting the mother tongue.

b) There is a need of phonological analysis and developing orthographic system in this language because this language is still in oral form. Then, there is a need of developing dictionary, grammar, and reading materials in Chhulung.

c) To preserve and promote Chhulung language, there is an urgent need of using this language as a medium of instruction at primary level.

d) The government should immediately pay attention to preserve the Chhulung language by launching documentation program.

e) Non-formal education program should be carried out in the Chhulung language by preparing the suitable reading materials addressing the local needs and incorporating the culture and tradition.

To sum up, Chhulung is a separate form of speech. Thus, the concerned authorities have to take immediate steps for the preservation and development of this form of speech in which life crucial knowledge of the speech community has been embodied.

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: ……………………………E ……………………………………………..N
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? ……………………………………………….

94

57. What language does your community use for marriage invitations? …………………….

58. What language is usually used to write minutes in community meetings? …………….

59. How often do you use your mother tongue?

     (a)   Every day   (b)   Rarely   (c) Never

60. How often do you use the language of wider communication (LWC)?

     (a)   Every day   (b)   Rarely   (c) Never

61. Which language do you usually use when speakers of other languages visit you at home?

62. What language do you prefer for your children's medium of instruction at primary level?

     (a)   Mother tongue (b)   Nepali   (c) English   (d) Other…………………

E. Language Vitality

63. Do all your children speak your mother tongue?

     (a)   Yes   (b)   No

64. What language do most parents in this village usually speak with their children?

     (a) Mother tongue   (b) Nepali   (c) Other…….

65. Do young people in your village/town speak your mother tongue well, the way it ought to be spoken?

     (a)   Yes   (b)   No

F. Language Maintenance

66. Is there intermarriage in your community?

     (a)   Yes   (b)   No

67. (If "Yes") Which other language groups have common marital relationship with your language group?

     (i)………………… (ii)………………. (iii)……………………...

68. Do you like your children learn/study in mother tongue?

     (a)   Yes   (b)   No

69. (If "Yes") If schools are opened for teaching your language will you support it:

(a) by sending your children?

(b) by encouraging other people to send their children?

(c) by providing financial help?

(d) by teaching?

(e) by helping with the school?

(f) other…………………………

G. Language Attitudes

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

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

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

    (a)   Yes   (b)   No

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

    (a)   Social discrimination.

    (b)   Political discrimination.

    (c)   Economic discrimination.

    (d)   Hostile confrontation.

    (e)   Discrimination in education.

    (f)   Social pressure.

    (g)   Political pressure.

    (h)   Economic pressure.

    (i)   Other

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

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

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

(a) Yes   (b) No

75. How do you feel about this?

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

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

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

(a) Yes   (b) No

78. (If "Yes") How?

(a) pronunciation

(b) vocabulary

(c) use of specific type of sentences

(d) mixing of other languages

(e) way of speaking

(f) Other……………………..

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

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

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

The End

ANNEX-B

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

A. Meta data (Baseline information)

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

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

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

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

10. Age: ……………………….

11. Caste/ethnic group:　……………….

12. Your mother tongue's name: ………………

13. Your mother's mother tongue…………

14. Your father's mother tongue…………….

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

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

15. Where do you live?

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

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

(a) Yes (b) No

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

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

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

B. Domains of language use

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

C. Dialect mapping

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

   Be sure to get all the following information for each location:
   (i) Ward No…… (ii) Village/Town…........ (iii) VDC/municipality……

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

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

E. Do any groups of villages all speak [L1] in the same way? (Place a loop of string around each such group)

F. Which variety do you understand best? Second best? Etc. (Place numbers written on cardboard next to each municipality, language or group of municipalities)

G. Now we want to show which of these varieties you understand very well, which you don't understand at all, which you understand most of, but a few words you don't understand and which you understand only a few words of. In which of these villages can you understand the language Very Well? (Place a Key, have them select the color of plastic marker for "very well". Have them place those markers on each place they understand "very well." Repeat for each other category of comprehension.)

H. Some people have said they want to start writing books* in [L1]. If books were written in [L1], which villages would be able to use those books? (have them put a big string around those varieties) (*If they do not think books can or should be written in their language, then say they want to start making CDs using [L1])

I. Out of all these you have grouped together, which variety should be used as the one for writing (or recording) [L1] so that all the others will understand it well? If that one could not be used, then which one? (use A, B, and C written on cardboard)

D. Multilingualism

A. What are the two languages the [L1] people speak the most? This loop will represent the [L1] people who speak [L1] well. This loop will represent the [L1] people who speak [LWC] well. (Lay the circles on the ground)

B. When I overlap the two circles like this, what does this area where they overlap represent? ([L1] people who speak both [L1] and [LWC] well)

C. Let's think first about [L1] people who speak [LWC] well. Which types of [L1] people speak [LWC] well? (Have them write on paper).

D. Before we can put them inside the circle, we need to think whether these people also speak [L1] well, or whether they do not speak [L1] well? Where does each piece of paper belong in the circles? (Have them place the pieces they have written so far. If they want to, they may make the labels more specific or add more labels)

E. Which [L1] people speak [L1] well, but do not speak [LWC] well? (Have them write the category names and place them in the correct location)

F. When we think about people in these three different categories, which category has the most [L1] people? How do you feel about that? (let them express their feelings)

G. Is one of these three groups increasing more than the others? Why is that? How do you feel about that? (Let them express their feelings)

E. Appreciative enquiry

A. Describe something you saw, heard or did that made you proud of [L1] or your culture or that made you happy to see [L1] used in that way. (write summary labels for each)

B. How can we take these good things and make them even better? Improve them? Build on them? What are your dreams for your language? (Share in 3s, give time – allow any dream – even impossible ones!)

C. Let's come back to the big group and listen to the dreams of each small group. Who will write the dreams for the group? Write one dream per paper. (Everyone can help to summarize the dream in 3-4 words. Place each dream under the heading Dreams.)

