

# **A SOCIOLINGUISTIC SURVEY OF DARAI**

**A report**

**Submitted to**

**Linguistic Survey of Nepal (LinSuN)**

**Central Department of Linguistics**

**Tribhuvan University, Kathmandu,**

**Nepal**

**By**

**Dr. Ambika Regmi**

**Mr. Indresh Thakur**

**March, 2015**

## **Acknowledgements**

The sociolinguistic survey of Darai, an Indo-Aryan language, was conducted in the month of October 2014 under the leadership of Prof. Dr. Dan Raj Regmi, the Head of the Central Department of Linguistics and Director of the Linguistic Survey of Nepal with a team consisting of Dr. Ambika Regmi and Mr. Indresh Thakur (researchers of LinSuN).

First of all, we would like to express our sincere gratitude to the Linguistic Survey of Nepal (LinSuN), Central Department of Linguistics, Tribhuvan University, for providing us the opportunity to conduct a sociolinguistic field study in the Darai speech community.

We would like to thank all the members of the Darai speech community of Bhadgaun, Byas Municipality-1, Tanahu; Pipaltar, Ramjakot-2, Tanahu; Dedgaun-7, Nawalparasi; Pidrahani, Kathar-9, Chitwan; and Jagatpur-1, Chitwan.

Similarly, our special thanks go to Bir Bahadur Darai, Chij Bahadur Darai, and Dil Bahadur Darai of Bhadgaun, Byas municipality, Tanahu; Antaman Darai, Bimal Darai, Kul Bahadur Darai, Somnath Darai, Rup Bahadur Darai of Pipaltar, Ramjakot-2, Tanahu; Kamal Bahadur Darai, Khadag Bahadur Darai, Netra Bahadur Darai, and Chandra Bahadur Darai of Dedgaun-7, Nawalparai; Khublal Darai, Mangali Darai, Sitaram Darai, and Som Darai of Pidrahani, Kathar-9, Chitwan; and Laxman Darai, Buddhi Maya Darai, Gayatri Darai, and Govind Darai of Jagatpur-1, Chitwan.

We also thank all the language consultants of the Darai speech community for their support and providing required data during the field survey. Without their support and cooperation, it was impossible to complete the sociolinguistic survey of this language.

We owe a great deal to Prof. Dr. Dan Raj Regmi, head and director, Prof. Dr. Chura Mani Bandhu, Prof. Dr. Tej Ratna Kansakar, Prof. Dr. Yogendra Prasad Yadava, Prof. Nirmalman Tuladhar, Prof. Dr. Novel Kishor Rai, Prof. Dr. Madhav Prasad Pokharel, Linguistic Survey of Nepal (LinSuN) and Dr. Balaram Prasain, Central Department of Linguistics, for their encouragement for data analysis and report writing.

**Dr. Ambika Regmi**

**Mr. Indresh Thakur**

## TABLE OF CONTENTS

Acknowledgements	i
List of tables	vi
List of figures	viii
List of photographs	ix
<b>Chapter 1: Introduction</b>	<b>1-13</b>
1.1 Background	1
1.2 The Darai people	1
1.2.1 Caste/ethnic groups	1
1.2.2 Religion and culture	2
1.2.3 Literacy	6
1.2.4 Occupation	6
1.3 Demography and distribution	7
1.4 Geographical location	8
1.5 Genetic affiliation	9
1.6 Previous research works	10
1.7 Purpose and goals	12
1.8 Organization of the study	13
<b>Chapter 2: Research methodology</b>	<b>14-22</b>
2.0 Outline	14
2.1 Overview	14
2.2 Research methods/tools	15
2.2.1 Sociolinguistic questionnaire (SLQ)	15
2.2.2 Wordlist comparisons	19
2.3 Sampling	20
2.3.1 Survey points	20
2.3.2 Sample size	21
2.3.3 Data collection	21
2.4 Limitations of the survey	22

<b>Chapter 3: Domains of language use</b>	<b>23-38</b>
3.0 Outline	23
3.1 Language use in general domains	23
3.1.1 Patterns of language use in general	23
3.1.2 Patterns of language use in general domains by sex	24
3.1.3 Patterns of language use in general domains by literacy	26
3.1.4 Patterns of language use in general domains by age	26
3.2 Language use in specific domains	28
3.2.1 Language use at home	28
3.2.2 Language use in the community	29
3.2.3 Language spoken by the children	29
3.3 Use of mother tongue and language of wider communication	30
3.4 Language preference for children's medium of instruction at primary level	31
3.5 Language used with the visitors at home	32
3.6 Domains of language use uncovered from the participatory method	32
3.7 Summary	36
<b>Chapter 4: Mother tongue proficiency and bi/multilingualism</b>	<b>39-49</b>
4.0 Outline	39
4.1 Mother tongue proficiency	39
4.2 Bi/multilingualism	41
4.2.1 Levels of understanding of Nepali in school	43
4.2.2 Bi/multilingualism in the Darai families	43
4.3 Bilingualism in Darai	45
4.4 Summary	49
<b>Chapter 5: Language vitality, maintenance and language attitudes</b>	<b>50-61</b>
5.0 Outline	50
5.1 Language vitality	50
5.2 Language maintenance	51
5.2.1 Intermarriage situation	51
5.2.2 Use of mother tongue in education	53
5.3 Language attitudes	54
5.4 Summary	61

<b>Chapter 6: Language resources</b>	<b>62-67</b>
6.0 Outline	62
6.1 Oral literature	62
6.2 Written materials available in Darai	63
6.3 Organizations to promote the knowledge and use of Darai	66
6.4 Summary	67
<b>Chapter 7: Dialectal variations</b>	<b>68-81</b>
7.0 Outline	68
7.1 Wordlist comparison	68
7.1.1 Methodology	68
7.1.2 Evaluation criteria	69
7.1.3 Lexical similarity	70
7.2 Lexical comparison with COG	71
7.3 Global correspondences	74
7.4 Dialect mapping	75
7.5 Summary	81
<b>Chapter 8: Language development</b>	<b>82-92</b>
8.0 Outline	82
8.1 Dreams and aspirations for language development	82
8.2 Views of the village heads/language activists	88
8.3 Planning for realizing the views/dreams about language development	90
8.4 Summary	91
<b>Chapter 9: Summary of findings and recommendations</b>	<b>93-98</b>
9.1 Summary of findings	93
9.1.1 Ethnolinguistic information	93
9.1.2 Domains of language use	93
9.1.3 Bi/multilingualism and mother tongue proficiency	95
9.1.4 Language vitality, language maintenance and language attitudes	95
9.1.5 Language resources, dialectal variations and language development	96
9.2 Recommendations	98
<b>References</b>	<b>99-101</b>

<b>Annexes</b>	<b>102-141</b>
Annex A: Sociolinguistic Questionnaire A	102
Annex B: Sociolinguistic Questionnaire B: Participatory method	109
Annex C: Sociolinguistic Questionnaire C	114
Annex D: Wordlists	116
Annex E: Filled wordlists from the five survey points	125
Annex F: Name list of the participants	134
Annex G: Some photographs of the field survey	137

## LIST OF TABLES

Table 1.1: District-wise distribution of the Darai speakers	8
Table 2.1: Overview of the major survey goals, research methods/tools including the major focus of the tools	14
Table 2.2: Checklist for sociolinguistic questionnaire A	17
Table 2.3: GPS information of the survey points	21
Table 2.4: Sample size and different tools used in the survey	21
Table 2.5: Total number of the data collected in the survey points in Darai	22
Table 3.1: Languages most frequently used in different domains	24
Table 3.2: Languages most frequently used in different domains by sex	25
Table 3.3: Languages most frequently used in different domains by literacy	26
Table 3.4: Languages most frequently used in different domains by age	27
Table 3.5: Languages most frequently used in the Darai speech community in certain situations by sex	28
Table 3.6: Patterns of language use in marriage invitations and writing minutes in community meetings by sex	29
Table 3.7: Languages usually spoken by children in certain domains by sex	30
Table 3.8: Frequency of use of mother tongue and language of wider communication in the Darai speech community by sex	30
Table 3.9: Frequency of use of mother tongue and language of wider communication in Darai speech community by literacy	31
Table 3.10: Frequency of use of mother tongue and language of wider communication in Darai speech community by age	31
Table 3.11: Language preference for children's medium of instruction at primary level	31
Table 3.12: Pattern of language use when speakers of other languages visit the Darai speakers at home	32
Table 3.13: Situation of domains of language use in the Darai speech community	35
Table 4.1: Mother tongue proficiency in listening and speaking in the Darai speech community	40
Table 4.2: Mother tongue proficiency in reading and writing by sex	40
Table 4.3: Multilingualism in the Darai by sex, literacy and age	41
Table 4.4: Levels of understanding of Nepali when a Darai child first goes to school	43
Table 4.5: The picture of other languages known to their father, mother and spouse in the Darai speech community	44
Table 4.6: The picture of other languages known the children	44
Table 4.7: Situation of bilingualism in the Darai speech community	48

Table 5.1: Language vitality in the Darai speech community	50
Table 5.2: Situation of intermarriage in Darai by sex and literacy	51
Table 5.3: Other language groups which have common marital relationship with Darai	52
Table 5.4: Likeness of the children's learning/studying in mother	53
Table 5.5: The ways of supporting the mother tongue teaching schools	53
Table 5.6: Distribution of the responses to what languages they love most	54
Table 5.7: Feeling of the informants while speaking their mother tongue in the presence of the speaker of the dominant language	55
Table 5.8: Having problems because of being a native speaker of Darai	56
Table 5.9: Feeling about son or daughter's marriage with non-native speakers	56
Table 5.10: Will the children of the present children speak your language	57
Table 5.11: Feeling of the informants if their grandchildren speak their MT	57
Table 5.12: Feeling of the speakers if their grandchildren will not speak their language	58
Table 5.13: Response to if they think that the language spoken by them is different from their grandparents	59
Table 5.14: The ways of differences in language between two generations	59
Table 5.15: Feeling about the young people who use other languages instead of their mother tongue	60
Table 6.1: Major kinds of oral literature in the Darai speech community	62
Table 6.2: Frequency of listening to the radio program broadcast in Darai	63
Table 6.3: Major materials written about the language and the languages in which such materials have been written in	63
Table 6.4: Situation of the reading of the materials written in the Darai language	64
Table 6.5: Social organizations to promote the knowledge and use of Darai	66
Table 7.1: Evaluation criteria of the lexical similarity percentages	69
Table 7.2: Lexical similarity percentages the key points in the Darai	70
Table 7.3: Phonetic similarity among all the five survey points in percentage	71
Table 7.4: Information about the places where Darai is spoken as mother tongue and where it is spoken the same as yours	79
Table 7.5: Preferences of speech variety for developing materials	80
Table 8.1: Summary of the responses to the major queries in the survey points	86
Table 8.2: Ways to preserve and promote their mother tongue	89
Table 8.3: Planning to realize the most important dreams	90

## LIST OF FIGURES

Figure 1.1: Genetic affiliation of Darai	9
Figure 2.1: Sampling model of the informants in the survey	16
Figure 4.1: Multilingualism in the Darai speech community	42
Figure 5.1: Situation of intermarriage in the Darai speech community	52
Figure 7.1: Lexical (a) and phonetic (b) similarities matrix in hierarchical dendrogram graph	72
Figure 7.2: Lexical (a) and phonetic (b) similarities matrix in tree hierarchical graph	72
Figure 7.3: Lexical (a) and phonetic (b) similarity matrix network graph	73
Figure 7.4: Global correspondence of Darai phonemes in onset positions	74
Figure 7.5: Global correspondence of Darai phonemes in nucleus positions	74
Figure 7.6: Global correspondence of Darai phonemes in coda positions	75

## LIST OF PHOTOGRAPHS

Photograph 1.1: Lightening new fire by rubbing woods	3
Photograph 1.2: Worshipping new fire of the New Year	3
Photograph 1.3: A Darai woman in her traditional dress	4
Photograph 1.4: A Darai speaker in his traditional dress	4
Photograph 1.5: A traditional Ghumaune ghar (round house) of Darai	5
Photograph 1.6: Darai people working for paddy plantation	6
Photograph 1.7: A coastal plain in Pipaltar, Tanahu used for farming	7
Photograph 1.8: Pile of maize cells in Darai community in Pipaltar, Tanahu	7
Photograph 3.1: Domains of Language Use in Bhadgaun, Tanahu	33
Photograph 3.2: Domains of language use in Pipaltar, Ramjakot-2, Tanahu	33
Photograph 3.3: Domains of language use in Dedgaun-7, Nawalparasi	34
Photograph 3.4: Domains of language use in Pidrahani, Kathar-9, Chitwan	34
Photograph 3.5: Domains of language use in Jagatpur, Chitwan	35
Photograph 4.1: Bilingualism in Darai at Bhadgaun, Byasnagar Municipality, Tanahu	46
Photograph 4.2: Bilingualism in Darai at Pipaltar-2, Ramjakot, Tanahu	46
Photograph 4.3: Bilingualism in Darai at Dedgaun-7, Nawalparasi	47
Photograph 4.4: Multilingualism in Darai at Pidrahani, Kathar-9, Chitwan	47
Photograph 6.1: A book of Darai phonemic inventory	64
Photograph 6.2: An old document of Darai written in the Devnagari script	65
Photograph 6.3: A picture of Darai organization in Kathar-9, Chitwan	66
Photograph 7.1: Dialect mapping in Bhadgaun, Tanahu	76
Photograph 7.2: Dialect mapping in Pipaltar, Tanahu	77
Photograph 7.3: Dialect mapping in Dedgaun, Nawalparasi	77
Photograph 7.4: Dialect mapping in Pidrahni, Chitwan	78
Photograph 7.1: Dialect Mapping in Jagatpur, Chitwan	78
Photograph 8.1: Appreciative inquiry in Pabera, Kailali	83
Photograph 8.2: Appreciative inquiry in Pipaltar, Tanahu	84
Photograph 8.3: Appreciative inquiry in Dedgaun, Nawalparasi	84
Photograph 8.4: Appreciative inquiry in Pidrahni, Chitwan	85
Photograph 8.5: Appreciative inquiry in Jagatpur, Chitwan	85

# CHAPTER 1

## INTRODUCTION

### 1.1 Background

This is a report of a sociolinguistic survey of the Danuwar (ISO, dhw), an Indo-Aryan language spoken mainly in Kavrepalanchok, Sindhupalchok, Lalitpur, Makwanpur, Sindhuli, Bara, Rautahat, Sarlahi, Mahottari and Dhanusha districts of Central Development region of Nepal and also spoken in some parts of Eastern Development region of the country. The survey was mainly conducted in five survey points, namely, Pachkhal (Pachkhal VDC-3 in Kavrepalanchok District), Bhimsenthan (Bhimtar VDC-5 in Sindupalchok district), Danuwar Gaun (Dhukuchhap VDC-5 in Lalitpur district), Kachhadiya Tole (Nijgadh VDC-4 in Bara District), and Bhaluwahi (Hatpate VDC- 6 in Sindhuli District) of Nepal. Danuwar is identified as a separate language, classified as a member of central group of Indo-Aryan language family.

This report provides field-based information about the Danuwar language mainly in the domains of language resources, mother tongue proficiency and bi/multilingualism, patterns of language use, language vitality, language transmission, language attitudes, dialectal variation and language development.

Danuwar is one of the ethnic groups of Nepal. This ethnic group lives mainly in the Tarai and Hilly regions of Central Development region of Nepal and also in some plain areas of Eastern Development region. The term ‘Danuwar’ refers to an ethnic group and the language they speak. The alternate names for the Danuwar language are Danuwar Rai, Danwar, Denwar, Dhanvar, Dhanwar, and Done Bhasa. Thus, the name Danuwar constitutes both autoglotonym and heteroglotonym. The dialects of Danuwar are normally identified as Bakultar Danuwar, Dukuchhap Danuwar, Judigaun Danuwar, Kamala Khonch Danuwar, Panchkhal Danuwar, Sindhuli Danuwar, and Kachhadiya Danuwar (Epele et al., 2012).

In this chapter, we mainly deal with the people (i.e., Danuwar), their religion and culture, occupation, caste/ethnic groups and literacy. Similarly, geographical location, linguistic affiliation, previous research works and purpose and goals of the survey are also briefly discussed in this chapter.

## **1.2 The Danuwar people**

This section deals with a brief introduction of the Danuwar people in general. It includes the origin of Danuwar, caste/ethnic groups, their religion, literacy in the community, and the occupation of the Danuwar speakers.

### **1.2.1 Origin of the word Danuwar**

The word 'Danuwar' is derived from the Sanskrit word *Droniwar*. In Sanskrit, 'droni' means flat land between two hills. So, the people who lived in the inner Tarai between the mountains were called *Droniwar* and hence, they are called Danuwar in Nepali. There are different stories regarding the origin of Danuwar. Some of them are as follows:

Some people have the opinion that the word Danuwar is derived from the word *dalwar* which means 'someone who fights bravely' (Dhungana, 2040 BS).

Likewise, there is another story, in which there was a young man from a wealthy family who died untimely. His wife was taken to cremate with the dead body as *sati*, but she escaped from the fire. Later she was found by a man who was her distant *dewar* 'brother-in-law'. They got married and settled near a river clearing the jungle. Their sons were called Danuwars (Dhungana, 2040 BS).

Similarly, according to another story, a man had two sons. One of them was served meal in a *thal* 'plate' and the other in a *dunu* 'leaf bowl'. The one who ate in *dunu* was called Dunuwar and the other who ate in the *thal* was called Tharu. And later, Dunuwar became Danuwar to refer to the descendents of the Dunuwar (Guragain, 1995).

Similarly, there is another story in which the king of Simraungadh had built a palace for her beautiful daughter. A demon from Lanka knew about her beauty and came to the palace. They fell in love with each other. Later five sons were born from them. They were named as Newar, Danuwar, Kirant, Limbu, and Sunuwar (Dhakal, 2036 BS).

### **1.2.2 Caste/ethnic groups**

The Danuwar ethnic community comprises of many separate groups that vary in culture and language. Generally, the term Danuwar refers to a large ethnic group scattered in most of the Tarai and hilly region of Nepal. The Danuwar people live in

Inner Tarai and small valleys of river and stream banks in the hilly region. They are called Danuwar because they live in the dune or lower valleys. It is believed that the original homeland of Danuwar people is Simraungadh and they migrated and distributed to other places during 14<sup>th</sup> century (HMG, 2031: 221-22). The Danuwars are mongoloid in appearance with a short stature, a stout build, a round face and a flat nose. They are one of the indigenous nationalities of Nepal. The term ‘Danuwar’ refers to an ethnic group and their mother tongue. Danuwar people have striking cultural and physical similarities to the Tharu people. Bista (1980) has put Danuwar, Majhi, and Darai in the same group. Among these three, Danuwars are the largest in number and scattered throughout the low hills of eastern Nepal and Kathmandu valley. There are mainly three clans in Danuwar: Janghariya, Rai Danuwar, and Kachhadiya Danuwar (Bhandari, 2045 BS). The Danuwar speech community has a good life settlement. They have a permanent residence.

### **1.2.3 Religion and culture**

Most of the Danuwar people worship nature and respect the natural deities. So, they refer to themselves as *Prakriti Pujak*, *Prakriti*, meaning ‘nature’ and *Pujak* ‘worshipper’.<sup>1</sup> Most of Danuwar people practise their traditional religion; however, many of them claim that they are Hindu. Danuwar, in general, follow Hinduism. They mainly worship Matsyendranath and other Hindu gods and goddesses. Similarly, some of the speakers are also following Buddhism and Christianity.

They celebrate most the Hindu festivals such as *Nag Panchami* (worship of serpent god), *Gathe Mangal* (agricultural deity), *Janai Purnima* (wearing sacred thread), *Kartik Purnima* (worship of Matsyendranath), *Ropai Jatra* (paddy planting), *Maghe Sankranti* (First day of Magh), *Kuse Aunsi* (they worship the soul of their dead fathers), *Chauthi*, *Mansir Purnima* (kinship feeding day), *Ama Khuwaune Aunsi* (worship and feed mothers), *Dashain* and *Tihar*.

The major rites and rituals of the Danuwar community are *Janma ra Nwarzn* (birth and naming), *Pasni* (rice feeding), *Chhewar* (head shaving), *Vivaha* (marriage), and *Mirtyu* (death and purifying).

---

<sup>1</sup> Indeed, it is a common practice in almost communities in Nepal, except a few following Christianity and other newly practiced religions.

The common dish of the meals in the Danuwar community includes rice, pulse, and vegetables. On the special occasions, they enjoy themselves with alcohol (e.i., raksi), local beer (i.e., jand), meat and fish.

The men normally wear shirt, pants, vest, waistcoat, *duara-surwal*, coat, jacket, and sweaters. Similarly, the women wear *sari*, *cholo*, *phariya*, *petticoat*, and roll the clothes around their waist.

#### **1.2.4 Literacy**

In 1991 Census of Nepal, the literacy rate of Tarai Indigenous people was 27.7 %. It reached 53.7% in 2001 Census (Gurung, 2005). In 2011 Census, the literacy rate in Tarai Janajatis is recorded as 62.48 % (Chapagain et al., 2014). However, generally speaking, literacy, particularly, in the Danuwar speech community is not encouraging. Especially, women are still deprived of formal education even though attempts have been incessantly made to improve the situation of literacy in this speech community.<sup>2</sup>

#### **1.2.5 Occupation**

The main occupation of Danuwar is agriculture. Farming is the main source of livelihood of the Danuwar people; however, their traditional profession was fishing and hunting. Besides this, the community, now-a-days, is also engaged in different occupations like business, driving, civil services, daily wage labor, and small industries. Similarly, the Danuwar women knit the mats and sell them in local markets.

### **1.3 Demography and distribution**

According to the Census of Nepal, 2011, Danuwar is spoken by 45,821 speakers as their mother tongue that includes 21,557 male speakers and 24,264 female speakers. Table 1.1 presents the district-wise distribution of the Danuwar speakers where it is spoken by more than 100 speakers.

---

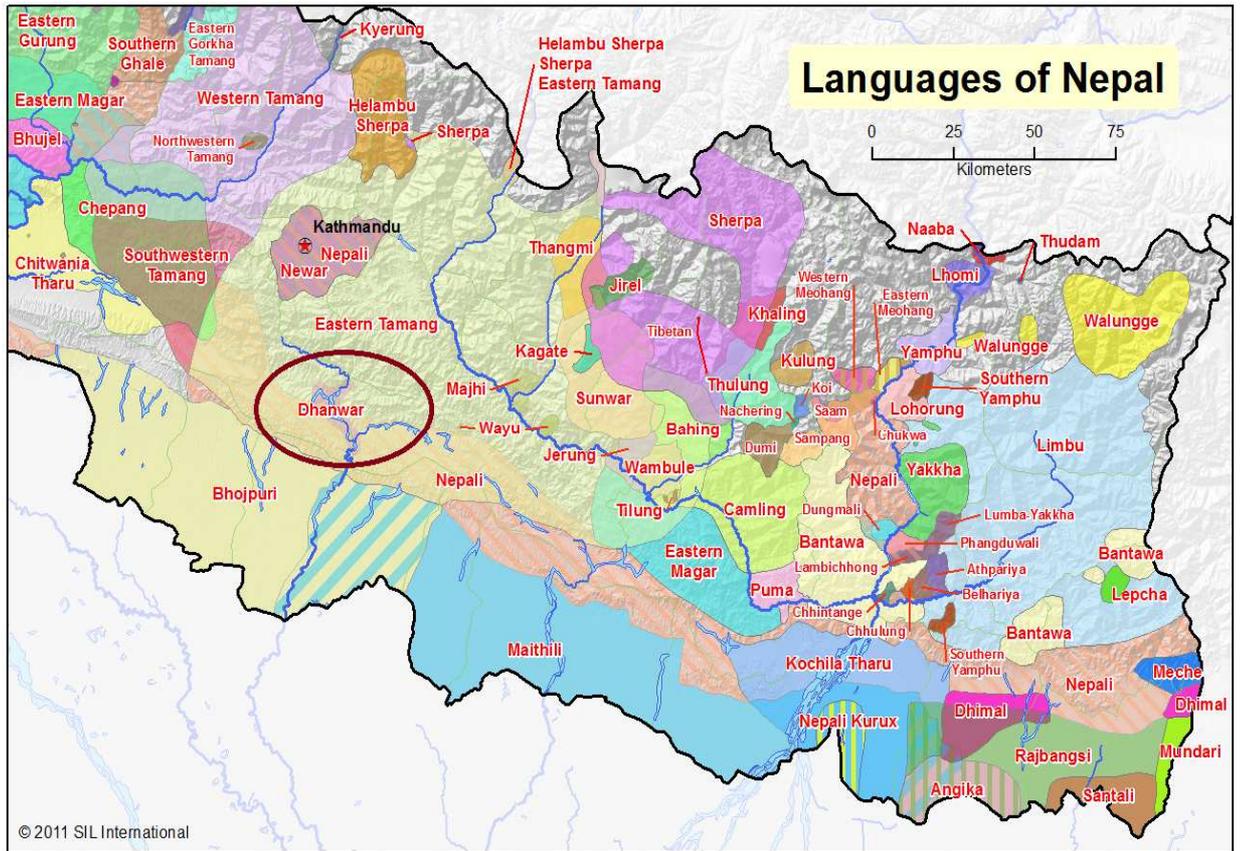
<sup>2</sup> In Nepal, the literacy rate (5 or above) is 65.9% of which male literacy rate is 75.1% whereas female literacy rate is 57.4% (2011 Census of Nepal).