D. As we think about your dreams, some seem easy and others seem difficult. Let's put this in order from the 'Easiest' to the most 'Difficult'. (Put down these two labels then let the participants sort the dreams along a continuum.)

E. Some of these dreams may be more important than others. Still keeping them in order, slide to this side, the ones that are most important. (Let them slide over the ones that they feel are most important. Take a photo now if possible!)

F. Now you have the chance to begin making plans to make these dreams come true. Which of the dreams do you want to begin making plans for right now? Take the written dream and form a group. (Allow them to form groups. Encourage everyone to join a group.)

G. As you make your plans, think about 1) the steps you need to take, 2) the other people besides who could also be involved and 3) the things you need to begin making this dream happen. (Give them paper and markers to write their plans. Let them write in big letters for the group to see.)

H. We would like each group to share their plans with all the others. Who would like to share first?

The End

Linguistic Survey of Nepal (LinSuN)

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

Notes:
Shaded items are NOT to be read aloud.
Introduce yourself first: **My/our name is ………. I/we am from Central Department of Linguistics, Tribhuvan University. I am a research assistant of the Linguistic Survey of Nepal. I am here to learn about your language and its situation. We will share the information given by you with others. Are you willing to help us?**

INFORMED CONSENT: **Given:** ☐   **Not Given:** ☐

A. Meta data (Baseline Information)

ENTER THE ANSWERS TO THE FOLLOWING BEFORE THE INTERVIEW:

Question	Answer
22. Interview Number	
23. Date	Day……… Month……..........Year..……. VS Day….. …..Month ………… Year…… AD
24. Place of Interview	(m) Ward No: ……………………………. (n) Village/Town: ……………………………. (o) VDC/Municipality: ……………………………. (p) District: ……………………………. (q) Zone: ……………………………. (r) GPS Coordinates: …………………………….E …………………………………………………..N
25. Interviewer Name	(a) ……………………………. (b) …………………………….

5. Name of language consultant: ……………………….

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

7. Age: …………………..

8. Caste: …………………..

9. Ethnic group: ……………….

10. Your mother tongue's name: ………………

11. Name given by the nonnative speakers for your language ………………

12. Different names of the language if any?

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

　　　　　　　　(iii)………………… ……　　(iv) ……………………

13. Your mother's mother tongue…………

14. Your father's mother tongue…………….

15. What village were you born in?

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

16. Where do you live now? ………………

17. How many years have you lived here? ………………
18. Other ethnic groups residing in your area: (enter below)

19. Other languages spoken by those groups: (enter below)

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

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

        (a)   Yes   (b)   No

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

        (a) by devising the script?

            (a)   Yes   (b)   No

        (b) by making the spelling system systematic?

            (a)   Yes   (b)   No

        (c) by compiling dictionary?

            (a)   Yes   (b)   No

        (d) by writing grammar?

            (a)   Yes   (b)   No

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

            (a)   Yes   (b)   No

        (f) by writing and publishing textbooks?

            (a)   Yes   (b)   No

        (g) by publishing newspapers?

            (a)   Yes   (b)   No

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

            (a)   Yes   (b)   No

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

            (a)   Yes   (b)   No

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

<u>Proceed to ask individual Sociolinguistic Questionnaire A, if appropriate.</u>

ANNEX-D

<div align="center">

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

कोड नं..............

</div>

<div align="center">

२१० शब्दसूची

</div>

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

अनुसन्धाता (हरू) को नामः   मितिः.........................
     (१).................................
     (२).................................
     (३).................................
     (४).................................
     (५).................................

भाषासूचक (हरू) को नामः
     (१).................................
     (२).................................
     (३).................................
     (४).................................
     (५).................................

स्थान :
  जिल्ला........................   गाविस/नगरपालिकाः ....   वडा नंः.......
  गाउँ/टोलः....................
  भाषाको नामः...................   अन्तर्वार्ताको माध्यमभाषाः ....

क्र. सं.	अङ्ग्रेजी	नेपाली	भाषाः......................
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	औंला	
१७.	fingernail	नङ	
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	चक्कु	
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	गोलभेँडा	
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	लोग्ने (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	बाह्र	
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	टोक्नु	
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	हिंड्नु	
१९६.	to run/ run	दौडनु	
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)	तपाई	
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-

Wordlist

क्र.सं.	अङ्ग्रेजी	नेपाली	Barbhanjyang	Gairi	Pakha	Pokla	Suke-ahal
१.	above	माथि	tubak	tobak	tubak	tubak	tobak
२.	all	सबै	dzʰarak	dzʰarak	dzʰarak	dzʰarak	dzʰarak
३.	ant	कमिला	poŋkʰorok	poŋkʰorok	poŋkʰorok	poŋkʰorok	poŋkʰorok
४.	arm/ hand	हात	Muk	Muk	Muk	Muk	Muk
५.	ash	खरानी	bʰuburo	bʰuburo	bʰuburo	bʰuburo	bʰuburo
६.	axe	बञ्चरो	pʰendɨk	pʰendɨk	pʰendɨk	pʰendɨk	pʰendɨk
७.	bad	नराम्रो	sodzeka	sodzeka	sodzeka	sodzeka	kʰocoʔŋaba
८.	banana	केरा	ŋaklasi	ŋaklasi	ŋaklasi	ŋaklasi	ŋaʔlasi
९.	belly	पेट	pʰok	pʰok	pʰok	pʰok	pʰok
१०.	below	तल	mubak	moba	muba	mubak	moba
११.	big	ठूलो	tʰeduba	tʰeduba	tʰeduba	tʰeduba	tʰeduba
१२.	bird	चरो	nuwa	nuwa	nuwa	nuwa	nuwa
१३.	black	कालो	makacɨkma	makacɨkma	makacɨkma	makacɨkma	makacɨkma
१४.	blood	रगत	Hali	Hali	Hali	Hali	Hali
१५.	body	शरीर	Jam	Jam	Jam	Jam	Jam
१६.	bone	हाड	ruʔwa	ruʔwa	ruʔwa	ruʔwa	ruʔwa
१७.	boy	केटो	jemmicʰa	jemmicʰa	jemmicʰa	jemmicʰa	jemmicʰa
१८.	breast	स्तन					
१९.	broken	फुटेको	hedaŋsaba	hedaba	hedaba	hedaba	heɾe
२०.	broom	कुचो	tampʰekma	tampʰekma	tampʰekma	tampʰekma	tampʰekma
२१.	buffalo	भैंसी	saŋwa	saŋwa	saŋwa	saŋwa	saŋwa
२२.	burn	जल्नु, पोल्नु	hutma	hutma	hutma	hutma	hutma
२३.	chicken	चल्ला	wa	wa	wa	wa	wa
२४.	child	बच्चा	piccʰa	piccʰa	piccʰa	piccʰa	piccʰa
२५.	chili	खुर्सानी	marca	marca	marca	marca	marca
२६.	cloth	लुगा	tet	tet	tet	tet	tet
२७.	cloud	बादल	dopala	kuiro	dopala	duppala	doppala

२८.	cold	चिसो	cuŋ	cuŋ	cuŋ	cuŋ	cuŋ
२९.	cow	गाई	pit	pit	pit	pɨʔ	pik
३०.	daughter	छोरी	mijacʰa	mijacʰa	mijacʰa	mijacʰa	mijacʰa
३१.	day	दिन	len	len	len	len	len
३२.	different	फरक	aŋgalekka	aŋgalekka	aŋgalekka	aŋgalekka	aŋgalekka
३३.	dog	कुकुर	kocuwa	kocuwa	kocuwa	kocuwa	kocuwa
३४.	door	ढोका	tuwari	tuwari	tuwari	tuhari	tuwari
३५.	dry	सुख्खा	hesaba	hesaba	hesahare	hesaba	hesaŋsaba
३६.	dust	धुलो	kʰam serekwa	kʰam serekwa	kʰam serekwa	tʰuli	kʰam serekwa
३७.	ear	कान	narek	narek	narek	narek	narek
३८.	earth	पृथ्वी	tʰapuŋ	həra	tʰapuŋ	həra	həra
३९.	egg	अण्डा	tʰin	tʰin	tʰin	watʰin	tʰin
४०.	eggplant	भण्टा	popaʔla	popaʔla	popaʔla	popaʔla	popaʔla
४१.	elbow	कुइनो	keŋmacʰuk	keŋmacʰuk	keŋmacʰuk	keŋmacʰuk	keŋmacʰuk
४२.	evening	साँझ	namso	namso	namso	namso	namso
४३.	eye	आँखा	mɨkɨlsi	mɨkɨlsi	mɨk	mɨk	mɨk
४४.	face	अनुहार	ŋaliŋ	ŋaluŋ	ŋaluŋ	ŋaliŋ	ŋaluŋ
४५.	far	टाढा	jobakpa	joba	jubak	jubak	jobak
४६.	fat (of meat)	बोसो	cʰot	cʰot	cʰot	cʰot	cʰot
४७.	father	बाबा	apa	apa	apa	apa	apa
४८.	feather	प्वाँख	lap	lap	lapʰtʰaŋ	lap	lap
४९.	feces	दिसा	hi	hi	hi	hi	hi
५०.	few	थोरै	itilok	cɨkolok	cɨkolo	itilok	cikkɨlɨk
५१.	finger	औंला	aŋguri	aŋguri	aŋguri	aŋguri	aŋguri
५२.	fingernail	नङ	tɨmbɨrik	tɨmbɨrik	tɨmbɨri	tɨmbɨrik	tɨmbɨrik
५३.	fire	आगो	mi	mi	mi	mi	mi
५४.	firewood	दाउरा	sɨŋ	sɨŋ	sɨŋ	sɨŋ	sɨŋ
५५.	fish	माछा	ŋasa	ŋasa	ŋasa	ŋasa	ŋasa
५६.	flower	फूल	pʰuŋ	pʰuŋ	pʰuŋ	pʰuŋ	pʰuŋ
५७.	foot	पैताला	ŋeʔmalaŋ	ŋeʔmalaŋ	ŋeʔmalaŋ	ŋeʔmalaŋ	ŋeʔmalaŋ
५८.	full	भरी	tiptaba	tipte	tiptaba	tiptaba	tiptaba
५९.	garlic	लसुन	maŋgup	maŋgu	maŋgup	maŋgup	maŋgup