**Table 1.1: District-wise distribution of the Danuwar speakers**

<b>Districts</b>	<b>Mother tongue speakers</b>	
Sindhuli	16941	36.97%
Kavrepalanchok	6156	13.43%
Udayapur	5644	12.31%
Sarlahi	3628	7.91%
Sindhupalchok	3478	7.59%
Dhanusha	1890	4.12%
Siraha	1538	3.35%
Jhapa	1420	3.09%
Morang	1265	2.76%
Lalitpur	927	2.02%
Rautahat	836	1.82%
Sunsari	616	1.34%
Saptari	434	0.94%
Kathmandu	334	0.72%
Bara	217	0.47%
Mahottari	111	0.24%
Makawanpur	102	0.22%
<b>Total</b>	<b>45,821</b>	<b>100%</b>

#### **1.4 Geographical location**

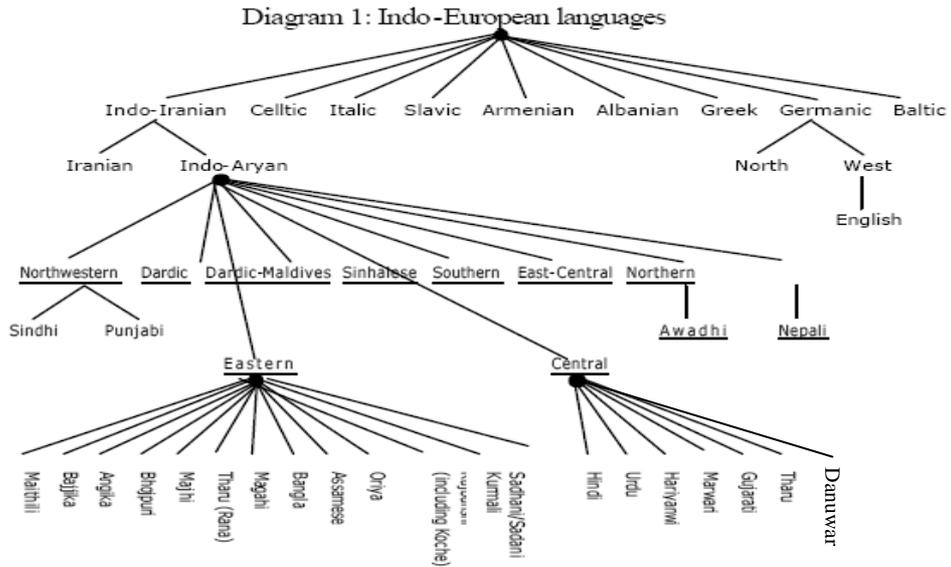
As mentioned already, this speech community is mainly located in some districts of Central Development region and also in some parts of Eastern Development region of Nepal. The circled area in Map 1.1 presents the core geographical location of the Danuwar language.



Map 1.1: Geographical location of the Danuwar language

### 1.5 Genetic affiliation

Danuwar is one of the classified forms of the speech. Danuwar is classified as Indo-European, Indo-Iranian, Indo-Aryan, unclassified language. Diagram 1.1 presents a proposed genetic affiliation for the Danuwar language spoken in Nepal.



**Diagram 1.1: Genetic affiliation of Danuwar (Adapted from Yadava, 2003:145)**

### 1.6 Previous research works

There are a very few works about the Danuwar language. Hudgson (1880) compared 184 words of Darhi/Dahi, Parhi/Pahi, Chepang, Bharamu, Hayu/Vayu, and Danuwar.

Bista (1980) compared Danuwar with Majhi and Darai in terms of language, culture, social structure, etc. Danuwar, Majhi, and Darai are put in the same group.

Bhandari (2045 BS) has discussed the culture, tradition, and social conditions of Danuwar people. It has grouped Danuwar into three clans; namely, Janghariya, Rai Danuwar, and Kachhade Danuwar.

Dahal (1998) is a brief description of the Danuwar language. It has also compared the Danuwar language spoken in Kamala Khoj of Sindhuli with the Maithili, Nepali and Tharu languages.

Ukyab and Adhikari (2000: page number) mentioned that Danuwars are quite akin to the Tharus in numerous ways, the ancestral strongholds of the Danuwars are Banke and Bardiya districts. It classifies Danuwar into four clans: *Loincloth* wearer, *Janai* wearer, Rai, and Adhikari.

Bhandari (2001) stated that the Danuwar language spoken in inner Tarai is nearer to Maithili and Bhojpuri whereas in the hilly regions, it is also influenced by Nepali and other Tibeto-Burman languages.

Banjade (2002) is a grammatical study of Dukaini Danuwar spoken in Dukuchhap VDC of Lalitpur district. This variety of Danuwar is mostly influenced by Nepali and to some extent by Newar.

Danuwar (2005) discusses Danuwar culture, history of Danuwar culture, ethnicity, Danuwars of Karnat clan, Panji, Pravandha, and Akausi.

Khanal (2005) discusses basic clause structure and tense and aspects of the Danuwar language.

Sapkota (2006) is a documentation of the Danuwar language as spoken in Mahottari district. It deals with a brief description of Danuwar people and language, a sketch grammar of the language and a trilingual glossary. The author claims that though they are ethnically Danuwar, they are speaking Maithili or one of the varieties of the Maithili language.

Shrestha (2007) is a sketch grammar of the Duku Danuwar. The author has studied one of the varieties of Danuwar spoken in Dukuchap VDC of Lalitpur district. This dialect is used in very restricted domains of the language.

Timilsina and Das (2008) is a documentation of the Done Bhasa (Danuwar). The authors have presented a description of the language that includes sociolinguistic situation, sketch grammar and a glossary. The grammar covers most of the aspects of the language, i.e., phonology, morphology, and syntax. There is also a Danuwar-Nepali- English dictionary of about 3,000 words.

Das (2009) is a sociolinguistic study of the Done Bhasa (Danuwar) as spoken in Baluwa VDC of Kavrepalanchok district. It describes Danuwar people, demography, and social profile of the Danuwar community. Similarly, it has presented a detailed sociolinguistic profile of the Danuwar language and also discusses the linguistic characteristics of the language in brief.

Epele et al. (2012) informs that Danuwar, an Indo-European language, is mainly spoken by about 31,800 (2001 census) speakers in Bagmati Zone, Sindhupalchok, Kavrepalanchok, and Lalitpur districts, Janakpur zone Sindhuli, Sarlahi, Mahottari, and Dhanusha districts. Sagarmatha zone Udyapur, Saptari and Siraha districts. In terms of vitality, it has been categorized 7 (Shifting). The normal word order of the Danuwar language is SOV. The language has postpositions and noun head final. There are 2 noun classes or genders; 1 prefix, up to 4 suffixes; clause constituents

indicated by the case marking. Verbal affixation markers for person, number, and gender of the subject are found in the language. It is a non-tonal language. There are 29 consonant and 6 vowel phonemes in the language. The Danuwar language is rapidly assimilating to Nepali. It is mostly used at home, and in religion. Similarly, the speakers have positive attitudes towards their language. Regarding the language development there are magazines, newspapers, radio programs, dictionary, and grammars are available in the language. The Danuwar language is written using Devanagari script. Religiously, they are Hindu, Buddhist, and Christian.

This review shows that no substantial study has been carried out to understand the sociolinguistic situation the language and culture in the Danuwar speech community. Thus, this survey is an attempt to figure out the sociolinguistic situation of the language.

### **1.7 Purpose and goals**

The main purpose of this study is to present the sociolinguistic situation of the Danuwar language spoken in Nepal, of Nepal. The main objectives of the study are as follows:

- (a) To look at the patterns of language use in certain domains of language;
- (b) To assess the situation of bi/multilingualism and mother tongue proficiency in the Danuwar speech community;
- (c) To evaluate the language vitality, maintenance, and the attitudes of the speakers towards their language;
- (d) To gather information regarding the resources available in the language;
- (e) To examine the dialectal variation by assessing the levels of lexical similarity among the selected varieties in the language; and
- (f) To gather information regarding language development in the Danuwar speech community.

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

This survey report has been organized into nine chapters. Chapter 1 provides the background information about the Danuwar language and people including the purpose and goals of the study. In chapter 2, we deal with the methodology used in the survey. Similarly, chapter 3 deals with the domains of language use in the speech community. In chapter 4, we look at the situation of bi/multilingualism and mother

tongue proficiency in Danuwar. Chapter 5 evaluates the language maintenance, language vitality and the attitudes of the speakers towards their language. In chapter 6, we discuss the language resources available in the language and the organizations involved in the language development. In chapter 7, we look at the dialectal variation and lexical similarity among the key points in Danuwar. Chapter 8 deals with language development in Danuwar. In chapter 9, we present the summary of the major findings and recommendations for the development of the language. The annex includes sociolinguistic questionnaires, wordlist, and wordlist collected from the survey points.

## **CHAPTER 2**

### **RESEARCH METHODOLOGY**

#### **2.0 Outline**

This chapter deals, in detail, with the research methodology employed in the sociolinguistic survey of Danuwar. It is organized into four sections. Section 2.1 presents an overview of 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. In section 2.2, we discuss the different types of research tools, their basic characteristics and the ways they were employed in the survey. In section 2.3, we present the sampling procedure of this research, and section 2.4 deals with the limitations of this survey.

#### **2.1 Overview**

This survey has used three 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, a brief description of the methods/tools including the major focus of the tools in the survey.

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

	<b>Goals of the survey</b>	<b>Research methods/ tools</b>	<b>Brief description</b>	<b>Focus of the methods/tools</b>
1.1	To examine the patterns of language use in certain domains, language attitudes, and language vitality, language maintenance, mother-tongue proficiency and multilingualism, and language resources in Danuwar	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	<ul style="list-style-type: none"> <li>• Language resources</li> <li>• Mother-tongue proficiency and multilingualism</li> <li>• Domain of language use</li> <li>• Language vitality</li> <li>• Language maintenance</li> <li>• Language attitudes</li> </ul>
		Sociolinguistic Questionnaires-B (SLQ B)	The four tools: DLU , BLM, DLM and ACI be used in a group of at least eight to twelve participants of mixed category	<ul style="list-style-type: none"> <li>• Domain of language use</li> <li>• Dialect mapping</li> <li>• Multilingualism</li> <li>• Appreciative enquiry</li> </ul>
		Sociolinguistic Questionnaires-C (SLQ C)	21 questions to be administered on language activist or village head	<ul style="list-style-type: none"> <li>• Language attitudes</li> <li>• Language maintenance</li> <li>• Language vitality</li> <li>• Language development</li> </ul>
1.2	To assess the levels of lexical similarity among the selected varieties in the languages;	Wordlist Comparisons (WLC)	Lexical comparison of 210 words	Lexical variation among selected varieties in the language

## 2.2 Research methods/tools

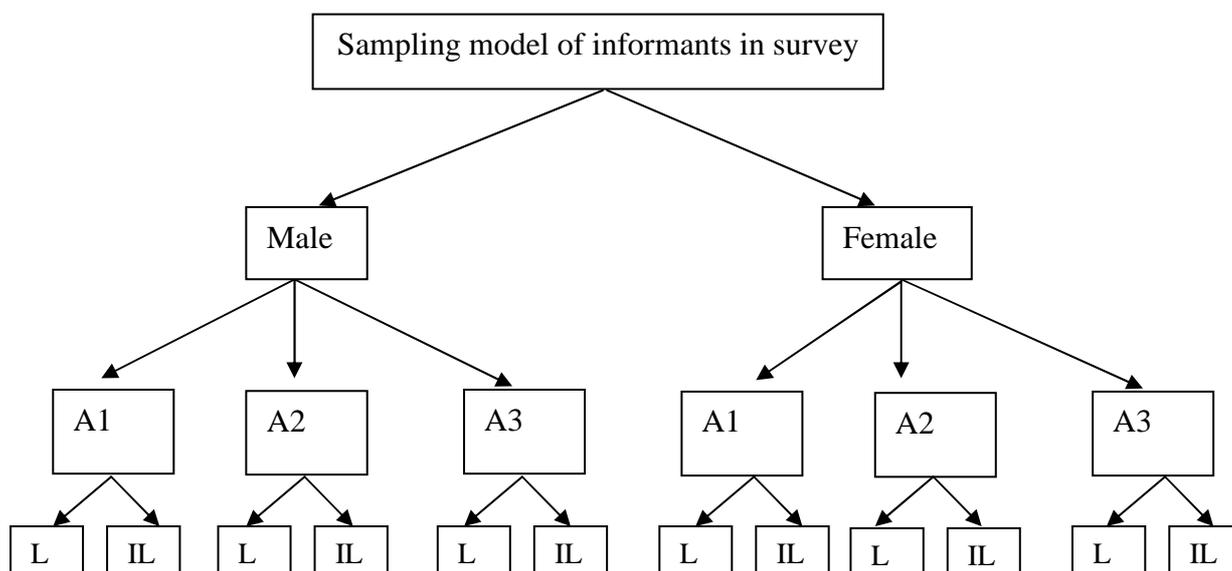
### 2.2.1 Sociolinguistic questionnaire (SLQ)

Three sets of sociolinguistic questionnaires have been employed in this survey to collect sociolinguistic information of the Darai languages.

#### a. Sociolinguistic questionnaire A (SLQ A)

This set, consisting of eighty questions, is intended to be administered to the individuals of the speech community. The main purpose of this set is to gather information from the individuals about the language resources, mother-tongue proficiency and multilingualism, domain of language use, language vitality, language maintenance and their language attitudes. The opinions from the individuals are often influenced by factors such as location, education, age and sex. From each survey point, the individuals were chosen from different categories of sex, age and literacy. Figure 2.1 presents a model for sampling of informants from each point in the Danuwar speech community. Secondly, the individuals were chosen from different categories of sex, age and literacy.<sup>1</sup> Figure 2.1 presents a model for sampling of informants from each point in the Danuwar speech community.

**Figure 2.1: Sampling model of the informants in the survey**



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

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

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

Checklist for Sociolinguistic Questionnaire (SLQ) A											
Male						Female					
A1		A2		A3		A1		A2		A3	
L	IL	L	IL	L	IL	L	IL	L	IL	L	IL
1	1	1	1	1	1	1	1	1	1	1	1

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

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

### **b. Sociolinguistic questionnaire B (SLQ B)**

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

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

- a) The group should 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 should belong to the target mother tongue and his/her, at least, one parent must be from the target language.

- c) The participants should be grown up in the survey point and must have lived here now. If s/he has lived elsewhere it should not be more than five years and s/he must have lived in the village for the past five years.

Each tool involves the members of the speech community in group discussion on the sociolinguistic situation of their language. The purpose and procedure of each tool is discussed in short below (See Annex E for detail).

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

We used the Domains of Language Use tool in order to help the Danuwar community members to think about and visualize the languages which Danuwar people speak in various situations. In this tool, the Danuwar participants discussed and thought about the situations in which they use Nepali, the language of wider communication (LWC) and wrote them on pieces of paper. Then they wrote down the situations in which they speak Danuwar and those situations in which they use both Nepali and Danuwar. Then, the participants were asked to place the labels Nepali, Danuwar and both Nepali and Danuwar. 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 use each language in any other situations.

#### **ii. Dialect mapping (DLM)**

The main purpose of Dialect Mapping tool is to help the community members to think about and visualize the different varieties of Danuwar. The Danuwar participants in group were asked to write on a separate sheet of paper the name of each village where Danuwar 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 spoke the same as others. Next they used the number to show the ranking from easiest to understand to most difficult. They were advised to use colored plastic to mark those they understand very well, average and poorly.

#### **iii. Bilingualism/multilingualism (BLM)**

We used this tool to help the community members to think about and visualize the levels of fluency in both Danuwar and Nepali by different subsets of the Danuwar community. In this community, Nepali is the most dominant language which is used for communicating with outsiders. The participants were asked to use two overlapping

circles, one representing the Danuwar people who speak Danuwar well and the other the Danuwar people who speak Nepali well. The overlapped area represents those who speak both languages well. The participants were advised to write down the names of subgroups of people that spoke Nepali well. For each group they also discussed whether they also spoke Danuwar ‘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 Danuwar people that spoke Danuwar ‘well’. At the end, they discussed which of the three circle sections had the most people, which was increasing and how they felt about that.

#### **iv. Appreciative inquiry (ACI)**

This tool was used to gather information about the dreams and aspirations for the language the Danuwar community members have in different survey points. In this tool, the participants were asked to describe things that made them feel happy or proud about their language or culture. Then they were asked to, based on those good things in Danuwar language and culture, 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.

Hasselbring (2009) points out that the first three tools helped the participants to verbalize things they already knew intuitively about their language where as this tool helped them think about future possibilities.

#### **c. Sociolinguistic questionnaire C (SLQ C)**

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

### **2.2.2 Word list comparisons**

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 Danuwar speakers. The results have been presented in a table which illustrates the relative linguistic distances among various speech communities, and lexical differences have been compared in an exhaustive matrix of pairs (See Chapter 7 for detail)

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

For each item on the word list, the researcher elicited, in Nepali, the local Danuwar word from a mother tongue Danuwar speaker. The responses were transcribed using the International Phonetic Alphabet (IPA). Afterwards, the words were entered into the computer software popularly known as WordSurv (word survey) and the lexical items were compared in order to determine similarities and differences among the varieties sampled using COG, a recently developed program to compare lexical similarities among the varieties. This tool provides an initial indication of possible dialect groupings in Danuwar. However, the intelligibility between dialects cannot be conclusively stated based solely on lexical similarity percentages.

## **2.3 Sampling**

### **2.3.1 Survey points**

The Danuwar speaking areas were categorized into five survey points for the purpose of sociolinguistic survey. Table 2.3 presents the survey points used in the survey of the Danuwar language including GPS (global positioning system) coordinates.

**Table 2.3: Survey points including GPS (global positioning system) coordinates in Danuwar**

Survey points	VDCs	GPS Coordinates	Elevation in meter
Kachhariya Tole	Nijgadh-4, Bara	085 <sup>0</sup> 10'2.67" E 027 <sup>0</sup> 12'0.088" N	163
Bhaluucahi	Hatpate-6, Sindhuli	086 <sup>0</sup> 06'0.63" E 027 <sup>0</sup> 02'3.99" N	152
Panchkhal	Panchkhal-3, Kabhre	085 <sup>0</sup> 37'5.19" E 027 <sup>0</sup> 39'2.88" N	881
Bhimsenthan	Bhimtar-5, Sindhupalchok	085 <sup>0</sup> 37'11.2" E 0227 <sup>0</sup> 44'4.9" N	814
Danuwar Gaun	Dhukuchhap-5, Lalitpur	085 <sup>0</sup> 16'9.60" E 027 <sup>0</sup> 35'5.63" N	1221

Source: Field study, 2014

### 2.3.2 Sample size

Table 2.4 presents the sample size and different tools used in the survey.

**Table 2.4: Sample size and different tools used in the survey**

Survey Points	Sociolinguistic Questionnaires			Other tools
	A (Individual)	B (Participatory): DLU, DLM, BLM, API	C (Language activist/head)	Wordlist
Core	12	1+1+1+1	2	2
Far north	12	1+1+1+1	2	2
Far south	12	1+1+1+1	2	2
Far west	12	1+1+1+1	2	2
Far east	12	1+1+1+1	2	2
Total	60	20	10	10

DLU= domains of language use, DLM= dialect mapping, BLM=bilingualism, API= appreciative inquiry

### 2.3.3 Data collection

Table 2.5 presents the total number of the data collected by using different tools in survey points in Danuwar.

**Table 2.5: Total number of the data collected in the survey points in Danuwar**

Survey Points	SOCIOLINGUISTIC QUESTIONNAIRES					Other Tools	
	A(Individual)	B (Participatory)				C	Wordlist
		DLU	DLM	BLM	API		
KACHHARIYA TOLE	12	1	1	1	1	2	2
BHALUUCAHI	12	1	1	1	1	1	2
PANCHKHAL	12	1	1	1	1	2	2
BHIMSENTHAN	12	1	1	x	1	2	2
DANUWAR GAUN	12	1	1	x	1	2	2
<b>Total</b>	<b>60</b>	<b>5</b>	<b>5</b>	<b>3</b>	<b>5</b>	<b>9</b>	<b>10</b>

#### **2.4 Limitations of the survey**

This survey has the following limitations:

- a) This survey is limited to the sociolinguistic aspects of the Danuwar language.
- b) We have surveyed only five points which may not be sufficient to picture out the sociolinguistic situation of the Danuwar language.
- c) We have used only four tools: Sociolinguistic questionnaires, A, B, C and wordlist.

## CHAPTER 3

### DOMAINS OF LANGUAGE USE

#### 3.0 Outline

This chapter examines the patterns of language use in different domains in the Danuwar speech community. It consists of seven sections. Section 3.1 deals with the patterns of language use in the general domains. In section 3.2, we deal with the patterns of language use in specific domains in Danuwar. Section 3.3 presents the use of mother tongue and language of wider communication. In section 3.4, we evaluate the language preference for children's medium of instruction at primary level. Section 3.5 looks at the languages used with the visitors at home. In section 3.6, we present the domains of language use uncovered from the participatory method. Section 3.7 presents the summary of the findings of the chapter.

#### 3.1 Language use in general domains

The main goal of this section is to look at the languages most frequently used by the Danuwar speakers in general domains. Such 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. In this section, first, we present the general picture of patterns of language use and then, we present such patterns in terms of demographic categories such as sex and literacy.

##### 3.1.1 Patterns of language use in general

Domains of language use are generally referred to as the patterns of language use among the speakers of a language. More specifically, they are the contexts or situations in which a speaker makes a choice, in most of the cases, a conscious choice among his/her mother tongue, a language of wider communication and both or other languages (Regmi, 2011). The main domains consist in community, home, business and education and the language vitality can be examined by looking at the patterns of domains of language use among the speakers in terms of sex, age and literacy.

Table 3.1 presents the languages most frequently used by the Danuwar speakers in different domains.