६०.	girl	केटी	mijacʰa	mijacʰa	mijacʰa	mijacʰa	mijacʰa
६१.	gold	सुन	sona	sona	sona	sona	sona
६२.	good	राम्रो	kʰucunuba	kʰɨcɨnuba	kʰɨcɨnuba	kʰucunuba	kʰucunuba
६३.	greasy/oily	चिप्लो	pileʔwa	sonnuppa	pileʔwa	pileʔwa	pileʔwa
६४.	hair	कपाल	tampʰuwa	tampʰuwa	tampʰuwa	tampʰuʔwa	tampʰuʔwa
६५.	he	ऊ	kʰun	kʰun	kʰun	kʰun	kʰun
६६.	head	टाउको	taŋ	taŋ	taŋ	taŋ	taŋ
६७.	heart	मुटु	kʰucuwa	kʰucuwa	cuwa	kʰucuwa	kʰucuwa
६८.	heavy	गह्रौं	lɨkpa	lɨkne	lɨkpa	lɨkpa	lɨkte
६९.	horn	सिङ	siŋga	siŋsa	kusiŋga	siŋga	siŋga
७०.	hot	तातो	maihutpa	maihutpa	maihutpa	maihutpa	hunne
७१.	house	घर	kʰim	kʰim	kʰim	kʰim	kʰim
७२.	husband	लोग्ने	pasiŋ	pasiŋ	pasiŋ	pasiŋ	pasiŋ
७३.	I	म	iŋga/ga	iŋga/ga	iŋga/ga	iŋga/ga	iŋga/ga
७४.	knee	घुँडा	tɨmbɨsu	tɨmbɨsu	tɨmbɨsu	tɨmbɨsu	tɨmbɨsu
७५.	knife	चक्कु	curi	curi	curi	curi	curi
७६.	know	जान्नु	ŋima	ŋima	ŋima	ŋima	ŋima
७७.	leaf	पात	lapʰo	lapʰo	lapʰo	lapʰo	lapʰok
७८.	left	देब्रे	beŋwa	beŋwa	beŋwa	beŋwa	beŋwa
७९.	leg	खुट्टा	laŋ	laŋ	laŋ	laŋ	laŋ
८०.	light	हलुका	jeŋba	jeŋba	jeŋba	jeŋba	eŋba
८१.	lightening	बिजुली चम्कनु	namciŋleʔwa	namciŋleʔwa	namciŋleʔwa	namciŋleʔwa	namciŋbɨlek
८२.	liver	कालेजो	luŋma	luŋma	luŋma	luŋma	luŋma
८३.	long	लामो	tʰepʰenba	tʰepʰenba	tʰepʰenba	tʰepʰenba	tʰepʰenba
८४.	Louse (head)	टाउँकोको जुम्रा	siʔ	siʔ	siʔ	siʔ	siʔ
८५.	man	मान्छे	maʔmi	maʔmi	maʔmi	maʔmi	maʔmi
८६.	mango	आँप	ambisi	ambisi	ambisi	ambisi	ambisi
८७.	many	धेरै	ottəlok	ottolo	dʰerɨk	ottolok	ottolok
८८.	meat	मासु	sa	sa	sa	sa	sa
८९.	milk	दुध	dudu	dudu	dudu	dudu	dudu
९०.	monkey	बाँदर	kubaŋ	kubaŋ	kubaŋ	kubaŋ	kubaŋ

९१.	moon	चन्द्रमा	ladiba	ladiba	ladiba	ladiba	ladiba
९२.	morning	विहान	bʰeni	bʰeni	bʰeni	bʰeni	bʰeni
९३.	mosquito	लामखुट्टे	koŋkoŋma	koŋkoŋma	koŋkoŋma	koŋkoŋma	koŋkoŋma
९४.	mother	आमा	ama	ama	ama	ama	ama
९५.	mouth	मुख	jasi	jasi	jasi	jasi	jasi
९६.	mud	माटो	kʰam	kʰam	kʰam	kʰam	kʰam
९७.	name	नाम	niŋ	niŋ	niŋ	niŋ	niŋ
९८.	near	नजिक	cɨk	cɨk	cɨk	cɨkmi	cɨk
९९.	neck	घाँटी	tɨʔwari	tɨkwari	tuʔwari	tuʔwari	tɨʔwari
१००.	needle	सियो	lupmen	lupmen	lupmen	lupmen	luʔmen
१०१.	new	नयाँ	kʰiniŋba	kʰunuŋba	kʰunuŋba	kʰiniŋba	kʰunuŋba
१०२.	night	रात	sembak	simba	semba	sembak	simba
१०३.	noon	मध्यान्ह	len	len	lenba	lembak	len
१०४.	nose	नाक	nari	nari	nari	nari	nari
१०५.	not	हैन, छैन	male	maŋkʰa	male	maŋkʰa	maŋkʰa
१०६.	oil	तेल	kija	kija	kija	kija	kiwa
१०७.	old	बूढो	puda	puda	puda	puda	puda
१०८.	older brother	दाजु	ampʰu	ampʰu	ampʰu	ampʰu	ampʰu
१०९.	older sister	दिदी	na	ana	na	ana	ana
११०.	one	एक	tʰi	tʰi	tʰi	tʰi	tʰi
१११.	onion	प्याज	pijadzu	pijadzu	pijadzu	pijadzu	pijadzu
११२.	palm	हत्केला	muktemma	muktemma	muktemma	muktemma	muktemma
११३.	path	बाटो	lambu	lambu	lambu	lambu	lambu
११४.	rain	वर्षा	wet	wet	wet	wetʔ	wetʔ
११५.	red	रातो	halcɨkma	halcɨkma	halcɨkma	halcɨkma	halcɨkma
११६.	rice	चामल	casak	casak	casak	casak	casak
११७.	right	दाहिने	cuptaŋ	cuptaŋ	cuptaŋ	cuptaŋ	cuptaŋ
११८.	ring	औँठी	aŋgutʰi	aŋgutʰi	aŋgutʰi	aŋgutʰi	aŋgutʰi
११९.	river	नदी	hoʔma	hopma	hopma	hopma	hoʔma
१२०.	root	जरा	dzarak	dzarak	dzarak	dzarak	dzarak
१२१.	rope	डोरी	ripʰaʔwa	ripʰaʔwa	ripʰaʔwa	ripʰaʔwa	ripʰaʔwa
१२२.	salt	नुन	jum	jum	jum	jum	jum

१२३.	sand	बालुवा	serekwa	serekwa	serekwa	serekwa	serekwa
१२४.	say	भन्नु	luma	luma	luma	luma	luma
१२५.	see	देख्नु	kʰaŋma	kʰaŋma	kʰaŋma	kʰaŋma	kʰaŋma
१२६.	she	उनी	kʰun	kʰun	kʰun	kʰun	kʰun
१२७.	short	छोटो	cipʰenba	untuke	untuke	unba	unba
१२८.	skin	छाला	hoʔwa	hoʔwa	hoʔwa	hoʔwa	hoʔwa
१२९.	sky	आकाश	namdʰuruŋ	namdʰuruŋ	namdʰuruŋ	namdʰuruŋ	namdʰuruŋ
१३०.	small	सानो	cɨpduba	ciduwa	ciduwa	cittuba	cidduba
१३१.	smoke	धुवाँ	miraŋ	miraŋ	miraŋ	miraŋ	miraŋ
१३२.	snake	सर्प	pucʰak	pucʰak	pucʰak	pucʰak	pucʰak
१३३.	son	छोरो	cʰa	cʰa	cʰa	jembicʰa	cʰa
१३४.	spider	माकुरो	raŋgɨbirik	raŋgɨbirik	raŋgɨbirik	raŋgɨbirik	raŋgɨbiri
१३५.	star	तारा	cocoŋgi	cocoŋgi	cocoŋgi	cocoŋgi	cocoŋgi
१३६.	stone	ढुङ्गा	luŋgʰeʔwa	luŋgʰeʔwa	luŋgʰewa	liŋgʰeʔwa	luŋgʰeʔwa
१३७.	sun	घाम	nam	nam	nam	nam	nam
१३८.	swim	पौडनु	wacakma	wacakma	wacakma	wacakma	wacakma
१३९.	tail	पुच्छर	mila	mila	khumila	mila	mila
१४०.	teeth	दाँत	keŋ	keŋ	keŋ	keŋ	keŋ
१४१.	that	त्यो	kʰun	kʰun	kʰun	kʰun	kʰun
१४२.	these	यिनीहरू	naŋkʰa	naŋkʰa	naŋkʰa	naŋkʰa	naŋkʰa
१४३.	they	उनीहरू	kʰuŋkʰa	kʰuŋkʰa	kʰuŋkʰa	kʰuŋkʰa	kʰuŋkʰa
१४४.	this	यो	naŋ	naŋ	naŋ	naŋ	naŋ
१४५.	thorn	काँडो	sen	sen	sen	tiŋkʰoʔwa	sen
१४६.	thread	धागो	mat	mat	mat	mat	mat
१४७.	three	तीन	sum	sum	sum	sum	sum
१४८.	to be hungry	भोकाउनु	siŋsaʔwa luma	siŋsawa luma	siŋsaʔwa luma	siŋsaʔwa luma	siŋsawa luma
१४९.	to be thirsty	तिर्खाउनु	waʔjema luma	waʔjema luma	waʔjema luma	waʔjema luma	waʔma luma
१५०.	to bite	टोक्नु	ham	hama	hama	hama	hama
१५१.	to come	आउनु	tʰapma	tʰapma	tama	tʰapma	tama
१५२.	to die	मर्नु	sima	sima	sima	sima	sima
१५३.	to drink	पिउनु	tʰuŋma	hupma	hupma	tʰuŋma	tʰuŋma
१५४.	to eat	खानु	cama	cama	cama	cama	cama

१५५.	to fly	उड्नु	penma	penma	penma	penma	penma
१५६.	to give	दिनु	pima	pima	pima	pima	pima
१५७.	to go	जानु	kʰatma	kʰatma	kʰatma	kʰatma	kʰatma
१५८.	to listen	सुन्नु	kʰemma	kʰemma	kʰemma	kʰemma	kʰemma
१५९.	to kill	मार्नु	setma	setma	setma	setma	setma
१६०.	to lie	ढल्कनु	leŋma	leŋma	leŋma	leŋma	leŋma
१६१.	to look	हेर्नु	kʰaŋma	kʰaŋma	kʰaŋma	kʰaŋma	kʰaŋma
१६२.	to run	दौड्नु	pinma	pinma	pinma	pinma	pinma
१६३.	to sit	बस्नु	juŋma	juŋma	juŋma	juŋma	juŋma
१६४.	to sleep	सुत्नु	pimma	pimma	pimma	pimma	pimma
१६५.	to speak	बोल्नु	cegma	cekma	cegma	cekma	cekma
१६६.	today	आज	hamba	hamba	hamba	hamba	hamba
१६७.	to walk	हिँड्नु	lawumma	lawumma	lawumma	lawumma	lawumma
१६८.	tomato	गोलभेडा	rambʰenta	rambʰenta	rambʰenta	rambʰenta	rambʰenta
१६९.	tomorrow	भोली	wandak	wanda	wanda	wanda	wanda
१७०.	tongue	जिब्रो	lem	lem	lem	lem	lem
१७१.	tree	रूख	siŋtaŋ	siŋtaŋ	siŋtaŋ	siŋtaŋ	siŋtaŋ
१७२.	turmeric	बेसार	hərɖi	hərɖi	hərɖi	hərɖi	hərɖi
१७३.	two	दुई	si	si	si	siʔ	sippo
१७४.	urine	पिसाब	cʰeʔmwa	cʰeʔmwa	cʰeʔmwa	cʰeʔmwa	cʰepmwa
१७५.	village	गाउँ	ten	ten	ten	ten	ten
१७६.	water	पानी	cuwa	cuwa	cuwa	cuwa	cuwa
१७७.	we	हामी	ani	ani	ani	ani	ani
१७८.	wet	चिसो	wapoktaba	wapoktaba	wajukte	wajukte	wapoktaba
१७९.	what	के	cʰilo	cʰiloba	cʰilo	cʰilo	cʰilok
१८०.	when	कहिले	tʰenaʔ	tʰena-a	tʰenaʔ	tʰena-a	tʰenaʔ
१८१.	where	कहाँ	kʰombe	kʰombe	kʰɨmbe	kʰombe	kʰombe
१८२.	which	कुन	kʰomba	kʰomba	kʰomba	kʰomba	kʰomba
१८३.	white	सेतो	bitʰɨrima	bitʰɨrima	sale	bitʰɨrima	bitʰɨrima
१८४.	who	को	salo	salo	salo	salo	salo
१८५.	whole	सबै	dzʰarak	dzʰarak	dzʰarak	dzʰarak	dzʰarak
१८६.	wife	स्वास्नी	masɨŋ	wasɨŋ	masɨŋ	masɨŋ	wasɨŋ
१८७.	wind	बतास	hɨgwa	hɨʔwa	hɨʔwa	hɨʔwa	huʔwa