**Table 3.1: Languages most frequently used in different domains (N=60)**

Domains	Languages			
	Danuwar	Nepali	Both	Hindi
Counting	15 (25%)	39 (65%)	6 (10 %)	-
Singing	10 (17%)	36 (60%)	13 (22%)	1 (2%)
Joking	43 (72%)	6 (10%)	11 (18%)	-
Bargaining/ shopping	5 (8%)	34 (57%)	21 (35%)	-
Story telling	28 (47%)	20 (33%)	12 (20%)	-
Discussing	31 (52%)	7 (11%)	22 (37%)	-
Praying	32 (53%)	22 (37%)	6 (10%)	-
Quarrelling	39 (65%)	8 (13%)	13 (22%)	-
Abusing/scolding	38 (63%)	9 (15%)	13 (22%)	-
Telling stories to children	36 (60%)	12 (20%)	12 (20%)	-
Singing at home	14 (23%)	31 (52%)	13 (22%)	2 (3%)
Family gatherings	50 (83%)	3 (5%)	7 (12%)	-
Village meetings	29 (48%)	11 (18%)	20 (33%)	-

Source: Field study, 2014

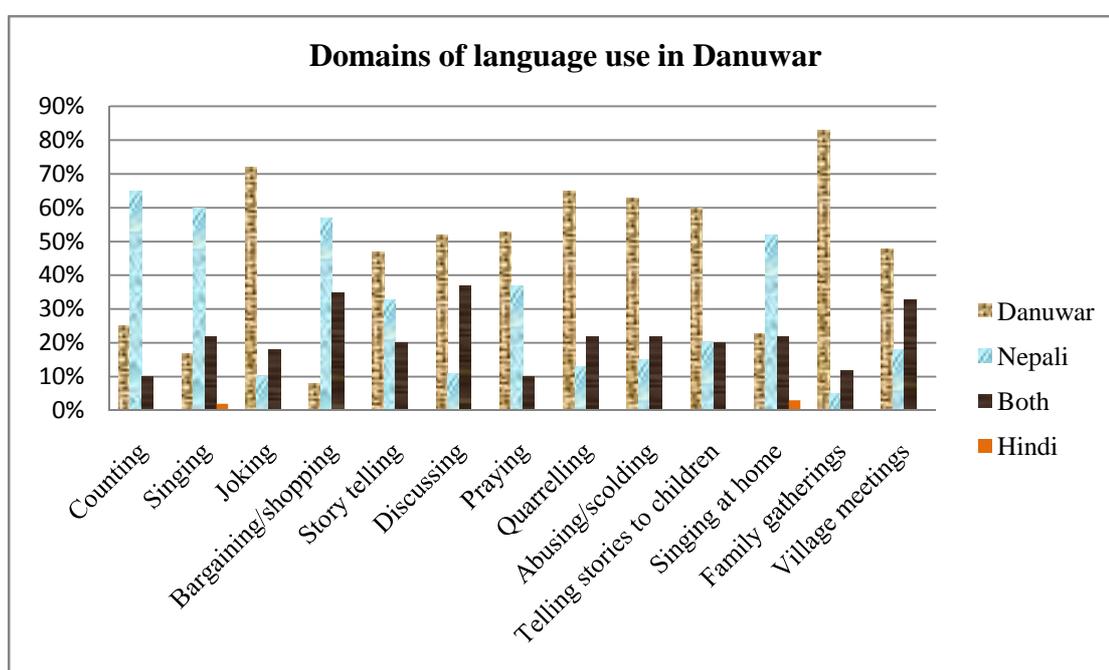
Table 3.1 shows that majority of Danuwar speakers use their mother tongue in most of the domains such as: joking, discussing, praying, quarrelling, abusing (scolding/using taboo words), telling stories to children, and family gatherings. In the domains like joking and family gatherings, most of the speakers use their mother tongue, i.e., Danuwar. Similarly, in the domains of discussing/debate, praying, quarrelling, abusing/scolding, and telling stories to children majority of the speakers are using their mother tongue, Danuwar.

However, in the domains of counting, 25% Danuwar speakers use their mother tongue. Similarly, 17% speakers use their mother tongue in singing, 8% in bargaining/shopping, 47% in storytelling, 23% in singing, and 48% use their mother tongue in village meeting.

Likewise, majority of Danuwar speakers use Nepali, the language of wider communication in counting, singing, bargaining/shopping, and singing at home. Similarly, 10% speakers use Nepali in joking, 33% in storytelling, 11% in discussing,

37% in praying, 13% in quarrelling, 15% in abusing/scolding, 20% in telling stories to children, 5% in family gathering, and 18% in village meetings.

Similarly, a number of Danuwar speakers claim that they use both their mother tongue, Danuwar and Nepali, the language of wider communication in all these domains. Only a few Danuwar speakers use Hindi in singing as only 2%-3% speakers said that they use Hindi while singing in general or singing at home. This situation of use of the language shows that Danuwar speakers are gradually shifting towards the Nepali language. The use of the languages in different domains by the Danuwar speakers can also be shown through Figure 3.



**Figure 3.1: Languages most frequently used in different domains**

### 3.1.2 Patterns of language use in general domains by sex

Table 3.2 presents the languages most frequently used by the Danuwar speakers in different domains by sex.

**Table 3.2: Languages most frequently used in different domains by sex (N=60)**

Domains	Languages							
	Male (n=30)				Female (n=30)			
	Danuwar	Nepali	Both	Hindi	Danuwar	Nepali	Both	Hindi
Counting	5 (17%)	22 (73%)	3 (10%)	-	10 (33%)	17 (57%)	3 (10%)	-
Singing	3 (10%)	18 (60%)	8 (27%)	1 (3%)	7 (23%)	18 (60%)	5 (%)	-
Joking	22 (73%)	1 (3%)	7 (23%)	-	21 (70%)	5 (17%)	4 (13%)	-
Bargaining	1 (3%)	16 (53%)	13 (44%)	-	4 (13%)	18 (60%)	8 (27%)	-
Story telling	17 (57%)	4 (13%)	9 (30%)	-	11 (37%)	16 (63%)	3 (10%)	-
Discussing	16 (53%)	2 (7%)	12 (40%)	-	15 (50%)	5 (17%)	10 (33%)	-
Praying	16 (53%)	10 (33%)	4 (13%)	-	16 (53%)	12 (40%)	2 (7%)	-
Quarrelling	17 (57%)	4 (13%)	9 (30%)	-	22 (73%)	4 (13%)	4 (13%)	-
Abusing	17 (57%)	4 (13%)	9 (30%)	-	21 (70%)	5 (17%)	4 (13%)	-
Telling stories to children	17 (57%)	4 (13%)	9 (30%)	-	19 (63%)	8 (27%)	3 (10%)	-
Singing at home	4 (13%)	15 (50%)	10 (33%)	1 (3%)	10 (33%)	16 (53%)	3 (10%)	1 (3%)
Family gatherings	29 (97%)	-	1 (3%)	-	21 (70%)	3 (10%)	6 (20%)	-
Village meetings	14 (46%)	5 (17%)	11 (37%)	-	15 (50%)	6 (20%)	9 (30%)	-

Source: Field study, 2014

Table 3.2 shows that majority of the informants, both male and female use Danuwar in most of the general domains of language use. Naturally, in most of the domains, the female respondents are more loyal in the use of mother tongue than the male respondents. In this speech community, majority of the male as well as female informants use Danuwar in the domains such joking, storytelling, discussing, praying, quarrelling, abusing, telling stories to children, and family gatherings.

Interestingly, in the domains like joking, storytelling, and family gathering male respondents are more loyal towards their mother tongue in comparison to the female respondents. One more interesting point is that a slightly higher percentage of female use Nepali in the domain of joking, bargaining, discussing, praying, abusing, telling stories to children, singing at home, family gathering, and in village meetings than that of male in the Danuwar speech community. Similarly, majority of both male and female respondent use Nepali in the domains such as counting, singing, bargaining, and singing at home. While singing in general and singing at home, there is only one male and female respondent who uses Hindi. Likewise, the percentage of the male

respondents using both Danuwar and Nepali languages is higher than that of the female respondents.

### 3.2 Language use in specific domains

#### 3.2.1 Language use at home

In this section, we examine the patterns of language use at home especially while talking about education matters (i.e., school, admission, teacher, etc) , discussing social events and other family matters (like festivals, election, ceremonies, marriage, saving, spending, etc) and in writing letters. Table 3.3 presents the languages most frequently used in the Danuwar speech community in certain situations.

**Table 3.3: Languages most frequently used in the Danuwar speech community in certain situations by sex (N=60)**

<i>Language most frequently used at home while (a) Talking about education matters (b) Discussing social events and family matters and (c) Writing letters</i>							
	Domains	Male			Female		
		Danuwar	Nepali	Both	Danuwar	Nepali	Both
<b>GRAND PARENTS</b>	Educational matters	29 (97%)	1 (3%)	-	26 (87%)	4 (13%)	-
	Social events	29 (97%)	1 (3%)	-	26 (87%)	4 (13%)	-
	Writing a letters	8 (27%)	22 (73%)	-	3 (10%)	27 (90%)	-
<b>PARENTS</b>	Educational matters	29 (97%)	1 (3%)	-	25 (83%)	5 (17%)	-
	Social events	29 (97%)	1 (3%)	-	25 (83%)	5 (17%)	-
	Writing a letters	8 (27%)	22 (73%)	-	2 (7%)	28 (93%)	-
<b>SPOUSE</b>	Educational matters	21 (70%)	4 (13%)	1 (3%)	21 (70%)	4 (13%)	1 (3%)
	Social events	21 (70%)	4 (13%)	1 (3%)	21 (70%)	4 (13%)	1 (3%)
	Writing a letters	-	26 (87%)	-	-	26 (87%)	-
<b>CHILDREN</b>	Educational matters	20 (67%)	4 (13%)	2 (7%)	16 (53%)	4 (13%)	1 (3%)
	Social events	20 (%)	4 (%)	2 (%)	16 (53%)	4 (13%)	1 (3%)
	Writing a letters	-	26 (87%)	-	-	26 (87%)	-

Source: Field study, 2014

Table 3.3 shows that most of the informants both male and female use their mother tongue, i.e., Danuwar, while talking about education matters (i.e., school, admission, teacher, etc) and discussing social events and other family matters (like festivals, election, ceremonies, marriage, saving, spending, etc) with their grandparents,

parents, spouse and children. While writing letters to their family members they primarily use Nepali, the language of wider communication.

However, the male informants use their mother tongue slightly more than that of female informants while discussing educational and social events. While writing letters to their grandparents and parents the use of Danuwar by male respondents is higher than that of the female respondents. Similarly, while writing letters to their spouse and children all the respondents use only Nepali, the language of wider communication.

### 3.2.2 Language use in the community

In this section, we look at the pattern of language use in the Danuwar speech community in marriage invitations and writing minutes in community meetings. Table 3.4 presents the patterns of language use in marriage invitations and writing minutes in community meetings by sex.

**Table 3.4: Language use in marriage invitations and writing minutes by sex**

<i>What language does the community use in/for ...</i>	Male (30)			Female (30)		
	Danuwar	Nepali	Both	Danuwar	Nepali	Both
Marriage invitations?	20 (67%)	1 (3%)	9 (30%)	18 (60%)	2 (7%)	10 (33%)
Writing minutes in community meetings?	-	30 (100%)	-	-	30 (100%)	-

Source: Field study, 2014

Table 3.4 shows that out of the total respondents of the Danuwar speech community, 67% of male and 60% of female speakers use their own mother tongue in marriage invitations. Similarly, 3% male and 7% female respondents use Nepali in marriage invitations. The rest of the informants have replied that they use either mother tongue or Nepali. To the contrary, in writing minutes, all the respondents both male and female respondents have replied that they exclusively use Nepali, the language of the wider communication in community meetings.

Similarly, Table 3.5 presents the patterns of language use in marriage invitations and writing minutes in community meetings by literacy.

**Table 3.5: Language use in marriage invitations and writing minutes by literacy**

What language does the community use in/for ...	Literate (30)			Illiterate (30)		
	Danuwar	Nepali	Both	Danuwar	Nepali	Both
Marriage invitations?	21 (70%)	1 (3%)	8 (27%)	17 (56%)	2 (7%)	11 (37%)
Writing minutes in community meetings?	-	30 (100%)	-	1 (3%)	30 (100%)	-

Source: Field study, 2014

Table 3.5 shows that in terms of literacy, the percentage of literate informants using their mother tongue in marriage invitations is remarkably higher than that of illiterate informants as 70% literate and 56% illiterate respondents use their mother tongue in marriage invitations. Similarly, 3% literate and 7% illiterate respondents use Nepali in marriage invitations. The rest of the informants have replied that they use either mother tongue or Nepali. All the respondents both literate and illiterate use Nepali, the language of the wider communication in community meetings.

### 3.2.3 Language spoken by the children

There are three domains to examine the patterns of language used by the children: playing with other children, talking with neighbors, and at school. Table 3.6 presents the languages usually spoken by children.

**Table 3.6: Languages usually spoken by children in certain domains by sex**

N=60	Male (n=30)			Female (n=30)		
	Danuwar	Nepali	Both	Danuwar	Nepali	Both
Playing with other children?	22 (73%)	5 (17%)	3 (10%)	20 (67%)	3 (10%)	7 (23%)
Talking with neighbors?	21 (70%)	3 (10%)	6 (20%)	21 (70%)	4 (13%)	5 (17%)
At school?	-	24 (80%)	6 (20%)	-	22 (73%)	8 (27%)

Source: Field study, 2014

Table 3.6 shows that most of the Danuwar children while playing with their friends and talking with their neighbors use their mother tongue as 73% male and 67% female respondents said that their children use their mother tongue while playing with their friends, and 70% both male and female responded that their children use their mother tongue while talking with their neighbors. Similarly, at school most of the Danuwar

children use Nepali, the language of wider communication, and some of the respondents said that their children use both their mother tongue and Nepali as school.

### 3.3 Use of mother tongue and language of wider communication

The vitality of language may be better measured in terms of the frequency of the mother tongue and language of wider communication in practical life. In the Danuwar speech community, in general, Nepali serves as the language of wider communication. Table 3.7 presents the frequency of use of mother tongue and language of wider communication in the Danuwar speech community.

**Table 3.7: Frequency in the use of languages in the Danuwar speech community by sex (N=60)**

<i>How often do you use ...</i>	Male (30)		Female (30)	
	Every day	Rarely	Every day	Rarely
your mother tongue ?	29 (97%)	1 (3%)	26 (87%)	4 (13%)
language of wider communication (LWC)?	22 (73%)	8 (27%)	18 (60%)	12 (40%)

Source: Field study, 2014

Table 3.7 shows that most of the informants of the Danuwar speech community use their mother tongue every day. However, 73% of the male and 60% of the female have reported that they use the language of wider communication, i.e., Nepali every day. Similarly, 3% male and 13% female respondents rarely use their mother tongue; and 27% male and 40% female respondents rarely use Nepali, the language of wider communication.

Similarly, Table 3.8 presents the frequency of use of mother tongue and the language of wider communication in the Danuwar speech community by literacy.

**Table 3.8: Frequency in the use of languages in the Danuwar speech community by literacy (N=60)**

<i>How often do you use ...</i>	Literate (30)		Illiterate (30)	
	Every day	Rarely	Every day	Rarely
your mother tongue?	28 (93%)	2 (7%)	27 (90%)	3 (10%)
language of wider communication (LWC)?	24 (80%)	6 (20%)	16 (53%)	14 (47%)

Source: Field study, 2014

Table 3.8 shows most of the informants (both literate and illiterate) use mother tongue every day. However, 80% of the literate and 53% of the illiterate have reported that they use the language of wider communication, i.e., Nepali every day. Similarly, 7% literate and 10% illiterate respondents rarely use their mother tongue; and 20% literate and 47% female respondents rarely use Nepali, the language of wider communication. Table 3.9 presents the frequency of the use of mother tongue and language of wider communication in Danuwar speech community by age.

**Table 3.9: Frequency in the use of languages in the Danuwar speech community by age (N=60)**

	A1 (20)		A2 (20)		A3 (20)	
	Daily	Rarely	Daily	Rarely	Daily	Rarely
MT	18 (90%)	2 (10%)	17 (85%)	3 (15%)	20 (100%)	-
LWC	15 (75%)	5 (25%)	10 (50%)	10 (50%)	15 (75%)	5 (25%)

Source: Field study, 2014

Table 3.9 shows that most of the informants (of all age group: A1, A2, and A3) use mother tongue every day. However, the percentage of A3 using the language of wider communication is higher than that of A1 and A2 in this speech community.

### 3.4 Medium of instruction at primary level

Table 3.10 presents the patterns of language preference for children's medium of instruction at primary level in the Danuwar speech community.

**Table 3.10: Preference for children's medium of instruction at primary level (N=60)**

	Sex		Literacy		Age		
	Male (n=30)	Female (n=30)	Literate (n=30)	Illiterate (n=30)	A1 (n=20)	A2 (n=20)	A3 (n=20)
MT	17 (57%)	14 (47%)	18 (60%)	13 (44%)	12 (60%)	8 (40%)	11 (55%)
Nepali	12 (40%)	14 (47%)	10 (33%)	16 (53%)	7 (35%)	13 (65%)	6 (30%)
English	1 (3%)	2 (7%)	2 (7%)	1 (3%)	1 (5%)	-	2 (10%)

Source: Field study, 2014

Table 3.10 shows that majority informants of all the demographic categories prefer their mother tongue as the medium of instruction at primary level education in the Danuwar speech community. Interestingly, the percentages of male, literate and A1

age group preferring the mother tongue as the medium of instruction is higher than that of female, illiterate, and A2 and A3 age group in the Danuwar speech community.

### 3.5 Language used with the visitors at home

Almost all Danuwars are proficient bilingual in Nepali. Table 3.11 presents the pattern of language use when the speakers of other languages visit their home.

**Table 3.11: Pattern of language use when speakers of other languages visit the Danuwar speakers at home (N=60)**

<i>Which language do you speak when speakers of other languages visit you at home?</i>	Male (n=30)	Female (n=30)
Danuwar	-	-
Nepali	30 (100%)	30 (100%)
Others	-	-

Source: Field study, 2014

Table 3.11 shows that all the members of the Danuwar speech community use only Nepali with the speakers of other languages who visit them at their home.

### 3.6 Domains of language use uncovered from the participatory method

In five survey points, namely, Kachhariya Tole in Bara, Bhaluucahi in Sindhuli, Pachkhal in Kabhre, Bhimsenthan in Sindupalchok, and Danuwar Gaun in Lalitpur. Domains of Language Use tool was used in order to help the Danuwar community members to think about and visualize the languages which Danuwar people speak in various situations. In groups, the Danuwar participants in each survey points discussed and thought about the situations in which they use Nepali, the language of wider communication (LWC) and wrote them on pieces of paper. Then they wrote down the situations in which they speak Danuwar and those situations in which they use both Nepali and Danuwar. Then, the participants were asked to place the labels Nepali, Danuwar and both Nepali and Danuwar. 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 use each language in any other situations. Photographs below present the situation of language use in the Danuwar speech community.





**Table 3.12: Situation of domains of language use in the Danuwar speech community**

<b>Survey points</b>	<b>Danuwar</b>	<b>Both</b>	<b>Nepali</b>
<b>Bhimtar, Sindhupalchok</b>	<ul style="list-style-type: none"> <li>• In the family</li> <li>• In the neighborhood</li> <li>• Village meetings</li> <li>• With the guests of their own ethnic group</li> <li>• While grazing cattle</li> <li>• While telling folk stories</li> <li>• While quarrelling</li> <li>• In the dream</li> </ul>	<ul style="list-style-type: none"> <li>• In counting</li> <li>• With the guests</li> <li>• In the market</li> </ul>	<ul style="list-style-type: none"> <li>• Singing</li> <li>• In the government offices</li> <li>• Talking to the members of other speech community</li> <li>• While telling stories</li> <li>• Minute writing</li> </ul>
<b>Panchkhal, Kavrepalanchok</b>	<ul style="list-style-type: none"> <li>• At home</li> <li>• With relatives</li> <li>• Feeling</li> <li>• With the cattle</li> <li>• Worshipping and praying gods</li> <li>• Chanting</li> </ul>	<ul style="list-style-type: none"> <li>• In the meetings</li> <li>• In dream</li> <li>• In the community</li> <li>• In the farming</li> <li>• Singing</li> <li>• Quarrelling</li> <li>• In travelling</li> <li>• With friends</li> </ul>	<ul style="list-style-type: none"> <li>• In official works</li> <li>• Teaching learning</li> <li>• Writing</li> <li>• With the members of other speech community</li> <li>• Writing minutes</li> <li>• In the market</li> </ul>
<b>Dukuchap, Lalitpur</b>	<ul style="list-style-type: none"> <li>• While calling cattle</li> <li>• Secret talks</li> <li>• Worshipping</li> <li>• Praying</li> </ul>	<ul style="list-style-type: none"> <li>• In the family</li> <li>• Neighborhood</li> <li>• Discussion</li> <li>• In the dream</li> <li>• Village meeting</li> <li>• Debate, quarreling</li> <li>• Singing</li> </ul>	<ul style="list-style-type: none"> <li>• In the markets</li> <li>• Travelling</li> <li>• In the government offices</li> <li>• While talking to the strangers</li> <li>• Minute writing</li> </ul>
<b>Bhaluwahi, Sindhuli</b>	<ul style="list-style-type: none"> <li>• At home</li> <li>• In the family in general use</li> <li>• With the children</li> <li>• With relatives</li> <li>• Worshipping</li> <li>• Telling stories</li> <li>• Singing</li> <li>• Dream</li> <li>• Marriage and funeral ceremony</li> <li>• Feast and festivals</li> </ul>	<ul style="list-style-type: none"> <li>• Social programs</li> <li>• Farming</li> <li>• Discussing</li> <li>• In the market</li> <li>• Caring the patients</li> <li>• Abusing</li> <li>• Debate</li> <li>• Cultural program</li> <li>• Advising</li> <li>• Helping others</li> <li>• Teaching</li> <li>• Delivering speech</li> <li>• Travelling</li> </ul>	<ul style="list-style-type: none"> <li>• In the school</li> <li>• Counting</li> <li>• Teaching learning</li> <li>• In the government offices</li> <li>• Writing letters</li> <li>• Providing security</li> <li>• Travelling outside</li> </ul>

<b>Kachadiya Tole, Bara</b>	<ul style="list-style-type: none"> <li>• At home</li> <li>• Talking with spouse</li> <li>• Talking with other family members</li> <li>• Working in the field</li> <li>• Secret talks</li> <li>• In the religious places</li> <li>• In the dream</li> <li>• Praying</li> <li>• While giving advice to parents</li> <li>• While calling cattle</li> </ul>	<ul style="list-style-type: none"> <li>• Selling in the shop</li> <li>• Talking to the friends</li> <li>• Spouse belongs to other ethnic group</li> <li>• In the fair</li> <li>• In the meetings</li> <li>• Quarreling</li> <li>• While visiting relatives</li> <li>• Travelling outside</li> </ul>	<ul style="list-style-type: none"> <li>• In the school</li> <li>• Reading news</li> <li>• In the government offices</li> <li>• Writing minutes,</li> <li>• Talking to strangers,</li> <li>• In the bank</li> <li>• Meeting with the friends belong to other speech communities</li> <li>• Writing letters</li> </ul>
-----------------------------	---	---	--

Source: Field study, 2014

### 3.7 Summary

In this chapter, we discussed the patterns of the domains of language use in the Danuwar speech community. Majority of Danuwar speakers use their mother tongue in most of the domains such as: joking, discussing, praying, quarrelling, abusing (scolding/using taboo words), telling stories to children, and family gatherings. However, Danuwar speakers are gradually shifting towards the Nepali language. Naturally, in most of the domains, the female respondents are more loyal in the use of their mother tongue in comparison to the male respondents. Interestingly, in the domains like joking, storytelling, and family gathering male respondents are more loyal towards their mother tongue in comparison to the female respondents. Likewise, the percentage of male respondents using both Danuwar and Nepali languages is higher than that of the female respondents.

Most of the Danuwar respondents use their mother tongue, while talking about education matters (i.e., school, admission, teacher, etc) and discussing social events and other family matters (like festivals, election, ceremonies, marriage, saving, spending, etc) with their grandparents, parents, spouse and children. While writing letters to their family members they primarily use Nepali, the language of wider communication. Most of the Danuwar children while playing with their friends and talking with their neighbors use their mother tongue whereas at school, they use Nepali and both Nepali and their mother tongue. They prefer their mother tongue as the medium of instruction at primary level education in the Danuwar speech community. Interestingly, the percentages of male, literate and A1 age group preferring the mother tongue as the medium of instruction is higher than that of

female, illiterate, and A2 and A3 age group. They use only Nepali, the language of wider communication, with the speakers of other languages visit them at home.