१८८.	woman	आइमाई	ma	ma	ma	mijac^{h}a	mijac^{h}a
१८९.	yesterday	हिजो	asinda	asinda	asinda	asinda	asinda
१९०.	you (formal)	तपाई	k^{h}an	k^{h}an	k^{h}an	k^{h}an	k^{h}an
१९१.	you (informal)	तँ	k^{h}an	k^{h}an	k^{h}an	k^{h}an	k^{h}an
१९२.	you (plural)	तिमीहरू	k^{h}ani	k^{h}ani	k^{h}ani	k^{h}ani	k^{h}ani
१९३.	younger brother	भाइ	nic^{h}a	nic^{h}a	nic^{h}a	nic^{h}a	nic^{h}a
१९४.	younger sister	बहिनी	nic^{h}a	nic^{h}a	nic^{h}a	nic^{h}a	nic^{h}a

Annex-F

Basic information of language consultants involved in survey of Chulung

Annex F1: Survey Point 1: Barbhanjyang-5

	SURVEY POINT 1: Barbhanjyang-5 (27 Participants)						
SN	Name	Sex	Age	Edu.	Village	VDC	District
1.	Dhan Kumari Rai	F	A_1	L	Barbhanjyang	Ankhisalla	Dhankuta
2.	Diwani Rai	F	A_1	L	Barbhanjyang	Ankhisalla	Dhankuta
3.	Nanda Maya Rai	F	A_1	L	Barbhanjyang	Ankhisalla	Dhankuta
4.	Dhan Kumari Rai	F	A_3	I	Barbhanjyang	Ankhisalla	Dhankuta
5.	Khas Maya Rai	F	A_1	L	Barbhanjyang	Ankhisalla	Dhankuta
6.	Man Kumari Rai	F	A_1	L	Barbhanjyang	Ankhisalla	Dhankuta
7.	Aiswarya Rai	F	A_2	I	Barbhanjyang	Ankhisalla	Dhankuta
8.	Tulasi Rai	F	A_1	L	Barbhanjyang	Ankhisalla	Dhankuta
9.	Lalita Rai	F	A_1	L	Barbhanjyang	Ankhisalla	Dhankuta
10.	Rasmita Rai	F	A_1	L	Barbhanjyang	Ankhisalla	Dhankuta
11.	Binu Rai	F	A_1	L	Barbhanjyang	Ankhisalla	Dhankuta
12.	Amita Rai	F	A_1	L	Barbhanjyang	Ankhisalla	Dhankuta
13.	Chhatra Maya Rai	F	A_1	L	Barbhanjyang	Ankhisalla	Dhankuta
14.	Pabitra Rai	F	A_1	L	Barbhanjyang	Ankhisalla	Dhankuta
15.	Chandra Singh Rai	M	A_1	L	Barbhanjyang	Ankhisalla	Dhankuta
16.	Amritman Rai	M	A_3	I	Barbhanjyang	Ankhisalla	Dhankuta
17.	Dhan Kumar Rai	M	A_1	L	Barbhanjyang	Ankhisalla	Dhankuta
18.	Tara Kumar Rai	M	A_1	I	Barbhanjyang	Ankhisalla	Dhankuta
19.	Lekhman Rai	M	A_2	L	Barbhanjyang	Ankhisalla	Dhankuta

20.	Bhupadeva Rai	M	A_1	L	Barbhanjyang	Ankhisalla	Dhankuta
21.	Harendra Rai	M	A_1	L	Barbhanjyang	Ankhisalla	Dhankuta
22.	Gothman Rai	M	A_2	I	Barbhanjyang	Ankhisalla	Dhankuta
23.	Bharat Prsd Rai	M	A_1	L	Barbhanjyang	Ankhisalla	Dhankuta
24.	Yagya Kumar Rai	M	A_1	L	Barbhanjyang	Ankhisalla	Dhankuta
25.	Putraman Rai	M	A_2	L	Barbhanjyang	Ankhisalla	Dhankuta
26.	Krishna Kumar Rai	M	A_1	L	Barbhanjyang	Ankhisalla	Dhankuta
27.	Ram Kumar Rai	M	A_1	L	Barbhanjyang	Ankhisalla	Dhankuta

Annex F2: Survey Point 2: Suke-Ahal-4

	SURVEY POINT 2: Suke-Ahal-4 (21 Participants)						
SN	**Name**	**Sex**	**Age**	**Edu.**	**Village**	**VDC**	**District**
1.	Guna Devi Rai	F	A_3	I	Suke-Ahal	Ankhisalla	Dhankuta
2.	Ratanshwari Rai	F	A_3	I	Suke-Ahal	Ankhisalla	Dhankuta
3.	Bishnu Kumari Rai	F	A_2	I	Suke-Ahal	Ankhisalla	Dhankuta
4.	Krishna Kumari Rai	F	A_2	I	Suke-Ahal	Ankhisalla	Dhankuta
5.	Rupa Rai	F	A_2	I	Suke-Ahal	Ankhisalla	Dhankuta
6.	Bina Rai	F	A_1	L	Suke-Ahal	Ankhisalla	Dhankuta
7.	Puspa Rai	F	A_1	L	Suke-Ahal	Ankhisalla	Dhankuta
8.	Ashish Rai	M	A_1	L	Suke-Ahal	Ankhisalla	Dhankuta
9.	Bhagat Rai	M	A_1	L	Suke-Ahal	Ankhisalla	Dhankuta
10.	Ram Kumar Rai	M	A_1	L	Suke-Ahal	Ankhisalla	Dhankuta
11.	Dilli Raj Rai	M	A_2	L	Suke-Ahal	Ankhisalla	Dhankuta
12.	Hari Bahadur Rai	M	A_2	L	Suke-Ahal	Ankhisalla	Dhankuta