In this speech community, the mother tongue is used at home, while working in the fields, praying and worshiping, community meeting, discussion, telling stories, secret talks, quarrelling, abusing, feasts and festivals, telling stories to children, and in local markets. Nepali, the language of wider communication, is used in the markets, counting, writing letters, schools, minute writing, at government offices, talking to strangers, and singing. Both Nepali and Danuwar are used while working in the fields, VDC meetings, with guests, in the market, travelling, with friends, in cultural programs, caring patients, abusing, teaching, delivering speech, talking with the spouse belongs to other speech community, and with the friends in the school.

## CHAPTER 4

### BI/MULTILINGUALISM AND MOTHER TONGUE PROFICIENCY

#### 4.0 Outline

This chapter attempts to assess the situation of bi/multilingualism and mother tongue proficiency in the Danuwar speech community. It consists of four sections. In section 4.1, we examine level of mother tongue proficiency in the Danuwar speech community. Section 4.2 assesses the situation of bi/multilingualism of in the Danuwar speech community. Similarly, section 4.3 presents the situation of bilingualism using participatory methods and section 4.4, summarizes the findings of the chapter.

#### 4.1 Mother tongue proficiency

Multilingualism is a common phenomenon in the Danuwar speech community. In response to the question: “What language can you speak?” most of the informants, both male and female, have informed that they can speak mainly two languages; namely, Danuwar and Nepali. Some of the respondents also informed that they can also speak Hindi and Bhojpuri languages. Similarly, in response to the question “What language do you speak first?” all the informants have replied that they spoke Danuwar first. When they were inquired, among the languages that they speak, which language they love most, they all answered that they love their mother tongue, i.e., Danuwar, best. In order, they said that they speak Nepali second best after their mother tongue. As the third best, they speak Hindi.

Mother tongue proficiency (in listening, speaking, reading, and writing) has been measured in terms of three degrees: very well, some, and only a little. Sociolinguistic questionnaire-A was administered to the informants in the key survey points of Danuwar speech community. Table 4.1 shows the present picture of mother tongue proficiency in listening and speaking in Danuwar.

**Table 4.1: Mother tongue proficiency in listening and speaking in the Danuwar speech community (N=60)**

Please estimate how proficient are you in your mother tongue?	Sex		Literacy		Age		
	Male (n=30)	Female (n=30)	Literate (n=30)	Illiterate (n=30)	A1 (n=20)	A2 (n=20)	A3 (n=20)
Very well	27 (90%)	25 (83%)	25 (83%)	27 (90%)	16 (80%)	17 (85%)	19 (95%)
Average	3 (10%)	3 (10%)	5 (17%)	1 (3%)	3 (15%)	3 (15%)	-
Only a little	-	2 (7%)	-	2 (7%)	1 (5%)	-	1 (5%)

Source: Field study, 2014

Table 4.1 shows that most of the Danuwar respondents speak their language very well. Similarly, only 10% both male and female; 17% literate, 3% illiterate; and 15% both A1 and A2 age group respondents have replied that they are average proficient in their mother tongue. Similarly, only 7% female and illiterate respondents and 5% A1 and A3 age group respondents have said that they speak their mother tongue only a little.

Similarly, Table 4.2 presents the mother tongue proficiency of the Danuwar speakers in reading and writing their mother tongue by sex.

**Table 4.2: Mother tongue proficiency in reading and writing by sex (N=30)**

<i>Please estimate how well you can read and write your mother tongue?</i>	Sex	
	Male (n=15)	Female (n=15)
Very well	4 (27%)	3 (20%)
Average	3 (20%)	2 (13%)
Only a little	8 (54%)	10 (67%)

Source: Field study, 2014

Table 4.2 shows that out of the total respondents, who can read and write, majority of the Danuwar respondents are using their mother tongue only a little in reading and writing. Similarly, 27% male and 20% female literate respondents responded that they can read and write their mother tongue very well. Likewise, 20% male and 13% female respondents said that they can do average reading and writing in their mother tongue. This situation indicates that the Danuwar language does not have a strong written tradition.

## 4.2 Bi/multilingualism

Danuwar is a multilingual speech community as most of the speakers are multilingual. In this speech community, an individual or a group of speakers may have a choice of a number of languages, viz., Danuwar, Nepali, Hindi, and others. Danuwar is used in most of the family domains in their speech community. There is an intense contact of Danuwar speakers with Nepali, Hindi and Bhojpuri speakers. Consequently, most of the speakers in Danuwar speech community, like in other speech communities in Tarai, can speak or understand other languages, namely, Nepali, Hindi, Bhojpuri. Table 4.3 presents a picture of multilingualism in the Danuwar speech community by sex and literacy.

**Table 4.3: Multilingualism in the Danuwar speech community by sex and literacy (N= 60)**

<i>What languages can you speak?</i>	<b>SEX</b>		<b>LITERACY</b>	
	Male (n=30)	Female (n=30)	Literate (n=30)	Illiterate (n=30)
Danuwar	30 (100%)	29 (97%)	30 (100%)	29 (97%)
Nepali	30 (100%)	30 (100%)	30 (100%)	30 (100%)
Hindi	11 (37%)	4 (13%)	11 (37%)	4 (13%)
English	5 (17%)	1 (3%)	6 (20%)	-
Bhojpuri	1 (3%)	1 (3%)	-	2 (7%)

Source: Field study, 2014

Table 4.3 shows different levels of bilingualism in the Danuwar speech community by sex and literacy. In this community almost all the speakers irrespective of sex and literacy speak their own mother tongue. Similarly, all the respondents of this speech community are bilingual in at least Nepali, the language of wider communication. In this speech community, 37% male and literate; and 13% female and illiterate respondents are bilingual in Hindi. Likewise, 17% male and 3% female; and 20% literate respondents of Danuwar speech community having formal education are bilingual in English. Only a few respondents said that they are also bilingual in the Bhojpuri language.

Table 4.3 also displays different levels of bilingualism in terms of sex and literacy. In terms of sex and literacy, the number of the male and literate speakers being bilingual in languages, namely, Hindi and English is significantly higher than that of the female and illiterate speakers in the Danuwar speech community.

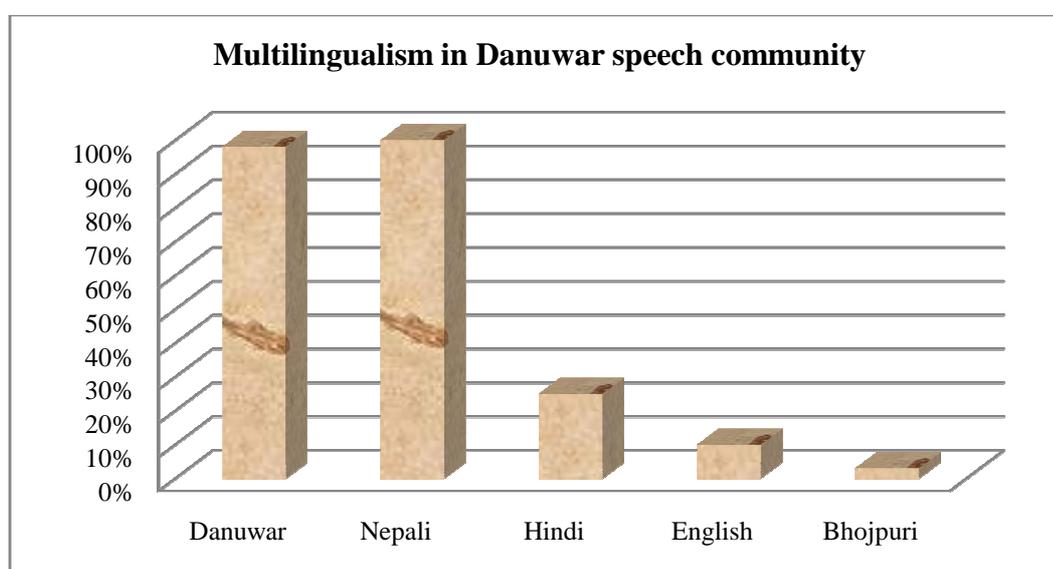
Similarly, Table 4.4 presents a picture of multilingualism in the Danuwar speech community by age.

**Table 4.4: Multilingualism in the Danuwar speech community by age**

<i>What languages can you speak?</i>	<b>Age</b>			<b>Total</b>
	A1 (n=20)	A2 (n=20)	A3 (n=20)	
Danuwar	20 (100%)	20 (100%)	19 (95%)	59 (98%)
Nepali	20 (100%)	20 (100%)	20 (100%)	60 (100%)
Hindi	9 (45%)	5 (25%)	1 (5%)	15 (25%)
English	5 (25%)	1 (5%)	-	6 (10%)
Bhojpuri	2 (10%)	-	-	2 (3%)

Likewise, in terms of age, the number of the A1 speakers being bilingual in languages, namely, Hindi, English and Bhojpuri is considerably higher than that of the A2 and A3 speakers in the Danuwar speech community.

Figure 4.1 presents the situation of multilingualism in the Danuwar speech community.



**Figure 4.1: Multilingualism in the Danuwar speech community**

Figure 4.1 shows that in the Danuwar speech community, besides Danuwar; Nepali, Hindi, English and Bhojpuri are spoken by different percentages of the respondents.

#### **4.2.1 Levels of understanding of Nepali in school**

Most of the Danuwar children learn Nepali in their neighborhood and schools; they do have difficulties in understanding Nepali all when they first go to school. Table 4.5

presents the lever of understanding at which a small child who first goes to school can understand everything his/her Nepali speaking teacher says.

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

<i>When a small child first goes to school, can s/he understand everything his/her Nepali speaking teacher says?</i>	Sex		Literacy		Age		
	Male (n=30)	Female (n=30)	Literate (n=30)	Illiterate (n=30)	A1 (n=20)	A2 (n=20)	A3 (n=20)
Understand all	14 (47%)	16 (53%)	15 (50%)	15 (50%)	10 (50%)	10 (50%)	10 (50%)
Understand a little	12 (40%)	9 (30%)	11 (37%)	10 (33%)	9 (45%)	8 (40%)	4 (20%)
Do not understand at all	4 (13%)	5 (17%)	4 (13%)	5 (17%)	1 (5%)	2 (10%)	6 (30%)

Source: Field study, 2014

Table 4.5 shows that 50% of the total informants irrespective of sex, literacy and age are confirmed that when a small child of their speech community first goes to school can understand everything his/her Nepali speaking teacher says. Similarly, 40% male and 30% female; 37% literate and 33% illiterate; and 45% A1, 40% A2, and 20% A3 age group informants are quite confirmed that when a small child of their community first goes to school can understand a little bit thing his/her Nepali speaking teacher says. Likewise, 13% male and 17% female; 13% literate and 17% illiterate; and 5% A1, 10% A2, and 30% A3 age group informants have responded that when a small child of their community first goes to school does not understand at all his/her Nepali speaking teacher says.

#### **4.2.2 Bi/multilingualism in the Danuwar families**

As mentioned in 4.3 most of the Danuwar speakers are bilingual as well as multilingual; their family members also seem to be bilingual in different languages. In the Danuwar speech community, all the family members, father, mother and spouse can speak Nepali well. Table 4.6 presents the picture of bi/multilingualism of Danuwar family members i.e., their father, mother and spouse.

**Table 4.6: Other languages known to their family members in the Danuwar speech community**

<i>Other languages known to your father and mother</i>	FATHER		MOTHER		SPOUSE	
	Male (n=30)	Female (n=30)	Male (n=30)	Female (n=30)	Male (n=30)	Female (n=30)
<b>Nepali</b>	28 (93%)	29 (97%)	29 (97%)	28 (93%)	26 (87%)	23 (77%)
<b>Hindi</b>	3 (10%)	3 (10%)	1 (3%)	1 (3%)	3 (10%)	2 (7%)
<b>Bhojpuri</b>	-	2 (7%)	-	2 (7%)	-	1 (3%)
<b>Tharu</b>	1 (3%)	2 (7%)	1 (3%)	2 (7%)	1 (3%)	2 (7%)

Source: Field study, 2014

Table 4.6 shows that most of the Danuwar respondents' family members are bilingual in at least Nepali, the language of wider communication as cent percent respondents said that their fathers, mothers and spouse know the Nepali language. Similarly, only 10% both male and female respondents said that their fathers are bilingual in the Hindi language; and 7% female respondents said that their parents are bilingual in Bhojpuri and Tharu languages. Likewise, only 3% male and 7% female respondents responded that their parents and spouses are bilingual in the Tharu language.

Table 4.7 presents the picture of other languages known to their sons and daughter.

**Table 4.7: The picture of other languages known to their children**

<i>What languages known to your sons/daughters</i>	Sex		Where they learnt
	Male (n=26)	Female (n=21)	
<b>Nepali</b>	26 (100%)	21 (95%)	At schools, community
<b>Hindi</b>	2 (8%)	1 (5%)	in the market
<b>Bhojpuri</b>	1 (4%)	1 (5%)	Community
<b>Tharu</b>	1 (4%)	1 (5%)	In the village

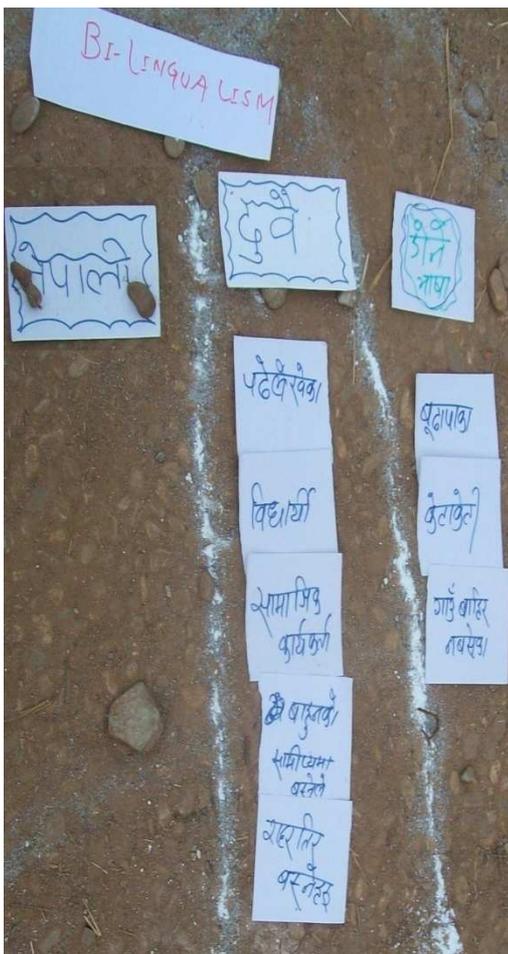
Source: Field study, 2014

Table 4.7 shows that all the children of Danuwar speech community are bilingual in Nepali, and they learn it in their community and school. Similarly, 8% male and 5% female respondents said that their children know Hindi and learn it in the market. Likewise, only one male and female respondent said that their children know Bhojpuri and Tharu languages spoken in the Bara district and they learn these languages in the community and in the village.

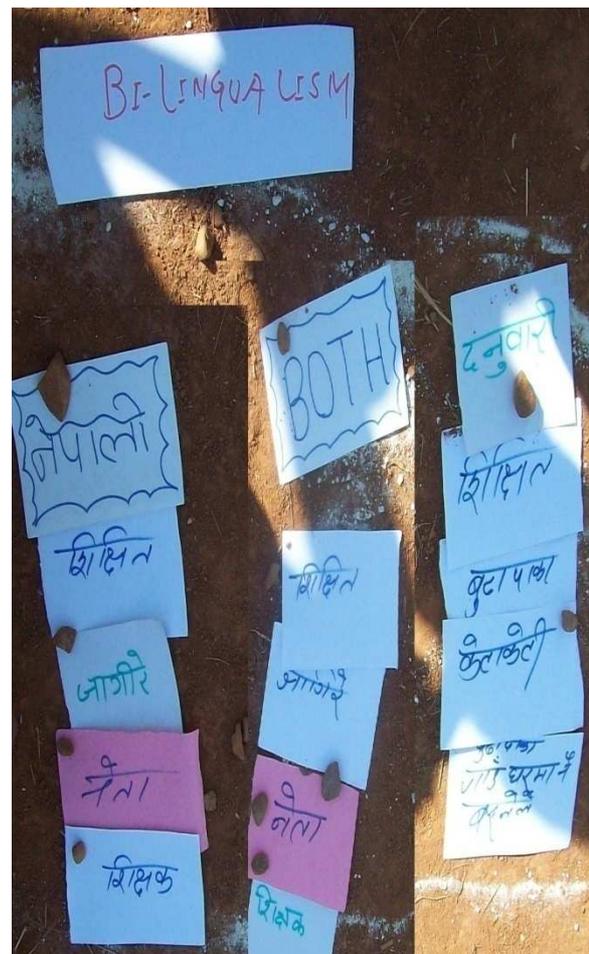
### **4.3 Bilingualism in Danuwar (Participatory methods)**

In the survey points, the participatory tool referred to as Bilingualism was also administered in order to help the community members to think about and visualize the

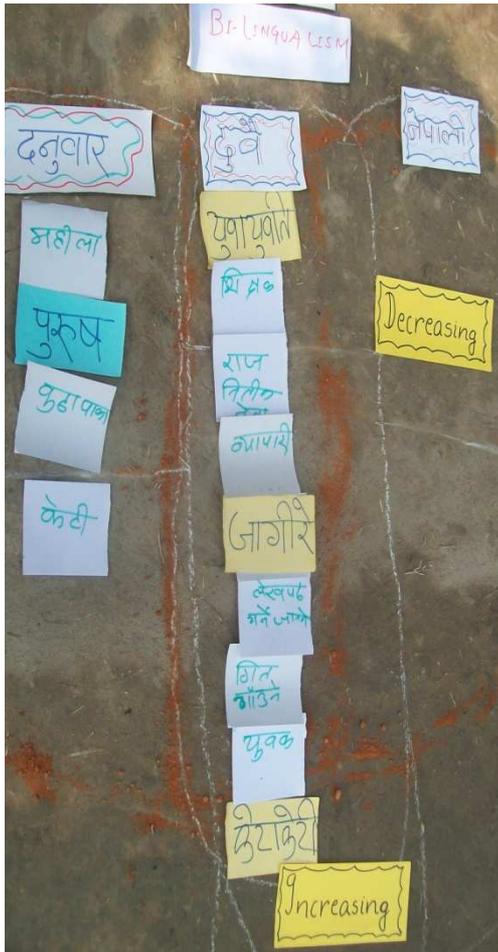
levels of fluency in both Danuwar and other languages by different subsets of the Danuwar community. In this community, Nepali is the most dominant language which is used for communicating with outsiders. The participants were asked to use two overlapping circles, one representing the Danuwar people who speak Danuwar well and the other the Danuwar people who speak Nepali well. The overlapped area represents those who speak both languages well. The participants were advised to write down the names of subgroups of people that spoke Nepali well. For each group they also discussed whether they also spoke Danuwar ‘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 Danuwar people that spoke Danuwar ‘well’. At the end, they discussed which of the three circle sections had the most people, which was increasing and how they felt about that. Photographs below present the situation of bilingualism in the survey points.



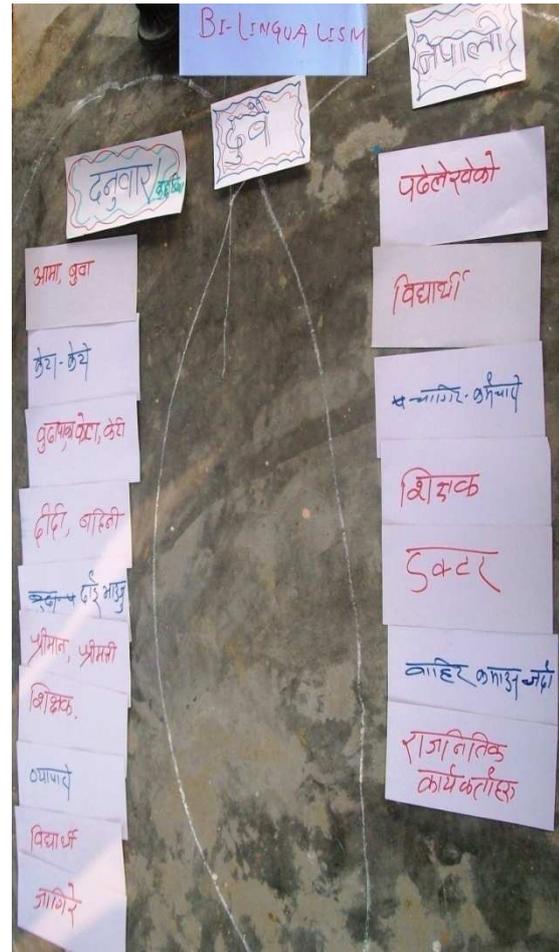
Photograph 4.1: Bilingualism in Bhimtar, Sindhupalchok



Photograph 4.2: Bilingualism in Panchkhal, Kavrepalanchok



Photograph: 4.3: Bilingualism in Bhaluwahi, Sindhuli



Photograph 4.4: Bilingualism in Kachadia Tole, Bara



Photograph 4.5: Bilingualism in Dukuchap, Lalitpur

Table 4.8 presents the situation of bilingualism in the Danuwar speech community.

**Table 4.8: Situation of bilingualism in the Danuwar speech community**

<b>Survey points</b>	<b>Danuwar</b>	<b>Both</b>	<b>Nepali</b>
Bhimtar, Sindhupalchok	1. Elderly people 2. Children 3. People who don't travel outside	1. Educated people 2. Students 3. Social workers 4. People who are living in contact with Brahmins 5. People who are living in towns	1. Educated people 2. Teachers 3. Students
Panchkhal, Kavrepalanchok	1. Elderly people 2. Villagers 3. Children 4. Farmers 5. Uneducated	1. Educated people 2. Employees 3. Politicians 4. Teachers	1. Educated 2. Employees 3. Leaders 4. Teachers
Dukuchap, Lalitpur	1. Elderly people 2. Housewives 3. Children	1. Teenagers	1. Teachers 2. Employees 3. Social workers 4. Students
Bhaluwah, Sindhuli	1. Elderly people 2. Children 3. People who don't visit outsiders 4. Uneducated people	1. Teenagers 2. Teachers 3. Politicians 4. Businessmen 5. Employees 6. Literate people 7. Children	1. Educated people 2. Government employees
Kachadiya Tole, Bara	1. Elderly people 2. Children 3. Teachers 4. Businessmen 5. Students 6. Employees 7. Uneducated	1. Educated people 2. Village leaders 3. Businessmen	1. Educated people 2. Students 3. Government employees 4. Teachers 5. Doctor 5. People who are working in the cities 6. Political cadres

Source: Field study, 2014

There have been three common findings from this participatory method:

- (a) There are no monolingual in the Danuwar speech community.
- (b) Danuwar speakers who are not going outside the village, elderly people, and children speak the mother tongue better than Nepali, an LWC.
- (c) School going children, educated people, leaders of the community, businessmen, teachers, and students of the Danuwar speech community are bilingual in Nepali and use both their mother tongue and LWC well.

#### **4.4 Summary**

In this chapter, we attempted to assess the situation of bi/multilingualism and mother tongue proficiency in the Danuwar speech community. In this speech community almost all the speakers irrespective of sex, age, and literacy use their mother tongue very well. Similarly, majority of Danuwar respondents are using their mother tongue only a little in reading and writing. Only a few Danuwar speakers can do average reading and writing in Danuwar. The Danuwar language does not have a strong written tradition. Most of the Danuwar speakers are bilingual in at least Nepali, the language of wider communication. Similarly, some of the speakers of this speech community are also bilingual in Hindi, English, and Bhojpuri languages.

Majority of Danuwar speakers are confirmed that when a small child of their speech community first goes to school can understand everything his/her Nepali speaking teacher says. Similarly, most of the Danuwar respondents' family members: parents, spouse, and children are bilingual in at least Nepali, the language of wider communication. All the children of Danuwar speech community are bilingual in Nepali, and they learn it in their community and school. Only a few children are also bilingual in English and Hindi languages. They learn English in school and Hindi in the market and by watching Hindi movies and programs.

There are no monolingual in the Danuwar speech community. Elderly people, people who are not going outside the village and children speak the mother tongue better than Nepali, an LWC. Similarly, School going children, educated people, leaders of the community, businessmen, teachers, and students of the Danuwar speech community are bilingual in Nepali and use both their mother tongue and LWC well.