13.	Binod Rai	M	A$_1$	L	Suke-Ahal	Ankhisalla	Dhankuta
14.	Krishna Kumar Rai	M	A$_1$	L	Suke-Ahal	Ankhisalla	Dhankuta
15.	Ramesh Rai	M	A$_1$	L	Suke-Ahal	Ankhisalla	Dhankuta
16.	Mukesh Rai	M	A$_1$	L	Suke-Ahal	Ankhisalla	Dhankuta
17.	Bhumilal Rai	M	A$_2$	L	Suke-Ahal	Ankhisalla	Dhankuta
18.	Surendra Bahadur Rai	M	A$_2$	L	Suke-Ahal	Ankhisalla	Dhankuta
19.	Omkar Rai	M	A$_1$	L	Suke-Ahal	Ankhisalla	Dhankuta
20.	Prashna Rai	M	A$_1$	L	Suke-Ahal	Ankhisalla	Dhankuta
21.	Ratna Bahadur Rai	M	A$_3$	L	Suke-Ahal	Ankhisalla	Dhankuta

Annex F3: Survey Point 3: Pokla-3

	SURVEY POINT 3: Pokla-3 (22 Participants)						
SN	Name	Sex	Age	Edu.	Village	VDC	District
1.	Lal Kumari Rai	F	A$_2$	L	Pokla	Ankhisalla	Dhankuta
2.	Rachana Rai	F	A$_1$	L	Pokla	Ankhisalla	Dhankuta
3.	Chetan Kumari Rai	F	A$_3$	I	Pokla	Ankhisalla	Dhankuta
4.	Phulmaya Rai	F	A$_1$	L	Pokla	Ankhisalla	Dhankuta
5.	Sanju Rai	F	A$_1$	L	Pokla	Ankhisalla	Dhankuta
6.	Dalmaya Rai	F	A$_1$	L	Pokla	Ankhisalla	Dhankuta
7.	Asalaxmi Rai	F	A$_2$	I	Pokla	Ankhisalla	Dhankuta
8.	Gyanshwari Rai	F	A$_3$	I	Pokla	Ankhisalla	Dhankuta
9.	Purna Maya Rai	F	A$_3$	I	Pokla	Ankhisalla	Dhankuta
10.	Bal Kumari Rai	F	A$_1$	L	Pokla	Ankhisalla	Dhankuta
11.	Pabitra Rai	F	A$_1$	L	Pokla	Ankhisalla	Dhankuta

12.	Dil Maya Rai	F	A_1	L	Pokla	Ankhisalla	Dhankuta
13.	Lakh Maya Rai	F	A_1	L	Pokla	Ankhisalla	Dhankuta
14.	Mina Mumari Rai	F	A_1	L	Pokla	Ankhisalla	Dhankuta
15.	Dil Maya Rai	F	A_2	L	Pokla	Ankhisalla	Dhankuta
16.	Ram Kumari Rai	F	A_2	I	Pokla	Ankhisalla	Dhankuta
17.	Bishnu Kumari Rai	F	A_2	I	Pokla	Ankhisalla	Dhankuta
18.	Maha Prasada Rai	M	A_1	L	Pokla	Ankhisalla	Dhankuta
19.	Maheshwar Rai	M	A_2	L	Pokla	Ankhisalla	Dhankuta
20.	Lakh Bahadur Rai	M	A_3	I	Pokla	Ankhisalla	Dhankuta
21.	Chhatra Rai	M	A_2	L	Pokla	Ankhisalla	Dhankuta
22.	Durga Bahadur Rai	M	A_2	L	Pokla	Ankhisalla	Dhankuta

Annex F4: Survey Point 4: Gairi-1

	SURVEY POINT 4: Gairi-1 (10 Participants)						
SN	Name	Sex	Age	Edu.	Village	VDC	District
1.	Indra Kumari Rai	F	A_2	I	Gairi	Ankhisalla	Dhankuta
2.	Balika Rai	F	A_1	L	Gairi	Ankhisalla	Dhankuta
3.	Raj Kumari Rai	F	A_2	L	Gairi	Ankhisalla	Dhankuta
4.	Ram Kumari Rai	F	A_2	L	Gairi	Ankhisalla	Dhankuta
5.	Nar Bahadur Rai	M	A_2	L	Gairi	Ankhisalla	Dhankuta
6.	Lok Bahadur Rai	M	A_3	I	Gairi	Ankhisalla	Dhankuta
7.	Dhabbu Rai	M	A_2	L	Gairi	Ankhisalla	Dhankuta
8.	Bhim Bahadur Rai	M	A_2	L	Gairi	Ankhisalla	Dhankuta
9.	Jit Bahadur Rai	M	A_1	L	Gairi	Ankhisalla	Dhankuta
10.	Khadga Bahadur Rai	M	A_2	L	Gairi	Ankhisalla	Dhankuta