## CHAPTER 5

### LANGUAGE VITALITY, MAINTENANCE AND LANGUAGE ATTITUDES

#### 5.0 Outline

This chapter looks at language vitality, language maintenance and language attitudes in Danuwar. It consists of four sections. Section 5.1 examines language vitality in Danuwar. In section 5.2, we discuss language maintenance in Danuwar. Similarly, section 5.3 looks at the attitudes of the Danuwar community towards their mother tongue. In section 5.4, we summarize the findings of the chapter.

#### 5.1 Language vitality

Most of the members of the Danuwar speech community use Danuwar as their mother tongue. The Danuwar speech community in common with other indigenous communities is gradually shifting to Nepali, the language of the wider communication. Table 5.1 presents the data based on the responses related to the language vitality provided by the informants in key survey points.

**Table 5.1: Language vitality in the Danuwar speech community**

N=60					
Do all your children speak your 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	Mother tongue	Nepali
57 (95%)	3 (5%)	47 (78%)	13 (22%)	57 (95%)	3 (5%)

Source: Field study, 2014

Table 5.1 shows the vitality level of the Danuwar language high. There were three questions administered on the informants from each key survey points. When the informants were asked whether all their children speak their mother tongue, 95% informants from key survey point responded that all the children speak their mother tongue, i.e., Danuwar. When the informants were asked if young people speak their mother tongue as well as it ought to be spoken, 78% informants responded that their mother tongue is spoken by the young people of their speech community as well as it ought to be spoken. Similarly, in response to the question, i.e., what language most parents in this village usually speak with their children, 95% informants said that most

of the parents in the village usually speak their mother tongue, Danuwar with their children.

## 5.2 Language maintenance

In this section, we try to assess the language maintenance situation by analyzing two factors: intermarriage situation and the use of mother tongue in school. Generally, the language maintenance in Danuwar is not appalling.

### 5.2.1 Intermarriage situation

Intermarriage, which is one of the causes of language shift, is not common in the Danuwar speech community. Table 5.2 presents the situation of intermarriage in the Danuwar speech community by sex.

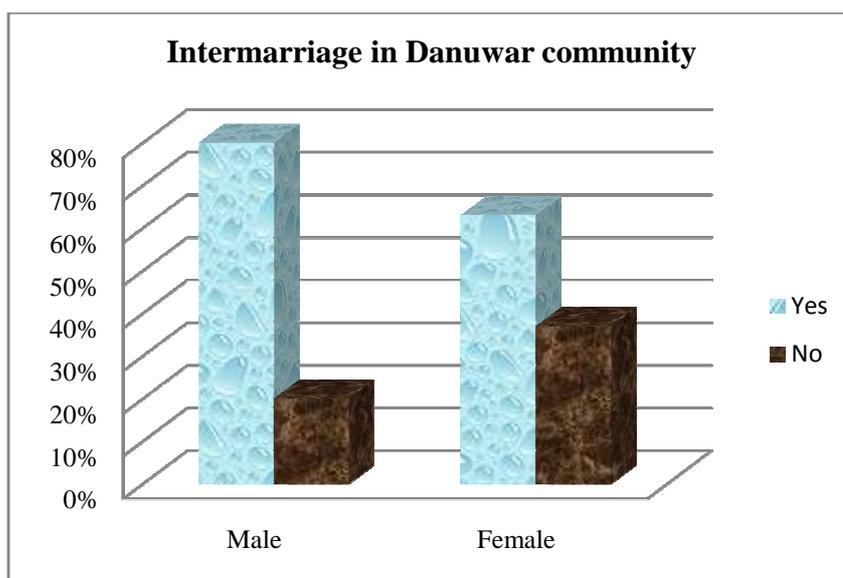
**Table 5.2: Situation of intermarriage in Danuwar speech community by sex (N=60)**

<i>Is their intermarriage in your community?</i>	<b>SEX</b>	
	Male (n=30)	Female (n=30)
Yes	24 (80% )	19 (63% )
No	6 (20% )	11 (37% )

Source: Field study, 2014

Table 5.2 shows the situation of intermarriage in the Danuwar speech community. Eighty percent male and sixty three percent female respondents have replied that there is the practice of intermarriage in their community and remaining 20% male and 37% female respondents replied that there is not the practice of intermarriage in the speech community. The percentage of the male informants who replied that there is intermarriage is slightly higher than that of female informants. This situation clearly indicates that intermarriage, which is one of the reasons for language endangerment, is picking up the pace in the Danuwar speech community.

The situation of intermarriage in the Danuwar speech community can also be shown through the figure below:



**Figure 5.1: Situation of intermarriage in the Danuwar speech community**

Other language groups which have common marital relationship with Danuwar speech community include Nepali, Newar, Tamang, and Bhojpuri.

### 5.2.2 Use of mother tongue in education

The Danuwar speakers have positive attitudes towards the maintenance of their mother tongue as they are eager to maintain the transmission and vitality of the language. In response to the question “Do you like your children learn/study in mother tongue?” Table 5.3 presents the situation of the use of mother tongue in education in the Danuwar speech community.

**Table 5.3: Situation of the use of mother tongue in education by age, sex, and literacy**  
N=60

Do you like your children learn/study in mother tongue?	Sex		Literacy		AGE		
	Male (n=30)	Female (n=30)	Literate (n=30)	Illiterate (n=30)	A1 (n=20)	A2 (n=20)	A3 (n=20)
Yes	24 (80%)	26 (87%)	24 (80%)	26 (87%)	17 (85%)	16 (80%)	17 (85%)
No	6 (20%)	4 (13%)	6 (20%)	4 (13%)	3 (15%)	4 (20%)	3 (15%)

Source: Field study, 2014

Table 5.3 shows that most of informants irrespective of sex, literacy and age like their children learn/ study in their mother tongue in the primary level of education. Similarly, 20% male, literate, and A2 age group; 13% female and illiterate; 15% A1

and A3 age group do not like their children to learn/study in their mother tongue in the primary level of education.

Then, the informants were asked how they would support if schools are opened for teaching their language. Table 5.4 presents the responses to how the informants would support if schools are opened for teaching their language.

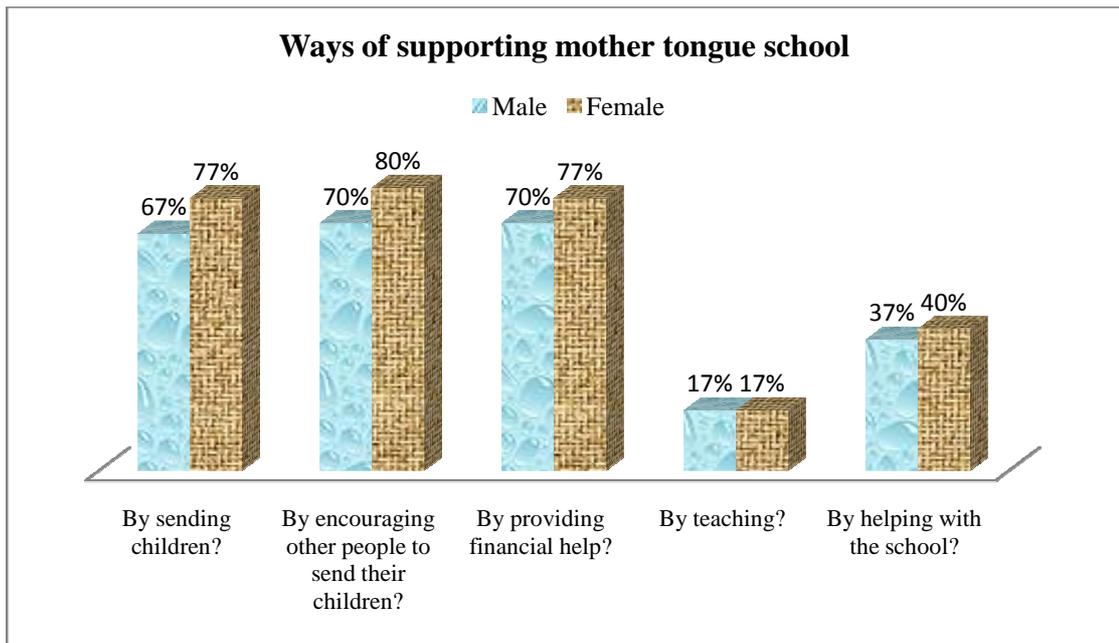
**Table 5.4: The ways informants supporting the mother tongue teaching schools (N= 60)**

<i>If schools are opened for teaching your language will you support it:</i>	<b>SEX</b>	
	Male (n=30)	Female (n=30)
By sending children?	20 (67%)	23 (77%)
By encouraging other people to send their children?	21 (70%)	24 (80%)
By providing financial help?	21 (70%)	23 (77%)
By teaching?	5 (17%)	5 (17%)
By helping with the school?	11 (37%)	12 (40%)

Table 5.4 shows the different numbers and percentages of the informants in terms of sex who are ready to support mother tongue teaching schools in different ways: by sending their children, encouraging other people to send their children, providing financial help, teaching, and helping with the school. In terms of sex, it is clear that the female respondents are more enthusiastic than the male respondent in supporting the schools. One of the reasons is that women are more enthusiastic for the development of their language and culture than men in the Danuwar speech community.

Table 5.4 shows that most of the respondents both male and female are ready to support the mother tongue teaching schools by sending their children in the school, encouraging other to send their children, and providing financial help. Similarly, 17% both male and female respondents responded that they are ready to teach Danuwar if the schools are opened in the Danuwar language. Likewise, 37% male and 40% female respondents are ready to support the mother tongue teaching schools by helping with the school.

The ways of supporting mother tongue based school in the Danuwar speech community can also be shown through the Figure 5.2.



**Figure 5.2: Ways of supporting mother tongue teaching school**

This shows the strong feeling of the Danuwar speakers for the development of their language. This indicates that mother tongue based multilingual education is urgently needed in this community in order to foster the cognitive development of the children. This is further evidenced as most of the respondents have replied that their children cannot understand everything his/her Nepali speaking teacher says in the class (See Section 4.2.1 for details).

### 5.3 Language attitudes

Most of the Danuwar speakers have positive attitude towards their language. A positive attitude may foster the use of language and widen the domains of language use whereas a negative attitude may help the shrinking of the domains and ultimately the death of the language. In this section, we look at the attitudes of the speakers in the Danuwar speech community.

Regarding the question “Which language do you love most”, most of the respondents said that they love their mother tongue, Danuwar most. This also shows the positive attitudes of the Danuwar native speakers towards their mother tongue.

Similarly, Table 5.5 presents the feelings of the informants while speaking their mother tongue in the presence of the speaker of the dominant language.

**Table 5.5: Feeling of the informants while speaking their mother tongue in the presence of the speakers of the dominant languages**

<i>When you speak your mother tongue in the presence of the speaker of the dominant language what do you feel...</i>	Sex		Literacy		Age		
	Male (n=30)	Female (n=30)	Literate (n=30)	Illiterate (n=30)	A1 (n=20)	A2 (n=20)	A3 (n=20)
Prestigious	19 (63%)	18 (60%)	16 (53%)	20 (67%)	10 (50%)	10 (50%)	16 (80%)
Embarrassed	5 (17%)	7 (23%)	7 (23%)	5 (17%)	8 (40%)	2 (10%)	1 (5%)
Neutral	6 (20%)	5 (17%)	7 (23%)	5 (17%)	2 (10%)	8 (40%)	3 (15%)

Source: Field study, 2014

Table 5.5 shows that majority of the respondents feel prestigious when they speak their mother tongue in the presence of the speakers of the dominant languages. Similarly, 17% male and illiterate; 23% female and literate; 40% A1, 10% A2, and 5% A3 respondents feel embarrassed when they speak their mother tongue in the presence of the speakers of the dominant languages. Likewise, 20% male, 17% female, 23% literate, 17% illiterate, 10% A1, 40% A2, and 15% A3 respondents feel neutral when they speak their mother tongue in the presence of the speakers of the dominant languages

In terms of sex, male, in terms of literacy, illiterate and in terms of age, A3 feel prestigious more when they speak their mother tongue in the presence of the speakers of the dominant language than the female, literate and other age groups. In case of being neutral, the female, literate and A1 and A2 are feel neutral more than the male, illiterate and A3 age group. Similarly, in response to the question “Have you ever had any problem because of being a native speaker of your mother tongue?” Danuwar native speakers have provided the responses as presented in the Table 5.6.

**Table 5.6: Problems because of being a native speaker of Danuwar**

<i>Have you ever had any problems because of being a native speaker of your mother tongue?</i>	Sex		Literacy		Age		
	Male (n=30)	Female (n=30)	Literate (n=30)	Illiterate (n=30)	A1 (n=20)	A2 (n=20)	A3 (n=20)
Yes	1 (3%)	6 (20%)	4 (17%)	3 (10%)	5 (25%)	1 (5%)	1 (5%)
No	29 (97%)	24 (80%)	26 (87%)	27 (%)	15 (75%)	19 (95%)	19 (95%)

Source: Field study, 2014

Table 5.6 shows that most of the respondents have responded that they have never had any problems because of being a native speaker of their mother tongue i.e., Danuwar. Similarly, only 3% male and 20% female; 17% literate and 10% illiterate; and 25% A1, 5% A2 and A3 respondents have replied that they have faced some problems because of being a native speaker of their mother tongue. Because of being a native speaker of the mother tongue, they may have faced a number of problems such as: social discrimination, political discrimination, and economic discrimination, hostile confrontation, discrimination in education, social pressure, political pressure and economic pressure.

In the Danuwar speech community, the people who had faced a problem because of being a native speaker of their mother tongue have faced only the social pressures such as: domination and problems in communication with nonnative speakers.

Similarly, most of the Danuwar speakers feel bad if their sons or daughters married someone who does not know their mother tongue. Regarding the question “How would you feel if your son or daughter married someone who does not know your language?” Table 5.7 presents the responses of the respondents of the key survey points.

**Table 5.7: Feeling about son or daughter’s marriage with non-native speakers  
(N=60)**

<i>How would you feel if your son or daughter married someone who does not know your language?</i>	Sex		Literacy		Age		
	Male (n=30)	Female (n=30)	Literate (n=30)	Illiterate (n=30)	A1 (n=20)	A2 (n=20)	A3 (n=20)
Good	-	1 (3%)	1 (3%)	-	1 (5%)	-	-
Indifferent	17 (57%)	15 (50%)	18 (60%)	15 (50%)	8 (40%)	12 (60%)	12 (60%)
Bad	13 (43%)	14 (47%)	11 (37%)	15 (50%)	11 (55%)	8 (40%)	8 (40%)

Source: Field study, 2014

Table 5.7 shows that majority of Danuwar respondents have replied that they would feel indifferent if their sons or daughters married someone who does not know their language. Similarly, only one female respondent said that she would feel good if her son or daughter married someone who does not know her language. Likewise, 43%

male and 47% female; 37% literate and 50% illiterate; and 55% A1 and 40% A2 and A3 respondents would feel bad if their children married someone who does not know their mother tongue.

Table 5.8 presents the response to the question “When the children of your village grow up and have children do you think those children might speak your language?”

**Table 5.8: Will the children of the present children speak your language**

(N=60)	Sex	
	Male (n=30)	Female (n=30)
Yes	26 (87%)	26 (87%)
No	4 (13%)	4 (13%)

Source: Field study, 2014

Table 5.8 shows that most of the Danuwar respondents are fully confident that the children of the present children would speak their mother tongue in future. Only 13% both male and female have responded that they would not speak their mother tongue in future.

Table 5.9 presents different feeling of the informants if their sons or daughters speak of their language.

**Table 5.9: Feeling of the informants if their grandchildren speak their language**

<i>How do you feel about this if they speak of your language?</i>	Sex		Literacy		Age		
	Male (n=30)	Female (n=30)	Literate (n=30)	Illiterate (n=30)	A1 (n=20)	A2 (n=20)	A3 (n=20)
Good	29 (97%)	28 (93%)	29 (97%)	28 (93%)	19 (95%)	18 (90%)	20 (100%)
Indifferent	1 (3%)	2 (7%)	1 (3%)	2 (7%)	1 (5%)	2 (10%)	-
Bad	-	-	-	-	-	-	-

Source: Field study, 2014

Table 5.9 shows that almost all the informants feel good if their grandchildren speak their mother tongue whereas only three respondents replied that they will feel indifferent if their grandchildren do not speak their mother tongue in future; and there is no one to say that they will feel bad if their grandchildren speak their language.

Similarly, Table 5.10 presents different feeling of the informants if their grandchildren do not speak their language.

**Table 5.10: Feeling of the informants if their grandchildren will not speak their language (N=60)**

<i>How do you feel about this if they do not speak of your language?</i>	Sex		Literacy	
	Male (n=30)	Female (n=30)	Literate (n=30)	Illiterate (n=30)
Good	2 (7%)	-	1 (3%)	1 (3%)
Indifferent	1 (3%)	11 (37%)	6 (20%)	6 (20%)
Bad	27 (90%)	19 (63%)	23 (77%)	23 (77%)

Source: Field study, 2014

Table 5.10 shows that most of the informants will feel bad if their grandchildren do not speak their mother tongue. Similarly, 3% male, 37% female; and 20% both literate and illiterate responded that they will feel indifferent if their grandchildren do not speak their mother tongue. Likewise, there were only two respondents who feel good if their grandchildren do not speak their mother tongue.

Similarly, in response to the question “What language should your children speak at first?” all the informants (both in terms of sex and literacy) have responded that their children should first speak their mother tongue, first. It means that all the people in this community are convinced that their children should speak Danuwar first.

Similarly, Table 5.11 presents the responses to the question, “Do you think that the language spoken by you is different from your grandparents?” in the Danuwar speech community.

**Table 5.11: Differences between the language spoken by them and their grandparents (N=60)**

<i>Do you think that the language spoken by you is different from your grandparents?</i>	Sex	
	Male (n=30)	Female (n=30)
Yes	11 (37%)	18 (60%)
No	19 (63%)	12 (40%)

Source: Field study, 2014

Table 5.11 shows that more than 37% male and 60% female respondents think that the language spoken by them is different from their grandparents. Similarly, 63% male and 40% female respondents do not think that the language spoken by them is different from their grandparents. It means that their language is still conservative.

Similarly, Table 5.12 presents the responses to the question “If yes, how the language spoken by them is different from their grandparents?”

**Table 5.12: The ways of differences in language between two generations**

<i>If yes, how?</i>	SEX		
	Male (n=30)	Female (n=30)	Total (N=60)
Pronunciation	11 (37%)	15 (50%)	26 (43%)
Vocabulary	11 (37%)	15 (50%)	26 (43%)
Use of specific type of sentences	4 (13%)	9 (30%)	13 (22%)
Mixing of other languages	11 (37%)	15 (50%)	26 (43%)
Way of speaking	10 (33%)	12 (40%)	22 (37%)

Source: Field study, 2014

Table 5.12 shows that the language spoken by them is different from their grandparents in terms of pronunciation, vocabulary, use of specific types of sentences, mixing of other languages, and way of speaking. It shows that 43% respondents said that their language is different from their grandparents in terms of pronunciation, vocabulary, and mixing of other languages. Similarly, 22% and 37% respondents said that their language is different from their grandparents in terms of use of specific type of sentences and in the way of speaking respectively.

Similarly, in response to the question “How do you feel when you hear young people of your own community speaking other languages instead of their first language?” Table 5.13 presents the responses of the language participants in the key survey points.

**Table 5.13: Feeling of the informants when they hear young people of their community speaking other language (N=60)**

<i>How do you feel when you hear young people of your own community speaking other language?</i>	Sex	
	Male N=30	Female N=30
Good	2 (7%)	2 (7%)
Indifferent	7 (23%)	18 (60%)
Bad	21 (70%)	10 (33%)

Source: Field study, 2014

Table 5.13 shows that 7% both male and female informants feel bad when they hear young people of their community speaking other language. However, 23% male and 60% female informants have replied that they would feel indifferent when they hear young people of their community speaking other language. Similarly, 70% male and 33% female respondents said that they feel bad when they hear young people their community speaking other languages instead of their own mother tongue. It indicates that the loyalty towards their mother tongue is strong in the Danuwar speech community even though there is a very strong intergenerational language transmission.

#### **5.4 Summary**

In this chapter, we looked at language vitality, language maintenance and language attitudes in Danuwar. In this speech community, most of the children speak their mother tongue. It is spoken as well as it ought to be spoken. Most of the parents always speak Danuwar with their children. Around two-third of the informants (both in terms of sex and literacy) replied that there is intermarriage in their community. Intermarriage is gradually picking up the pace in the Danuwar speech community. Most of the informants irrespective of sex, literacy, and age like their children learn/study in their mother tongue in the primary level of education. They have strong feeling towards the development of their language. This indicates that mother tongue based multilingual education is urgently needed in this community in order to foster the cognitive development of the children. This is further evidenced as majority of the respondents have replied that their children can understand only a little of his/her Nepali speaking teacher says in the class.

Majority of the respondents feel prestigious when they speak their mother tongue in the presence of the speakers of the dominant languages. Only a few respondents said that they have had problems because of being a native speaker of their mother tongue, and problems are social pressures such as: domination and problems in communication with nonnative speakers. Majority of Danuwar respondents would feel indifferent if their sons or daughters married someone who does not know their language whereas about one third respondents would feel bad if their children married someone who does not know their mother tongue. They are fully confident that the children of the present children would speak their mother tongue in future and they feel good if their grandchildren would speak their mother tongue. They also

responded that their children should speak their mother tongue, first. Majority of the respondents think that the language spoken by them is different from their grandparents in terms of pronunciation, vocabulary, use of specific types of sentences, mixing of other languages, and way of speaking. Majority of the Danuwar speakers feel bad when they hear young people of their community speaking other language whereas about one third of the respondents have replied that they would feel indifferent when they hear young people of their community speaking other language.

## CHAPTER 6

### LANGUAGE RESOURCES

#### 6.0 Outline

This chapter presents the situation of language resources in the Danuwar speech community. It consists of four sections. Section 6.1 deals with the oral literatures available in the Danuwar language. In section 6.2, we present written materials available in Danuwar. Similarly, in section 6.3, we look at the organizations to promote the knowledge and/or use of the language. Section 6.4 presents the summary of the findings of the chapter.

#### 6.1 Oral literature

Danuwar is very rich in oral literature. In Danuwar speech community, we find folktales, songs, religious literature (based mainly on Hinduism), radio, films, CD/DVD and others. Table 6.1 enumerates the major kinds of oral literature available in the Danuwar speech community.

**Table 6.1: Major kinds of oral literature available in Danuwar**

Oral literature	Availability	Unavailability
Folk tales	√	x
Songs	√	x
Religious literature	√	x
Radio/ FM	√	x
Films	√	x
CD/DVD	√	x
Others	√	x

Source: Field study, 2014

Table 6.1 shows that the Danuwar speech community blessed with radio programs in their mother tongues. The informants of different demographic categories like sex, literacy and age were asked how often they listen to radio program broadcast in their language. Table 6.2 presents the frequency at which they listen to the radio program broadcast in their mother tongue.

**Table 6.2: Frequency of listening to the radio program broadcast in Danuwar**

<i>How often do you listen to radio broadcast in your language?</i>	Sex		Male (N=60)
	Male (n=30)	Female (n=30)	
Everyday	9 (30%)	3 (10%)	12 (20%)
Sometimes	13 (43%)	10 (33%)	23 (38%)
Never	8 (27%)	17 (57%)	25 (42%)

Source: Field study, 2014

Table 6.2 shows that only 30% male and 10% female respondents listen to the radio programs broadcasted in their mother tongue, everyday. Similarly, 43% male and 33% female respondents listen to those programs only sometimes. However, 27% male and 42% Danuwar speakers never listen to the programs broadcasted in their mother tongue.

## 6.2 Written materials available in Danuwar

Table 6.3 presents the major materials written about the language and the languages in which such materials have been written in.

**Table 6.3: Major materials written about the language and the languages in which such materials have been written in**

Materials	Yes (√) or No (x)	What language (s) is it written in?	
		Danuwar	English
Phonemic inventory	√	√	x
Grammar	√	x	√
Dictionary	√	√	√
Textbooks	x	x	x
Literacy materials	√	√	x
Newspapers	√	√	x
Magazines	√	√	x
Written literature	√	√	x
Folklore	√	√	x

Source: Field study, 2014

The Danuwar speech community has not a long written tradition. The informants were asked if they read any of these things written in their language. Majority of them

replied that they read them. Table 6.4 presents the situation of the reading of the materials written in the Danuwar language.

**Table 6.4: Reading of the materials available in Danuwar**

<i>Do you read any of these things written in your language?</i>	Sex		Total (N=30)
	Male (n=16)	Female (n=14)	
Yes	10 (62% )	6 (43% )	16 (53%)
No	6 (38% )	8 (57% )	14(47%)

Source: Field study, 2014

Table 6.4 shows that out of the total literate respondents, 62% male and 43% female respondents responded that they read the written materials available in their mother tongue. Similarly, 38% male and 57% female respondent said that they do not read any of these written materials available in their language. It also shows that the situation of reading the materials available in Danuwar of male is higher than that of the females.

Danuwar is a written language. It has not a long written tradition. All the literate informants said that their language is written in the Devanagari script.

### **6.3 Organizations to promote the knowledge and/ or use of Danuwar**

In Danuwar speech community, there are a number of social organizations established to promote the knowledge and/or use of the language. Table 6.5 enumerates such organizations established in the Danuwar speech community.

**Table 6.5: Social organizations to promote the knowledge and use of Danuwar**

	<b>Organizations</b>	<b>Kinds of activities</b>
a.	<i>Danuwar Jagaran Samiti, Dhanusha</i>	Social, economic, awareness, and cultural
b.	Danuwar Liberation Front	Political, social and economic development
c.	Nepal Foundation for Development of Indigenous Nationalities	Social, cultural, educational, and linguistic

Table 6.5 shows that there are altogether three organizations of Danuwar dedicated to the preservation and promotion of their language and culture. These organizations mainly work for social, cultural, educational, and awareness programs. These organizations are also eager to work for the promotion and preservation of the Danuwar language and culture.

## **6.4 Summary**

In this chapter, we tried to discuss the language resources in the Danuwar speech community. The Danuwar community is rich in oral literature: folktales, songs, religious literature (based mainly on Hinduism), radio, films, CD/ DVD and others. They do not have a strong access to mass media at all. Similarly, there are also some written materials in the Danuwar language. The written materials available in Danuwar are: phonemic inventory, dictionary, grammar, literacy materials, written literature, and folklore. They use the Devanagari script in writing. There are only three organizations devoted for the development of the Danuwar language and culture.

## CHAPTER 7

### DIALECTAL VARIATIONS

#### 7.0 Outline

This chapter assesses the levels of lexical similarity among the forms of speech spoken in survey areas in order to look at if there are any dialectal variations in the Danuwar language. For this purpose, two tools were employed: Wordlist Comparison and Dialect Mapping (a participatory tool). This chapter consists of four sections. Section 7.1 deals with wordlist comparison in Danuwar. Similarly, section 7.2 presents the lexical comparison with a recently developed program COG. Section 7.3 deals with the global phonetic correspondence among the varieties of Danuwar. In section 7.4, we discuss the results drawn from dialect mapping tool. Similarly, section 7.5 presents the summary of the findings of the chapter.

#### 7.1 Wordlist comparison

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

##### 7.1.1 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, namely, Kachhadiya Tole, Nijgadh in Bara; Bhaluwahi, Hatpate in Sindhuli; Panchkhal in Kabhre; Bhimsenthan in Sindupalchok; and Besi Tole, Dukuchap in Lalitpur from the mother tongue speakers (grown up in the target locality, representing different sex, age and literacy), compiled them with phonetic transcriptions and cross-checked 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.

### 7.1.2 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. Table 7.1 presents the evaluation criteria of the lexical similarity percentages between the wordlists.

**Table 7.1: Evaluation criteria of the lexical similarity percentages**

	<b>Lexical similarity</b>	<b>Evaluation</b>	<b>Remarks</b>
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	-

The evaluation the lexical similarity percentages displayed across the survey points do not clearly indicate the tendency towards dialectal variations in Danuwar. The evaluation criteria points out that the 60% is, generally, used as a cutoff point for the evaluation of the lexical similarity. When lexical similarity percentages are less than 60% the form of the speech spoken in different survey points are considered to be different languages. If such percentages are 60% or more the intelligibility testing is required by using RTT (Recorded Text Test). Normally, percentages higher than 85% are taken as the indicators to conclude that the speech varieties being compared are likely to be related dialects. However, we require conducting intelligibility testing by using the tool RTT. Besides, the attitudes and the perceptions of the speakers are also important factors in the evaluation of the dialectal variation.

### 7.1.3 Lexical similarity

Table 7.2 presents the lexical similarity percentages among the key survey points in the Danuwar speech community.

**Table 7.2: Lexical similarity percentages in the key survey points in Danuwar<sup>1</sup>**

	Lalitpur	Kavrepalanchok	Sindhupalchok	Bara	Sindhuli
Lalitpur	100%	80%	73%	68%	57%
Kavrepalanchok	80%	100%	78%	66%	62%
Sindhupalchok	73%	78%	100%	68%	63%
Bara	68%	66%	68%	100%	80%
Sindhuli	57%	62%	63%	80%	100%

Source: Field study, 2014

Table 7.2 presents different arrays of lexical similarity percentages among the key survey points in Danuwar. Lalitpur variety of Danuwar exhibits a significant degree (ranging from 80% to 57%) of lexical similarity with other variety of the language i.e., Kavrepalanchok, Sindhupalchok, Bara, and Sindhuli. Moreover, of a total of 210 words, Lalitpur exhibits the highest degree of similarity with Kavrepalanchok (80%) and the least similarity with Sindhuli (57%). Similarly, it maintains the second highest lexical similarity percentages with Sindhupalchok (i.e., 73%) and 68% lexical similarity with Bara.

Kavrepalanchok, another variety of Danuwar, displays a significant degree (ranging from 80% to 62%) of lexical similarity with other varieties, i.e., Lalitpur, Sindhupalchok, Bara, and Sindhuli. It has the highest degree of lexical similarity with Lalitpur (80%) and the least similarity with Sindhuli (62%). Similarly, Sindhupalchok, another variety of Danuwar, also shows a noteworthy degree (ranging from 78% to 63%) of lexical similarity with other varieties, i.e., Lalitpur, Kavrepalanchok, Bara, and Sindhuli. It has the highest degree of similarity with Kavrepalanchok (78%) and the least similarity with Sindhuli (63%).

---

<sup>1</sup> This is based on the comparative analysis of 210 wordlist from five different survey points of the Danuwar language. These wordlists are analyzed in linguistic software program WordSurv.

Likewise, the Danuwar variety of Bara shows the degree (ranging from 80% to 66%) of lexical similarity with other varieties, i.e., Lalitpur, Kavrepalanchok, Sindhupalchok, and Sidhuli. It has the highest degree of lexical similarity with Sindhuli (80%) and the least similarity with (Kavrepalanchok). Similarly, Sindhuli variety of Danuwar exhibits the degree (ranging from 80% to 57%) lexical similarities with other varieties, i.e., Lalitpur, Kabhrepalanchok, Sindhupalchok, and Bara. It has the highest degree of lexical similarity with Bara (80%) and the least similarity with Lalitpur (57%).

From this analysis, it can be concluded that the varieties of the Danuwar language spoken in all these five districts (Lalitpur, Kavrepalanchok, Sindhupalchok, Bara, and Sindhuli) are mutually intelligible to each other. There is not any dialectal variation among these varieties.

## 7.2 Lexical comparison with COG<sup>2</sup>

This section compares and analyzes the 210 wordlist using COG, a recently developed program for lexical comparison between and among dialects and languages. Cog allows us to compare and analyze wordlists from different language varieties using an iterative approach. Using this program we can quickly make sense of the data and then progressively refine the wordlists and settings, improving the comparison results and the understanding of the varieties at each step. Table 7.3 presents the phonetic similarity based on wordlist of each variety with all other varieties.

**Table 7.3: Phonetic similarity percentages among the key points in Danuwar**

	Lalitpur	Kavrepalanchok	Sindhupalchok	Bara	Sindhuli
Lalitpur		78%	74%	65%	61%
Kavrepalanchok	78%		79%	65%	63%
Sindhupalchok	74%	79%		67%	64%
Bara	65%	65%	67%		72%
Sindhuli	61%	63%	64%	72%	

Source: Field study, 2014

<sup>2</sup> COG is a tool for comparing languages using lexicostatistics and comparative linguistics techniques. It can be used to automate much of the process of comparing wordlists from different language varieties.

The general finding from Table 7.3 is that the Danuwar variety spoken in Lalitpur has 61%-78% phonetic similarities with other varieties. Similarly, the Kavrepalanchok variety has 63%-78% phonetic similarities with other varieties. Likewise, Danuwar variety spoken in Sindhupalchok has 64% to 79% phonetic similarity with other varieties. Similarly, Bara variety has 65% to 72% and Sindhuli variety has 61% to 72% phonetic similarities with other varieties of Danuwar.

This can also be presented in a hierarchical graph which displays the hierarchy of relation among the speech varieties based on COG.

**Figure 7.1: Lexical (a) and phonetic (b) similarities matrix in hierarchical dendrogram graph**

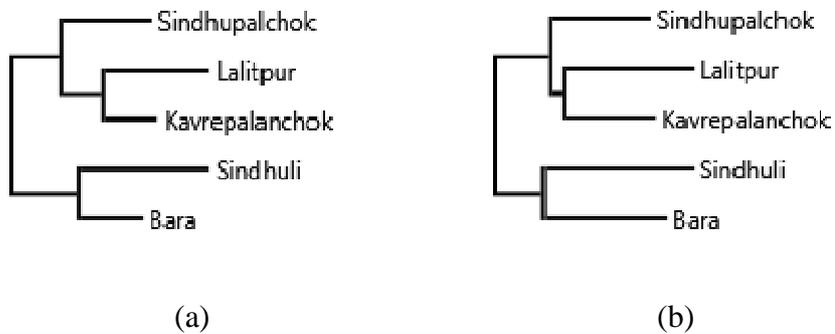


Figure 7.1 shows that two speech varieties of Danuwar: Lalitpur and Kavrepalanchok are closer to each other than other varieties both lexically and phonetically. Similarly, Sindhuli and Bara varieties are closer to each other. Similarly, both lexically and phonetically Sindhupalchokd variety is much closer to Lalitpur and Kavrepalanchok varieties than Sindhuli and Bara varieties. This analysis can also be shown through the lexical and phonetic tree hierarchical graph as in the Figure 7.2.

**Figure 7.2: Lexical (a) and phonetic (b) similarities matrix in tree hierarchical graph**

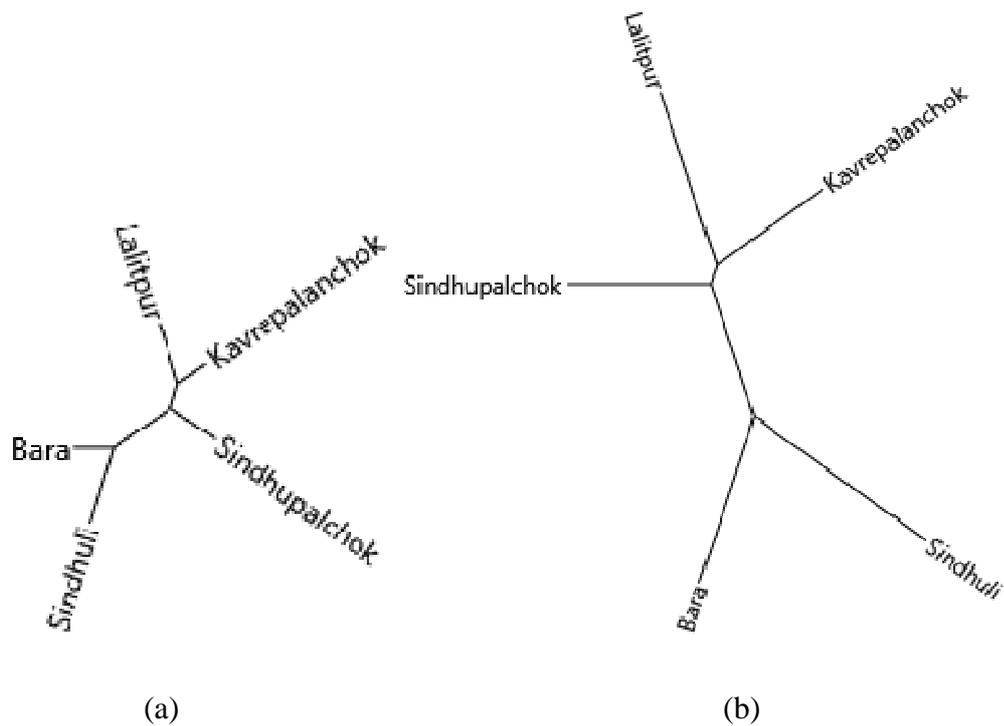


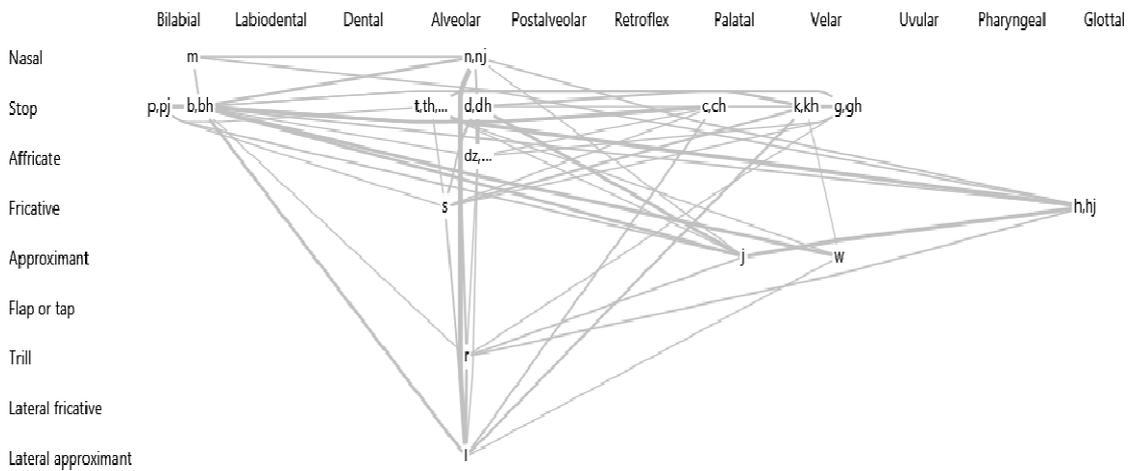
Figure 7.2 shows also that Lalitpur and Kavrepalanchok varieties are closer to each other than other varieties both lexically and phonetically. Similarly, Bara and Sindhuli varieties are also closer to each other than with any other varieties.

It is clear from the above discussion that in terms of the comparison of basic lexical items from the given 5 varieties of Danuwar, we can say that there is not any dialectal variation in the Danuwar language. All the varieties spoken in these five survey points are mutually intelligible to each other.

### **7.3 Global correspondences**

The global correspondence displays all of the segments that occur in a particular syllable position across the wordlists of all the survey points. Edges indicate that at least one correspondence has occurred between those two segments. The thickness of the edge indicates the number of correspondences. Figure 7.3 presents an IPA consonant chart (column headers are place of articulation; rows are manner of articulation) in their onset position.

**Figure 7.3: Global correspondence of Danuwar phonemes in onset positions**



This chart allows us to get a good sense of correspondences that occur across multiple variety pairs. Similarly, Figure 7.4 presents the corresponding of the different phonemes in their nucleus position. A number of phonemes have occurred in the nucleus position i.e. IPA vowel chart (column headers are backness; rows are height of the tongue).

**Figure 7.4: Global correspondence of Danuwar phonemes in nucleus positions**

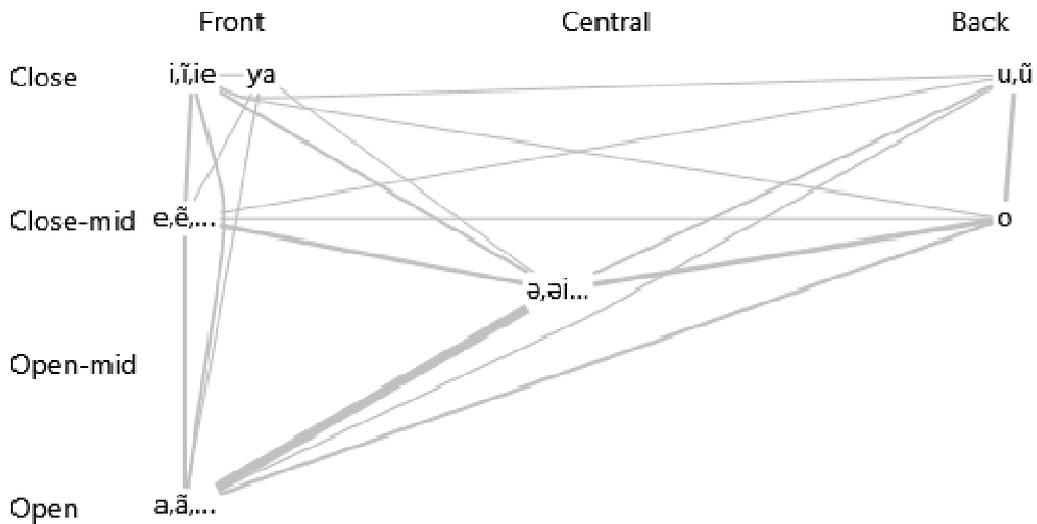
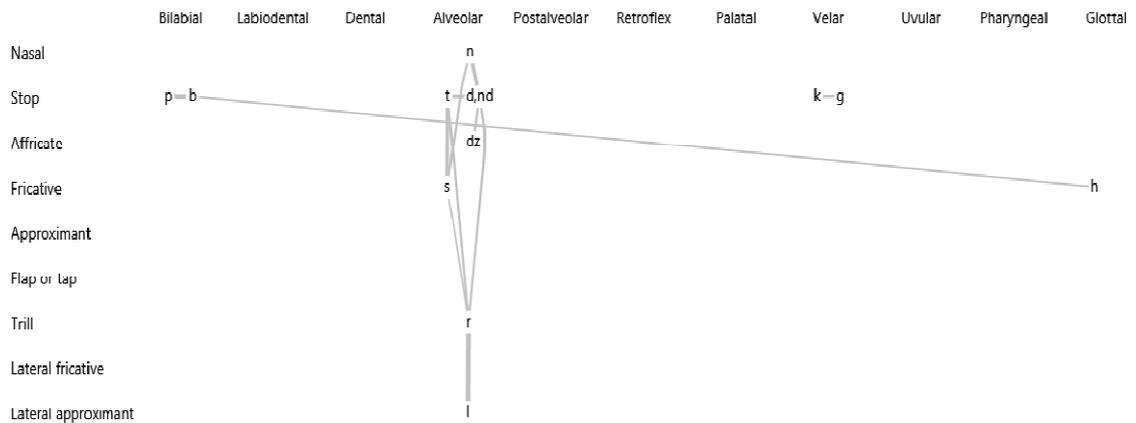


Figure 7.4 shows the vowels phonemes of Danuwar in nucleus position of the syllables. The thickness of the edge indicates the number of correspondences.

Similarly, Figure 7.5 presents the global correspondence of the phonemes of the basic wordlist in their coda position.

**Figure 7.5: Global correspondence of Danuwar phonemes in coda positions**



We can observe that only a limited number of phonemes have been occurred in the coda position in comparison to the onset position. Only bilabial alveolar, velar, glottal phonemes occur in the coda position in the Danuwar language.

#### 7.4 Dialect mapping<sup>3</sup>

The dialect mapping tool was used to help the community members to think about and visualize the different varieties, if any, in Danuwar. The informants in group in each key survey point were asked to write on a separate sheet of paper the name of each village and district where Danuwar 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 spoke the same as others. In common, the following names of the villages/places were recognized as Danuwar language speaking areas: Danuwargaun, Dukuchap, Lalitpur; Pachkhal, Kavrepalanchok; Bhimsenthan, Sindhupalchok; Kachhadiya Tole, Nijgadh, Bara; and Bhaluwahi, Sindhuli. Photographs below present the situation of dialect mapping in Danuwar speech community.

<sup>3</sup> Participatory method tool for dialect mapping was not administered in the Koch speech communities as the native speakers of Koch speech community responded that there is not any variation within the language.



Photograph 7.1: Dialect mapping in Sindhupalchok



Photograph 7.2: Dialect mapping in Kavrepalanchok



**Photograph 7.3: Dialect mapping in Dukuchap, Lalitpur**



**Photograph 7.4: Dialect mapping in Bhaluwahi, Sindhuli**

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

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

<b>Survey Points</b>	<b>The places where Danuwar is spoken as mother tongue</b>	<b>Where it is spoken the same as others</b>
Bhimsenthan, Sindhupalchok	Sindhupalchok, Panchkhal, Kavre, Kodari, Phatakshila, Bhimtar, Selle	Same dialect
Pachkhal, Kavrepalchok	Kavre, Sharda Batase, Panaute, Pipaltar, Dhotra, Khampur, Ojetar, Tinghare, Udayapur, Batase, Rampur, Tamaghat, Jhinganpur, Bakultar, Ranatar, Bhauseligaun, Dandagaun, Mahadevsthan, Judigaun, Panchkhal, Anpghari, Ghodra, Karketar, Jyamire, Melamchi, Bhoterumti, Phatshila, Jhagarpur, Deupur, Bhotesamlang, Kodari, Bhimtar, Kharegaun, Sindhupalchok, Dhading, Nuwakot, Dukuchap, Sindhuli, Makwanpur, Jhapa, Morang, Sunsari, Saptari, Siraha, Dhanusha, Mahottari, Sarlahi, Rautahat, Bara, Parsa	Same dialect
Dukuchao, Lalitpur	Dukuchap, Sindhuli, Sindhupalchok, Kavrepalanchok, Udayapur, Makwanpur, Dhading,	Dukuchap, Sindhuli, Sindhupalchok, Kavrepalanchok
Bhaluwahi, Sindhuli	Kapilagaun, Kamalamai Municipality, Nipane, Harsahi, Tadi, Hatpate, Sirghauti, Ladabhid, Dudhauli, Sindhupalchok, Kavre, Lalitpur, Makwanpur, Udayapur, Chitwan, Bara, Parsa, Rautahat, Sarlahi, Mahottari, Dhanusha, Siraha, Saptari, Sunsari, Morang	Kapilagaun, Kamalamai Municipality, Nipane, Harsahi, Tadi, Hatpate, Sirghauti, Ladabhid, Dudhauli

Source: Field study, 2014

Unanimously, they concluded that there are significant dialectal differences among the forms of speech in Danuwar. Similarly, in response to the question “Which forms

of speech you prefer for preparing reading materials and recording”, the participants in group responded as presented in Table 7.5.

**Table 7.5: Preferences of speech variety for developing materials**

Survey points	First priority	Second priority	Third priority
Bhimsenthan, Sindhupalchok	Bhimtar	Kavrepalanchok	-
Pachkhal, Kavrepalchok	Kavrepalanchok	Sindhupalchok	Udayapur
Dukuchao, Lalitpur	Dukuchap	Kavrepalanchok	Sindhupalchok
Bhaluwahi, Sindhuli	Sindhuli	Kavrepalanchok	Bara

Source: Field visit, Linguistic Survey of Nepal (2014)

Table 7.5 shows that most of the participants of Danuwar speech community gave first priority to their own variety for developing reading materials and recordings. Similarly, the participants of Sindhupalchok gave second priority to Kavrepalanchok variety. Likewise, participants of Kavrepalanchok gave second priority to Sindhupalchok variety and third priority to Udayapur variety of Danuwar. Similarly, the participants of Lalitpur gave second priority to Kavrepalanchok, and third priority to Sindhupalchok variety. In the same way, the participants of Sindhuli gave second priority to Kavrepalanchok variety and third priority to Bara variety of Danuwar.