Annex F5: Survey Point 5: Pakha Gaun-1

	SURVEY POINT 5: Pakha Gaun-1 (12 Participants)						
SN	Name	Sex	Age	Edu.	Village	VDC	District
1.	Vishnu Kumari Rai	F	A_3	I	Pakha Gaun	Ankhisalla	Dhankuta
2.	Dhan Kumari Rai	F	A_2	L	Pakha Gaun	Ankhisalla	Dhankuta
3.	Vikash Maya Rai	F	A_2	I	Pakha Gaun	Ankhisalla	Dhankuta
4.	Devilal Rai	M	A_3	I	Pakha Gaun	Ankhisalla	Dhankuta
5.	Kantha Bahadur Rai	M	A_3	I	Pakha Gaun	Ankhisalla	Dhankuta
6.	Sukra Bahadur Rai	M	A_3	I	Pakha Gaun	Ankhisalla	Dhankuta
7.	Vim Bahadur Rai	M	A_3	I	Pakha Gaun	Ankhisalla	Dhankuta
8.	Jaya Bahadur Rai	M	A_2	L	Pakha Gaun	Ankhisalla	Dhankuta
9.	Kishor Rai	M	A_1	L	Pakha Gaun	Ankhisalla	Dhankuta
10.	Prem Rai	M	A_1	L	Pakha Gaun	Ankhisalla	Dhankuta
11.	Sajan Rai	M	A_1	L	Pakha Gaun	Ankhisalla	Dhankuta
12.	Sagar Rai	M	A_1	L	Pakha Gaun	Ankhisalla	Dhankuta

ANNEX-G

Chulung Language, Ankhisalla VDC, Dhankuta[1]

Data Summary

1. Barvanjyang

Participants	27			
Age group	A_1=21	A_2=4	A_3=2	
	M=9/F=12	M=3/F=1	M=1/F=1	
Gender	M=13	F=14		
Literacy	L=22		I=5	
	M=10	F=12	M=3	F=2
Mother tongue speaker	Y=21		N=6	
	M=11	F=10	M=2	F=4

2. Suke-Āhāl

Participants	21			
Age group	A_1=10	A_2=8	A_3=3	
	M=8/F=2	M=5/F=3	M=1/F=2	
Gender	M=14	F=7		
Literacy	L=16		I=5	
	M=14	F=2	M=5	
Mother tongue speaker	Y=12		N=9	
	M=7	F=5	M=7	F=2

3. Pokla

Participants	22			
Age group	A_1=10	A_2=8	A_3=4	
	M=1/F=9	M=3/F=5	M=1/F=3	
Gender	M=5	F=17		
Literacy	L=15		I=7	
	M=4	F=11	M=1	F=6
Mother tongue speaker	Y=15		N=7	

---

[1] **A_1** stands for "age group of 15-34", **A_2** for "age group of 35-60", **A_3** for " age group of 60 plus", **M** for "Male", **F** for "Female", **L** for "Literate", **I** for "Illiterate", **Y** for "Yes" and **N** for "No"

	M=4	F=11	M=1	F=6

4. Gairi

Participants	10			
Age group	A_1=2	A_2=7	A_3=1	
	M=1/F=1	M=4/F=3	M=1	
Gender	M=6	F=4		
Literacy	L=8		I=2	
	M=5	F=3	M=1	F=1
Mother tongue speaker	Y=8		N=2	
	M=5	F=3	M=1	F=1

5. Pākhā

Participants	12			
Age group	A_1=4	A_2=3	A_3=5	
	M=4	M=1/F=2	M=4/F=1	
Gender	M=9	F=3		
Literacy	L=6		I=6	
	M=5	F=1	M=4	F=2
Mother tongue speaker	Y=8		N=4	
	M=5	F=3	M=4	

6. Overall Summary

Participants	92		
Age group	A_1=47	A_2=30	A_3=15
Gender	M=47	F=45	
Literacy	L=67		I=25
	M=5/F=1		M=4/F=2
Mother tongue speaker	Y=64		N=28
	M=32/F=32		M=15/F=13
Total 60+ age group (A_3)	15		
	M=8/F=7		
Total 50+ age group (A_2)	9		
	M=5/F=4		

ANNEX-H

Some group photographs of the informants from the Survey

Photograph-1

Photograph-2

Photograph-3

Photograph-4

Photograph-5

Photograph-6

Photograph-7

Photograph-8

References

CBS. 2012. *National Population and Housing Census 2011*: *National Report.* Central Bureau of Statistics, Kathmandu, Nepal.

Chapagain, Prem Sagar, Pawan Kumar Ghimire and Mukta S. Tamang. 2014. *Social Inclusion Atlas of Nepal: Language groups.* Kathmandu: Central Department of Sociology/Anthropology, TU.

Chapagain, Prem Sagar, Pawan Kumar Ghimire and Mukta S. Tamang. 2014. *Social Inclusion Atlas of Nepal: Demography, Health and Education.* Kathmandu: Central Department of Sociology/Anthropology, TU.

Eppele, John W., M. Paul Lewis, Dan Raj Regmi and Yogendra P. Yadava. eds. 2012. *Ethnologue: Languages of Nepal.* Kathmandu: Linguistic Survey of Nepal (LinSuN).

Limbu, Man Kumari. 2007. *An ethnolinguistic observation of Chulung Rai, a highly endangered language.* A report submitted to the Social Inclusion Research Fund Secretariat SNV Lalitpur.

Limbu, Man Kumari. 2007. *Pronominals in Chulung and English*. M.Ed. Thesis submitted to the Department of English Education, T.U.

Limbu, Man Kumari. 2012. *Verb Morphology in Chulung.* M.A. Thesis submitted to the Central Department of Linguistics, T.U.

Rai, Ichchha Purna. 2007. "Personal pronouns in English and Chulung." Journal of NELTA, Vol. 12, pp. 102-107.

Regmi, Dan Raj. 2013. Nepalka bhashaharuko sarvekshan: sthiti ra chunauti (Linguistic survey of Nepal: situation and challenges). Article presented at a national workshop program convened by Ministry of Education and Nepal Academy, July 10, 2013.

Source: http://www.digitalhimalaya.com/collections/maps/nepalmaps/ (as retrieved in June 3, 2014

Source: www.google.com (map of Ankhisalla, as retrieved in June 3, 2014)

Source: www.google.com (map of Nepal, as retrieved in June 3, 2014)

Wimbish, John S. 1989. *Wordsurv: A Program for Analyzing Language Survey Wordlists.* Dallas: Summer Institute of Linguistics.