### 7.5 Summary

In this chapter, we assessed the levels of lexical similarity among the forms of speech spoken in the survey points in the Danuwar speech community. Across the survey points, there appear different ranges of lexical similarity. Such similarity percentages clearly indicate that there is not a clear tendency towards dialectal variation in Danuwar. Danuwar spoken in five survey points are mutually intelligible to each other. The lexical similarity in the surveyed points ranges from 57% to 80%. Similarly, using COG, recently developed software, there is 61% to 79% phonetic similarity among the key survey points of the Danuwar languages. Similarly, Lalitpur and Kabhrepalanchok varieties are closer to each other than other varieties both lexically and phonetically. Likewise, Bara and Sindhuli varieties are also closer to each other than with any other varieties.

The participatory method, Dialect Mapping, elicited a good deal of information about the locations where Danuwar is spoken as mother tongues and the locations where it is spoken as the others. Participants in the survey points responded that the Danuwar language spoken in most of the places is exactly the same with their speech variety and their speech varieties have some lexical variations with some of the places. Similarly, most of the participants of Danuwar speech community gave first priority to their own variety for developing reading materials and recordings and gave second priority to their neighboring varieties.

## CHAPTER 8

### LANGUAGE DEVELOPMENT

#### 8.0 Outline

This chapter examines the views/dreams of the Danuwar speech community about its language development. It consists of four sections. Section 8.1 discusses the dreams and aspirations of the Danuwar community members for the development their language and culture. In section 8.2, we present the views of the village heads/language activists towards their language. Similarly, in section 8.3, we deal with the planning for realizing the views/dreams about language development in the Danuwar speech community. Section 8.4 presents the summary of the findings of the chapter.

#### 8.1 Dreams and aspirations for language development

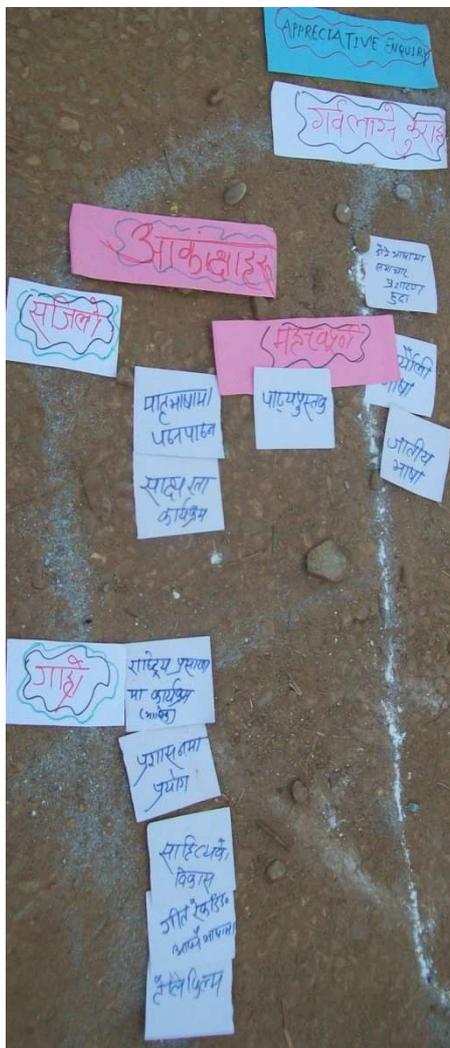
In this section, we try to examine the views about language development in the Danuwar speech community by employing mainly, two tools: Appreciative Inquiry and Sociolinguistic Questionnaire C. The main focus of these tools is to help the participants to verbalize things they already knew intuitively about their language and culture. However, appreciative inquiry, as the name suggests, is designed to help the participants think about future possibilities about their language and culture.

In the survey, this participatory tool was used in all the five survey points: Kachhadiya Tole, Nijgadh in Bara; Bhaluwahi, Hatpate in Sindhuli; Panchkhal in Kavrepalanchok; Bhimsenthan in Sindupalchok; and Besi Tole, Dukuchap in Lalitpur. It was conducted in these survey points in a group of 8 to 12 participants of different demographic categories of sex, age and educational status. The main purpose of this tool was to gather information about the dreams and aspirations of the Danuwar speech community for the development of their languages as well their culture.

The participants in these points were asked to describe things that made them feel happy or proud about their language or culture. They were asked to write down the 'good things' in a piece of paper and placed them one after the other on the floor. Then they were asked to, based on those good things in the Danuwar language and culture, say they "dreamed" about how they could make their language or culture even better. After having received their responses in the group they were advised to

categorize the dreams from the easiest to the most difficult, specify which ones were most important and to choose a few to start on developing plans such as who else should be involved, what the first step should be and what resources they needed.

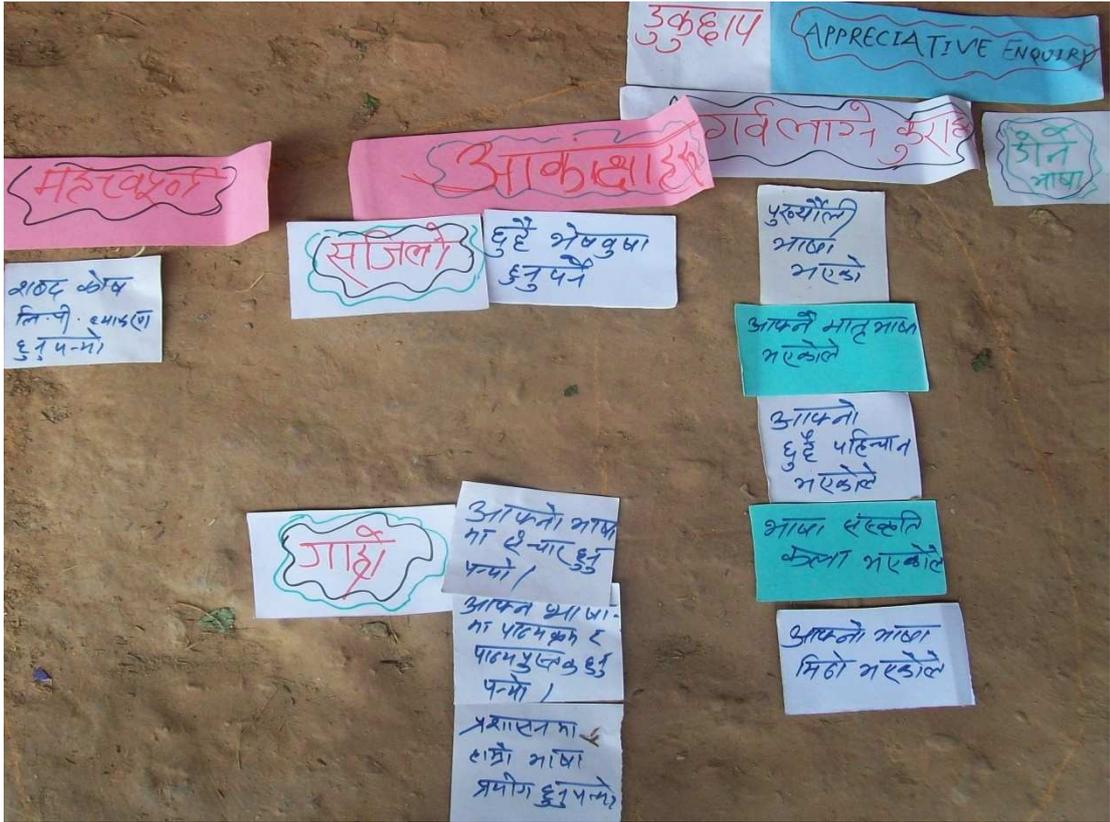
By using this participatory tool, a lot of information about the dreams and aspirations of the Danuwar community members for the development their language as well their culture was gathered. Photographs below presents the things that made the Danuwar participants feel happy or proud about their language or culture and their dreams or aspirations for the development of the language as well as the planning informants made in the key survey points.



**Photograph 8.1: Appreciative Inquiry in Bhimsensthan, Sindhupalchok**



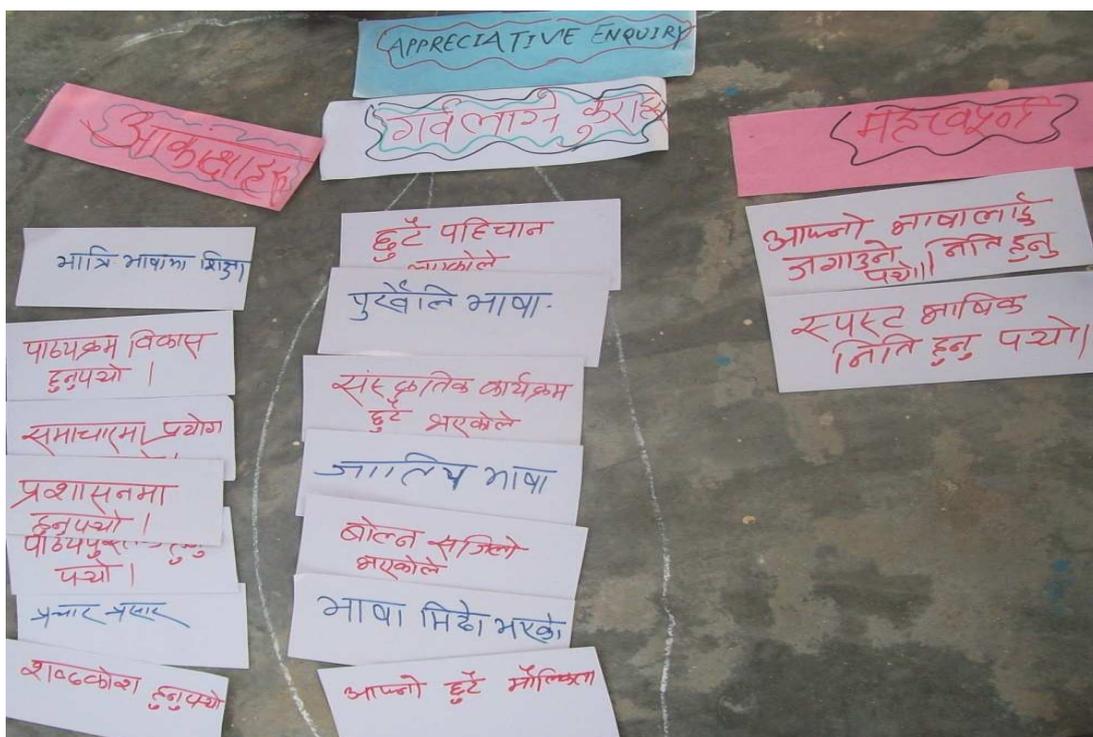
**Photograph 8.2: Appreciative Inquiry in Panchkhal, Kavrepalanchok**



Photograph 8.3: Appreciative inquiry in Dukuchap, Lalitpur



Photograph 8.4: Appreciative inquiry in Bhaluwahi, Sindhuli



**Photograph 8.5: Appreciative inquiry in Kachadiya Tole, Bara**

Table 8.1 presents the views of the Danuwar speech community about its language development. It also discusses the good thing available in their language and the dreams and aspirations of the Danuwar community members for the development their language and culture.

**Table 8.1: Summary of the responses to the major queries in the survey points**

Survey Points	Good things that made Danuwar speakers feel happy or proud about their languages	Dreams about how they could make their language even better	Most important dream to start on planning
Bhimsenthan, Sindhupalchok	<ul style="list-style-type: none"> <li>▪ Having their own ancestral language</li> <li>▪ Ethnic language</li> <li>▪ Broadcasting news in local FMs</li> <li>▪ Used in Gorkhapatra Naya Nepal page</li> </ul>	<ul style="list-style-type: none"> <li>▪ Writing textbooks and literacy program in their mother tongue</li> <li>▪ Education in the mother tongue at primary level</li> <li>▪ Use of language in national broadcasting,</li> <li>▪ Use of their language in administration</li> <li>▪ Development of literature, recording songs and telefilms</li> </ul>	<ul style="list-style-type: none"> <li>▪ Development of Danuwar textbooks</li> </ul>

Pachkhal, Kavrepalchok	<ul style="list-style-type: none"> <li>▪ Their own cultural food materials, dress, language, festivals, occupation, rites and rituals, art, dance, music, etc.</li> </ul>	<ul style="list-style-type: none"> <li>▪ Recording songs</li> <li>▪ Cultural programs</li> <li>▪ Publishing dictionary and writing grammar</li> <li>▪ Use of their language in mass media</li> <li>▪ Curriculum, textbooks in mother tongue</li> <li>▪ Mother tongue education</li> <li>▪ Development of script</li> <li>▪ Use of the language in government offices</li> </ul>	<ul style="list-style-type: none"> <li>▪ Writing grammar and compiling dictionary</li> <li>▪ Use of the language in mass media.</li> </ul>
Dukuchao, Lalitpur	<ul style="list-style-type: none"> <li>▪ Having their own ancestral language and mother tongue</li> <li>▪ Having their own unique identity, culture, and art</li> <li>▪ Sweetness of the language</li> </ul>	<ul style="list-style-type: none"> <li>▪ Should have their own dress and costume</li> <li>▪ Use of the language in mass media</li> <li>▪ Curriculum, textbooks in mother tongue</li> <li>▪ Use of the language in administration</li> <li>▪ Compiling a Danuwar dictionary, writing grammar and development of their own script</li> </ul>	<ul style="list-style-type: none"> <li>▪ Compiling a Danuwar dictionary, writing grammar and development of their own script</li> </ul>
Bhaluwahi, Sindhuli	<ul style="list-style-type: none"> <li>▪ Having their own ancestral language</li> <li>▪ Having uniformity in their culture and language</li> <li>▪ Ethnic identity</li> <li>▪ Distinct lifestyle</li> <li>▪ Sanskrit community rites and rituals</li> <li>▪ Distinct dress</li> </ul>	<ul style="list-style-type: none"> <li>▪ Publishing literary works</li> <li>▪ Recording music</li> <li>▪ Linguistic awareness and language policy</li> <li>▪ Advocacy of the mother tongue</li> <li>▪ To be used in education</li> <li>▪ Use of the language in mass media</li> </ul>	<ul style="list-style-type: none"> <li>▪ Use of the mother tongue in Education</li> </ul>
Kachadiya Tole, Bara	<ul style="list-style-type: none"> <li>▪ Having their own ancestral language</li> <li>▪ Having their own identity</li> <li>▪ Having their own ethnic language</li> </ul>	<ul style="list-style-type: none"> <li>▪ Mother tongue based primary education</li> <li>▪ Development of curriculum and textbooks</li> <li>▪ Use of the language in</li> </ul>	<ul style="list-style-type: none"> <li>▪ There should be clear policy regarding the preservation and promotion of their language.</li> </ul>

	<ul style="list-style-type: none"> <li>▪ Easy to community in their mother tongue</li> <li>▪ Danuwar culture</li> <li>▪ Sweetness of their language</li> </ul>	<p>mass media</p> <ul style="list-style-type: none"> <li>▪ Use of mother tongue as an official language in Danuwar area</li> <li>▪ Advocacy of the language</li> <li>▪ Compiling dictionary</li> </ul>	
--	--	--	--

Source: Field study, 2014

To summarize, the responses (Table 8.1) to enumerate the good things that made Danuwar speakers feel happy or proud about their language and culture include rich traditions and culture, having their own ancestral language and mother tongue, ethnic language, Broadcasting in local FMs, use of the language in Gorkhapatra Naya Nepal page, their own cultural food materials, dress, festivals, occupation, rites and rituals, art, dance, music, sweetness of the language, having uniformity in their culture and language, ethnic identity, distinct lifestyle, rites and rituals based on Sanskrit mythology, easy to communicate in their mother tongue, etc.

The common dreams to make their language and culture better include preservation and promotion of Danuwar language and culture, ethnic identity, teaching materials, writing grammar, compiling dictionary in Danuwar, mother tongue based primary education, curriculum development, textbooks in mother tongue, literacy program in their mother tongue, same culture and language in all the Danuwar speaking places, development of Danuwar literature, use of their mother tongue in administration in Danuwar areas, use of their language in mass media, use of language in national broadcasting, recording songs and telefilms, development of script, linguistic awareness and language policy, and advocacy of the mother tongue.

Similarly, the most important dreams to be planning soon include use of their mother tongue as a medium of instruction in primary level of education, mother tongue textbooks for the primary level, grammar writing and compiling dictionary, development of Danuwar script, preservation and promotion of their language and culture, and clear policy regarding the preservation and promotion of their language.

## **8.2 Views of the village heads/language activists**

In this section, we try to evaluate the views of the village heads and language activists, how they could support the preservation and promotion of their mother

tongue. It was administered to 10 informants in total one village head and language activist in each survey point. There were two very important questions regarding the preservation and promotion of the language. They are:

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

All the respondents said that there must be done something immediately for the preservation and promotion of their mother tongue, Danuwar. However, the responses to the ways they could do for the preservation and promotion of their language varies in some cases in the Danuwar community. Table 8.2 presents the responses to the ways of preservation and promotion the mother tongue in Danuwar.

**Table 8.2: Ways to preserve and promote their mother tongue**

<i>In what ways do you think you can support the preservation and promotion of your mother tongue?</i>		<b>Responses (N=10)</b>	
		Can	Can't
1.	By devising the script	6 (60%)	4 (40%)
2.	By making the spelling system systematic	6 (60%)	4 (40%)
3.	By compiling dictionary	6 (60%)	4 (40%)
4.	By writing grammar	6 (50%)	4 (40%)
5.	By encouraging people to write literature in mother tongue	10 (100%)	-
6.	By writing and publishing textbooks	7 (60%)	3 (30%)
7.	By publishing newspapers	7 (80%)	3 (30%)
8.	By making use of the language in administration	8 (80%)	2 (20%)
9.	By making use of the language in the medium of instruction at primary level	8 (80%)	2 (20%)

Source: Field study, 2014

Table 8.2 shows that most of the respondents replied that they could support the preservation and promotion of their mother tongue. They could support for the

preservation and promotion of their language by devising the script, by making the spelling system systematic, by compiling dictionary, by writing grammar, by encouraging people to write literature in mother tongue, by writing and publishing textbooks, by publishing news paper, by making use of the language in administration, and by making use of the language in the medium of instruction at primary level.

Similarly, 40% of the total respondents replied that they could not support the preservation and promotion of their mother tongue by devising the script, by making the spelling system systematic, by compiling dictionary, and by writing grammar. Likewise, 30% of the respondents replied that they could not support the preservation and promotion by publishing textbooks, publishing newspapers. Similarly, 20% responded that they could not support making use of the language in administration and by making use of the language in the medium of instruction at primary level. They said that these are academically challenging jobs.

### **8.3 Planning for realizing the views/dreams about language development**

In the survey points, after having received their responses in the group they were advised to categorize the dreams from the easiest to the most difficult, specify which ones were most important and to choose a few to start on developing plans such as who else should be involved, what the first step should be taken and what resources they needed.

Table 8.3 presents the summary of the planning to realize the most important dream in the survey points in Danuwar.

**Table 8.3: Planning to realize the most important dreams**

Survey Points	What to do?	Who should be involved?	When to do?
Bhimsenthan, Sindhupalchok	<ul style="list-style-type: none"> <li>▪ Development of Danuwar textbooks</li> </ul>	<ul style="list-style-type: none"> <li>▪ The community should make the availability of skilled informant for providing adequate data for writing textbook.</li> </ul>	<ul style="list-style-type: none"> <li>▪ As soon as possible</li> </ul>
Pachkhal, Kavrepalchok	<ul style="list-style-type: none"> <li>▪ Compiling dictionary</li> <li>▪ Writing grammar</li> <li>▪ Establishment of Danuwar office</li> </ul>	<ul style="list-style-type: none"> <li>▪ Community, NGOs and the government</li> <li>▪ Community, NGOs and the government</li> <li>▪ Community should help from its own level</li> </ul>	<ul style="list-style-type: none"> <li>▪ Within the fiscal year of 2071-072</li> <li>▪ As soon as possible</li> <li>▪ As soon as possible</li> </ul>
Dukuchao, Lalitpur	<ul style="list-style-type: none"> <li>▪ Writing grammar and compiling dictionary</li> </ul>	<ul style="list-style-type: none"> <li>▪ Community, ethnic organizations, and government</li> </ul>	<ul style="list-style-type: none"> <li>▪ Within a year</li> </ul>
Bhaluwahi, Sindhuli	<ul style="list-style-type: none"> <li>▪ Publicity of their mother tongue</li> <li>▪ Linguistic awareness program</li> </ul>	<ul style="list-style-type: none"> <li>▪ Community and the government</li> <li>▪ The community itself</li> </ul>	<ul style="list-style-type: none"> <li>▪ From the running fiscal year</li> <li>▪ As soon as possible</li> </ul>
Kachadiya Tole, Bara	<ul style="list-style-type: none"> <li>▪ Policy for the preservation of their language</li> <li>▪ Clear language policy</li> </ul>	<ul style="list-style-type: none"> <li>▪ Joint effort of both the community and the government</li> </ul>	<ul style="list-style-type: none"> <li>▪ Before the declaration of the new constitution</li> </ul>

Source: Field study, 2014

Table 8.3 shows the most important dreams in each survey point, in order to start on developing plans such as what to do?, who else should be involved for the development of language?, and when these works should be started. They responded that there should be the involvement of community members, community, and government for the development of Danuwar language and culture. Similarly, they also responded that these development works should be started immediately or as soon as possible.

#### 8.4 Summary

In this chapter, we discussed the dreams and plans of the speech community for language development in the Danuwar speech community. This community does have

rich traditions and culture, having their own ancestral language and mother tongue, ethnic language, broadcasting in local FMs, use of the language in Gorkhapatra Naya Nepal page, their own cultural food materials, dress, festivals, occupation, rites and rituals, ethnic identity, distinct lifestyle, rites and rituals based on Sanskrit mythology, and easy to communicate in their mother tongue. The community feels proud for them. Similarly, the common dreams to make their language and culture better include preservation and promotion of Danuwar language and culture, ethnic identity, teaching materials, writing grammar, compiling dictionary in Danuwar, mother tongue based primary education, curriculum development, textbooks in mother tongue, literacy program in their mother tongue, development of Danuwar literature, use of their mother tongue in administration in Danuwar areas, and use of their language in mass media, development of script, linguistic awareness, and language policy for the development of the language. Likewise, the most important dreams to be planning soon include grammar writing and compiling dictionary, preservation and promotion of Danuwar language and culture, Danuwar should be used as a medium of instruction at primary level, and mother tongue textbooks for the primary level.

Similarly, the most important dreams to be planning soon include use of their mother tongue as a medium of instruction in primary level of education, textbooks, grammar writing, compiling dictionary, and clear policy regarding the preservation and promotion of their language. Most of the village heads and language activists are ready to support the preservation and promotion of their mother tongue by making the spelling system systematic, by compiling dictionary, by encouraging people to write literature in mother tongue, by making use of the language in administration, by making use of the language in the medium of instruction at primary level, and by writing and publishing textbooks and by publishing newspapers. To realize the most important dreams they have planned to maintain coordination between different government, non-government bodies and local communities to use their mother tongue in education in primary level, to publish grammar and dictionary in their language.

## CHAPTER 9

### SUMMARY OF FINDINGS AND RECOMMENDATIONS

#### 9.1 Summary of findings

The main goal of this survey was to look at the sociolinguistic situation of Danuwar, an Indo-Aryan language of Nepal. The survey has gathered a good deal of information about the domains of language resources, mother tongue proficiency and bi/multilingualism, patterns of use, language vitality and language transmission, language attitudes, and dialectal variation in the Danuwar speech community. Moreover, the survey has also attempted to collect information about the dreams and plans of the speech community for the development of the Danuwar language. The major findings of the survey are presented as follows:

##### 9.1.1 Ethnolinguistic information

- a) Danuwar [ISO: dhw] is spoken mainly in Kavrepalanchok, Sindhupalchok, Lalitpur, Makwanpur, Sindhuli, Bara, Rautahat, Sarlahi, Mahottari and Dhanusha district of Central Development region of Nepal and also spoken in some parts of Eastern Development region of the country.
- b) Danuwar, is identified as a separate language, is classified as a member of central group of Indo-Aryan language family.
- c) Danuwar speakers, in general, follow Hinduism.
- d) The major festivals celebrated in the Danuwar speech community are *Nag panchami*, *Gathe Mangal*, *Janai Purnima*, *Kartik Purnima*, *Ropai Jatra*, *Maghe Sankranti*, *Kuse Aunsi*, *Chauthi*, *Mansir Purnima*, *Ama Khuwaune Aunsi*, *Dashain* and *Tihar*.
- e) Generally speaking, literacy in the Danuwar speech community is not encouraging. Especially, women are deprived of formal education even though attempts have been incessantly made to improve the situation of literacy in this speech community.
- f) The main occupation of Danuwar is agriculture. This community, nowadays, is also engaged in different occupations like business, civil services and small industries.

### **9.1.2 Domains of language use**

- a) Danuwar speakers use their mother tongue in most of the domains such as joking, discussing, praying, quarrelling, abusing (scolding/using taboo words), telling stories to children, and family gatherings.
- b) Naturally, in most of the domains, the women respondents are more loyal in the use of their mother tongue in comparison to the male respondents.
- c) The percentage of male respondents using both Danuwar and Nepali languages is higher than that of the female respondents.
- d) Most of the Danuwar respondents use their mother tongue, i.e., Danuwar, while talking about education matters, discussing social events, and other family matters with their grandparents, parents, spouse and children.
- e) They use Nepali, the language of wider communication, in writing letters.
- f) Most of the Danuwar children while playing with their friends and talking with their neighbors use their mother tongue whereas at school, they use Nepali.
- g) They prefer their mother tongue as the medium of instruction at primary level education in the Danuwar speech community.
- h) They use Nepali, the language of wider communication, with the speakers of other languages visit them at home.
- i) The mother tongue is used at home, working in the fields, praying, worshipping, community meeting, storytelling, secret talks, quarrelling, abusing, feasts and festivals, in local markets, and telling stories to children.
- j) Nepali, the language of wider communication, is used in the markets, counting, writing letters, in schools, minutes writing, at government offices, talking to strangers, and singing.
- k) Both the languages are used while working in the fields, VDC meetings, with guests, in the market, travelling, with friends, cultural programs, caring patients, teaching, delivering speech, and with the friends in the school.

### **9.1.3 Bi/multilingualism and mother tongue proficiency**

- a) Almost all the Danuwar speakers irrespective of sex, age, and literacy use their mother tongue very well. Only a few Danuwar speakers are average proficient in reading and writing in Danuwar.

- b) The language does not have a strong written tradition. Most of the Danuwar speakers are bilingual in Nepali and some of the speakers are also bilingual in Hindi, English, and Bhojpuri languages.
- c) When a small child of their speech community first goes to school can understand everything his/her Nepali speaking teacher says.
- d) Most of the Danuwar parents, spouse, and children are bilingual in at least Nepali, the language of wider communication.
- e) All the children of Danuwar speech community are bilingual in Nepali, and they learn it in their community and school. Only a few children are also bilingual in English and Hindi languages.
- f) Elderly people, people going outside the village, and children speak the mother tongue better than Nepali, an LWC. Similarly, School going children, educated people, leaders, businessmen, teachers, and students of the Danuwar speech community are bilingual in Nepali and use both their mother tongue and LWC well.

#### **9.1.4 Language vitality, language maintenance and language attitudes**

- a) In this speech community, all children speak their mother tongue. It is spoken as well as it ought to be spoken and most of the parents always speak Danuwar with their children. However, language maintenance in Danuwar is not appalling.
- b) Intermarriage is gradually picking up the pace in the Danuwar speech community which is a threat for the maintenance of the language.
- c) They like their children learn/ study in their mother tongue in the primary level of education and they have strong feeling towards the development of their language.
- d) Majority of the speakers feel prestigious when they speak their mother tongue in the presence of the speakers of the dominant languages.
- e) Only a few respondents said that they have had problems because of being a native speaker of their mother tongue such as: domination and problems in communication with nonnative speakers.
- f) They would feel indifferent if their sons or daughters married someone who does not know their language. They are fully confident that the children of the

present children would speak their mother tongue in future and also said that their children should speak their mother tongue, first.

- g) The language spoken by them is different from their grandparents in terms of pronunciation, vocabulary, use of specific types of sentences, mixing of other languages, and way of speaking.
- h) They also feel bad when they hear young people of their community speaking other language instead of their own.

#### **9.1.5 Dialectal variations**

- a) Danuwar spoken in survey points are mutually intelligible to each other. The lexical similarity in the surveyed points ranges from 57% to 80%. Similarly, there is 61% to 79% phonetic similarity among the key survey points of the Danuwar languages.
- b) Lalitpur and Kabhrepalanchok varieties are closer to each other than other varieties both lexically and phonetically. Likewise, Bara and Sindhuli varieties are also closer to each other in comparison to other varieties.
- c) Participants in the survey responded that the Danuwar language spoken in most of the places is exactly the same with their speech varieties and have some lexical variations as well in some of the places.
- d) Similarly, most of the participants of Danuwar speech community gave first priority to their own variety for developing reading materials and recordings and gave second priority to their neighboring varieties.

#### **9.1.6 Language resources and development**

- a) Danuwar community is rich in oral literature: folktales, songs, religious literature (based mainly on Hinduism), radio, films, CD/ DVD and others. However, they do not have a strong access to mass media.
- b) There are also some written materials in the Danuwar language. The written materials available in Danuwar are: phonemic inventory, dictionary, grammar, literacy materials, written literature, and folklore.
- c) They use the Devanagari script in writing.
- d) This community does have rich traditions and culture, having their own ancestral language and mother tongue, broadcasting in local FMs, use of the

language in Gorkhapatra, cultural food materials, dress, festivals, occupation, rites and rituals, and ethnic identity.

- e) The common dreams to make their language and culture better include preservation and promotion of their Danuwar language and culture, teaching materials, grammar, dictionary in Danuwar, script, mother tongue based primary education, curriculum development, textbooks in mother tongue, literacy program, literature, use of the language in administration, linguistic awareness, and language policy for the development of the language.
- f) The most important dreams to be planning soon include use of their mother tongue as a medium of instruction in primary level of education, textbooks, grammar writing, compiling dictionary, and clear policy regarding the preservation and promotion of their language.
- g) The village heads and language activists are ready to support the preservation and promotion of their mother tongue by making the spelling system systematic, compiling dictionary, encouraging people to write literature, making use of the language in administration, making use of the language in primary level, writing and publishing textbooks, and publishing newspapers.
- h) To realize the most important dreams they have planned to maintain coordination between different government, non-government bodies and local communities.

## **9.2 Recommendations**

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

- (a) For the preservation and promotion the Danuwar language, culture and literature, an immediate step should be taken by the speech community and local government bodies with the help of the government to launch effective programs.
- (b) Mother tongue based multilingual education is urgently needed in this community in order to foster the cognitive development of the children.
- (c) Non-formal education program should be carried out in the mother tongue preparing the suitable reading materials addressing the local needs and incorporating the culture, tradition and knowledge.

- (d) A detailed language documentation project should be launched to preserve and promote Danuwar folklore, language and culture in which life crucial knowledge is embodied from time immemorial.
- (e) Grammar and dictionary of Danuwar should be written and compiled and the folklore must be documented immediately.
- (f) RTT (recorded text test) should be administered to confirm level of dialectal variations in the forms of the speech in the Danuwar speech community in Nepal.
- (g) Magazines in Danuwar should be published at the national levels.

## References

- Banjade, Goma. 2002. *Tense, Aspect, and Agreement in Danuwar verbs*. M.A. Thesis, Central Department of Linguistics, TU.
- Bhandari G.P. 2045 BS. *Bhumrasuwa Gaun Panchayatka Danuwar Janjivanko Sanskritik Pakshya* (A Cultural Aspect of Danuwar Livelihood of Bhumrasuwa Gaun Panchayat). M.A. Thesis, TU.
- Bhandari, Bhabendra. 2001. *An Analysis of Verbal Morphology in Danuwar Language*. M.A. Thesis, Central Department of Linguistics, TU.
- Bista, Dor Bahadur. 1980. *People of Nepal*. Kathmandu: Ratna Pustak Bhandar.
- Central Bureau of Statistics. 2012. *National Population and Housing Census 2011: National Report*. Kathmandu: Central Bureau of Statistics.
- Chapagain, Prem Sagar; Pawan Ghimira and Mukta S. Tamang. 2014. *Social Inclusion Atlas of Nepal: Demography, Health and Education. Vol. III*. Kathmandu: Central Department of Sociology/Anthropology, Tribhuvan University.
- Dahal, D.P. 1998. *Danuvari Bhasha: Ek Adhyayan* (Danuvari Language: A Study). M.Ed. Thesis, TU.
- Danuwar, N.S. 2005. *Adibasi Danuwar* (Aboriginal Danuwar). Siraha: Prakritik Swasthya Shakha.
- Das, Rabindra Prasad. 2009. *A Sociolinguistic Study of Done Bhasha (Danuwar) as Spoken in Baluwa VDC, Kavrepalanchok*. M.A. Thesis, Central Department of Linguistics, TU.
- Dhungana, D.K. 2040 BS. *Danuwar: Kehi Manyata Kehi Dharana* (Danuwar: some Recognition and some Notion). *Gorkhapatra*. Kathmandu: Gorkhapatra Sansthan.
- 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), Central Department of Linguistics, TU, in Cooperation with SIL International.

- Guragain, R.P. 1995. Chaughada Gaun Bikas Samitika Danuwar Jatiko Chhoto Chinari (A Brief Introduction of Danuwar Caste of Chaughada Village Development Committee). *Curriculum Development Journal*, Vol.31. Kathmandu: CDC, TU.
- Gurung, Hark. 2005. *Social Demography of Nepal: Census 2001*. Kathmandu: Himal Books.
- Hasselbring, Sue Ann. 2009. Participatory methods for sociolinguistic assessment. A Reading Material Used in LinSuN Seminar, May 7, 2009.
- HMG of Nepal. 2031B.S. *Mechi dekhi Mahakali* (Mechi to Mahakali): *Central Development Region*. Kathmandu: Department of Information, Ministry of Communication.
- Hudgson, B.H. 1880. *Comparative Vocabulary of the Languages of Broken Tribes of Nepal*. Madras: Asian Educational Services.
- Khanal, Dinesh. 2005. *Basic Clause Structures, Tense and Aspect in Danuwar Language*. M.A. Thesis, TU.
- Lewis, M. Paul and Simons, G. F. 2010. Assessing Endangerment: Expanding Fishman's GIDS. *Revue Romaine de Linguistique* 55.103-120.
- National Planning Commission, Government of Nepal. 2008. *Linguistic Survey of Nepal: Proposal*. Central Department of Linguistics, Tribhuvan University.
- Regmi, Dan Raj. 2011. *A Sociolinguistic Survey of Bhujel: A Tibeto-Burman Language*. Kathmandu: Linguistic Survey of Nepal (LinSuN), Central Department of Linguistics, Tribhuvan University.
- Sapkota, Suren. 2006. *A Documentation of the Mahottari Dialect of Danuwar*. Lalitpur: NFDIN.
- Sharma, Pitamber. 2014. *Some Aspects of Nepal's Social Demography: Census 2011 Update*. Kathmandu: Himal Books.
- Shrestha, Omkareswor. 2007. *A Sketch Grammar of Duku Danuwar*. M.A. Thesis, Central Department of Linguistics, TU.

- SIL International, 2014. *Cog: A Tool for Comparing Languages Using Lexicostatistics and Comparative Linguistics Techniques*. <http://sillsdev.github.io/cog/>
- Timilsina, Padma and Rabindra Prasad Das. 2008. *The Documentation of Done Bhasha (Danuwar)*. Lalitpur: NFDIN.
- Ukyab, Tamila and Shyam, Adhikari. 2000. *The Nationalities of Nepal*. Kathmandu: HMG, MLD, and NCDN.
- Wimbish, John S. 1989. *WordSurv: A Program for Analyzing Language Survey Word Lists*. Dallas: Summer Institute of Linguistics.
- Yadava, Yogendra P. 2003. "Language." *Population Monograph in Nepal*. 1:137-171. Kathmandu: Central Bureau Statistics.
- Yadava, Yogendra P. 2014. "Language Use in Nepal." *Population Monograph of Nepal 2014*. 51-72. Kathmandu: Central Bureau Statistics.

ANNEXES

**Annex A: Sociolinguistic Questionnaire A**

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
Interview Number	
Date	Day..... Month.....Year..... VS Day.....Month ..... Year..... AD Ward No: .....
Place of Interview	Village/Town: ..... VDC/Municipality: ..... District: ..... Zone: ..... GPS Coordinates: .....E .....N  (a) ..... (b) .....
Interviewer Name	(c) ..... (d) ..... (e) .....

Language of Elicitation  
 Language of Response  
 Interpreter Name (if needed)

8. Name of language consultant: .....
9. (Ask if needed) Sex: (a) Male (b) Female (c) Other  
 .....
10. Age group: (i) 15-34 (ii) 35-60 (iii) 60+
11. Are you literate?  
 (a) Yes (b) No
12. (If "Yes") How did you learn to read & write?  
 (a) Formally (b) Non-formally
13. (If "Formally") What year/level did you complete?  
 (a) Primary (b) Lower Secondary (c) Secondary  
 (d) Higher (specify highest degree).....
14. Marital status: (a) Married (b) Unmarried
15. (If "Married") Do you have any children?  
 (a) Yes (b) No
16. Caste
17. Ethnic group: .....
18. Religion:  
 (a) Hinduism (b) Buddhism (c) Kirant (d) Christianity  
 (e) Jain (f) Islam (g) Shamanism (h) Other
19. Your mother tongue's name:  
 (a) (Given by respondent).....
20. Name given by the nonnative speakers for your language (tapaiko bhasha nabholne manchele tapaiko bhasalai ke bhanchan?).....
21. Different names of the language if any (yo bhashalai aru naamle pani chinincha?)  
 (i)..... (ii) .....  
 (iii)..... (iv) .....
22. Your mother's mother tongue.....
23. Your father's mother tongue.....

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

24. Mother tongue of your husband/ wife .....
25. What village were you born in?  
 (a) Ward No..... (b)Village/Town..... (c)VDC/municipality.....  
 (d) District..... (d) Zone.....
- Where do you live now?  
 How many years have you lived here?  
 Have you lived anywhere else for more than a year?  
 (if so) Where? When? How long did you live there?

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

**B. Language resources**

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

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

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

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

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

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

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

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

- (a) Yes
- (b) No

35. (Only ask literate consultants, if their language has written materials): What script(s) is your language written in? .....

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

- (a) Yes
- (b) No

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

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

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

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

**C. Mother-tongue Proficiency and Multilingualism**

39. What languages can you speak?

40. What language did you speak first?

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

Which language do you speak...

41. best?

42. second best?

43. third best?

44. fourth best?

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

.....

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

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

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

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

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

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

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

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

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

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

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

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

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

**D. Domain of Language Use**

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

	Domain	Language
A	Counting	
B	Singing	
C	Joking	
D	Bargaining/ Shopping/ Marketing	
E	Story telling	
F	Discussing/ Debate	
G	Praying	
H	Quarrelling	
I	Abusing (scolding/using taboo words)	
J	Telling stories to children	
K	Singing at home	
L	Family gatherings	
M	Village meetings	

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

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

(enter below)

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

(c) While writing letters? (enter below)

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

56. What language do your children usually speak while:

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

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

(c) at school? .....

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

.....

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

.....

59. How often do you use your mother tongue?

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

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

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

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

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

- (a) Mother tongue (b) Nepali (c) English (d) Other.....

### **E. Language Vitality**

63. Do all your children speak your mother tongue?

- (a) Yes (b) No

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

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

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

- (a) Yes (b) No

### **F. Language Maintenance**

66. Is there intermarriage in your community?

- (a) Yes (b) No

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

- (i)..... (ii)..... (iii).....

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

- (a) Yes (b) No

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

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

### **G. Language Attitudes**

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

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

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

- (a) Yes (b) No

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

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

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

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

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

- (a) Yes (b) No

75. How do you feel about this?

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

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

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

- (a) Yes (b) No

78. (If "Yes") How?

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

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

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

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

## Annex B: Sociolinguistic Questionnaire B: Participatory Method

### A. Meta data (Baseline information)

Question	Answer
Interview Number	
Date	Day..... Month.....Year..... VS Day.....Month ..... Year..... AD
Place of Interview	Ward: ..... Village/Town: ..... VDC/Municipality: ..... District: ..... Zone: ..... GPS Coordinates: .....E .....N
Interviewer Name	(a) ..... (b) ..... (c) ..... (d) ..... (e) .....
Language of Elicitation	
Language of Response	
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	20. Mother's MT	20. 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?

## Annex C: 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
Interview Number	
Date	Day..... Month.....Year..... VS Day.....Month ..... Year..... AD
Place of Interview	Ward No: ..... Village/Town: ..... VDC/Municipality: ..... District: ..... Zone: ..... GPS Coordinates: .....E .....N
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? .....

**Annex D: Wordlist**

**२१० शब्दसूची**

अनुसन्धाताहरूको नाम

मिति:.....

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

भाषासूचक(हरू)को नाम

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

स्थान: जिल्ला: .....गाविस/नगरपालिका:.....वडा न: .....

गाँउ/टोल.....

भाषको नाम: .....अन्तर्वार्ताको माध्यमभाषा:.....

क्र. सं.	अङ्ग्रेजी	नेपाली	भाषा:.....
1.	body	शरीर	
2.	head	टाउको	
3.	hair	कपाल	
4.	face	अनुहार	
5.	eye	आँखा	
6.	ear	कान	
7.	nose	नाक	
8.	mouth	मुख	
9.	teeth	दाँत	
10.	tongue	जिब्रो	
11.	breast	स्तन	

12.	belly	पेट	
13.	arm/ hand	हात	
14.	elbow	कुइनो	
15.	palm	हत्केला	
16.	finger	औंला	
17.	fingernail	नड	
18.	leg	खुट्टा	
19.	skin	छाला	
20.	bone	हाड	
21.	heart	मुटु	
22.	blood	रगत	
23.	urine	पिसाब	
24.	feces	दिसा	
25.	village	गाउँ	
26.	house	घर	
27.	roof	छानो	
28.	door	ढोका	
29.	firewood	दाउरा	
30.	broom	कुचो	
31.	mortar	सिलौटो	
32.	pestle	लोहोरो	
33.	hammer	हथौडा	
34.	knife	चक्रु	
35.	axe	बञ्चरो	
36.	rope	डोरी	
37.	thread	धागो	
38.	needle	सियो	
39.	cloth	लुगा (कपडा)	

40.	ring	औँठी	
41.	sun	घाम	
42.	moon	चन्द्रमा	
43.	sky	आकाश	
44.	star	तारा	
45.	rain	वर्षा	
46.	water	पानी	
47.	river	नदी	
48.	cloud	बादल	
49.	lightening	बिजुली चम्कनु	
50.	rainbow	इन्द्रेणी	
51.	wind	बतास	
52.	stone	ढुङ्गा	
53.	path	बाटो	
54.	sand	बालुवा	
55.	fire	आगो	
56.	smoke	धुवाँ	
57.	ash	खरानी	
58.	mud	माटो	
59.	dust	धुलो	
60.	gold	सुन	
61.	tree	रूख	
62.	leaf	पात	
63.	root	जरा	
64.	thorn	काँडो	
65.	flower	फूल	
66.	fruit	फलफूल	
67.	mango	आँप	

68.	banana	केरा	
69.	wheat(husked)	गहुँ	
70.	barley	जौ	
71.	rice (husked)	चामल	
72.	potato	आलु	
73.	eggplant	भण्टा	
74.	groundnut	बदाम	
75.	chili	खुर्सानी	
76.	turmeric	बेसार	
77.	garlic	लसुन	
78.	onion	प्याज	
79.	cauliflower	काउली	
80.	Tomato	गोलभेंडा	
81.	cabbage	बन्दा	
82.	oil	तेल	
83.	salt	नुन	
84.	meat	मासु	
85.	fat (of meat)	बोसो	
86.	fish	माछा	
87.	chicken	चल्ला	
88.	egg	अण्डा	
89.	cow	गाई	
90.	buffalo	भैंसी	
91.	milk	दुध	
92.	horns	सिङ	
93.	tail	पुच्छर	
94.	goat	बाखो	
95.	dog	कुकुर	

96.	snake	सर्प (साँप)	
97.	monkey	बाँदर	
98.	mosquito	लामखुट्टे	
99.	ant	कमिला	
100.	spider	माकुरो	
101.	name	नाम	
102.	man	मान्छे	
103.	woman	आइमाई	
104.	child	बच्चा	
105.	father	बाबा	
106.	mother	आमा	
107.	older brother	दाजु	
108.	younger brother	भाइ	
109.	older sister	दिदी	
110.	younger sister	बहिनी	
111.	son	छोरो	
112.	daughter	छोरी	
113.	husband	लोगने (श्रीमान)	
114.	wife	स्वास्नी (श्रीमती)	
115.	boy	केटो	
116.	girl	केटी	
117.	day	दिन	
118.	night	रात	
119.	morning	विहान	
120.	noon	मध्यान्ह	
121.	evening	साँझ	
122.	yesterday	हिजो	
123.	today	आज	

124.	tomorrow	भोली	
125.	week	हप्ता (साता)	
126.	month	महिना	
127.	year	वर्ष	
128.	old	बूढो	
129.	new	नयाँ	
130.	good	राम्रो (असल)	
131.	bad	नराम्रो (खराब)	
132.	wet	चिसो	
133.	dry	सुख्खा	
134.	long	लामो	
135.	short	छोटो	
136.	hot	तातो	
137.	cold	चिसो	
138.	right	दाहिने	
139.	left	देब्रे	
140.	near	नजिक	
141.	far	टाढा	
142.	big	ठूलो	
143.	small	सानो	
144.	heavy	गह्रौं	
145.	light	हलुका	
146.	above	माथि	
147.	below	तल	
148.	white	सेतो	
149.	black	कालो	
150.	red	रातो	
151.	one	एक	

152.	two	दुई	
153.	three	तीन	
154.	four	चार	
155.	five	पाँच	
156.	six	छ	
157.	seven	सात	
158.	eight	आठ	
159.	nine	नौ	
160.	ten	दश	
161.	eleven	एघार	
162.	twelve	बाह	
163.	twenty	बीस	
164.	one hundred	एक सय	
165.	who	को	
166.	what	के	
167.	where	कहाँ	
168.	when	कहिले	
169.	how many	कति	
170.	which	कुन	
171.	this	यो	
172.	that	त्यो	
173.	these	यिनीहरू	
174.	those	उनीहरू	
175.	same	उही	
176.	different	फरक (अलग)	
177.	whole	सबै	
178.	broken	फुटेको	
179.	few	थोरै	

180.	many	धेरै	
181.	all	सबै	
182.	to eat	खानु	
183.	to bite	टोक्नु	
184.	to be hungry	भोकाउनु	
185.	to drink	पिउनु	
186.	to be thirsty	तिर्खाउनु	
187.	to sleep	सुत्नु	
188.	to lie	पल्टनु	
189.	to sit	बस्नु	
190.	to give	दिनु	
191.	to burn	डढाउनु	
192.	to die	मर्नु	
193.	to kill	मार्नु	
194.	to fly	उड्नु	
195.	to walk	हिँड्नु	
196.	to run	दौडनु	
197.	to go	जानु	
198.	to come	आउनु	
199.	to speak	बोल्नु	
200.	to hear	सुत्नु	
201.	to look	हेर्नु	
202.	I	म	
203.	you (informal)	तँ	
204.	you (formal)	तपाई	
205.	he	ऊ	
206.	she	उनी	
207.	we (inclusive)	हामी (समावेशी)	

208.	we (exclusive)	हामी (असमावेशी)	
209.	you (plural)	तिमीहरू	
210.	they	उनीहरू	

### Annex E: Words collected from the five survey points

S.N.	English	Kavrepalanchok	Sindhupalchok	Lalitpur	Sindhuli	Bara
1.	body	jiu	sərir	jiu	dəh	dəh
2.	head	ʈauko	kapar	kapar	kəpar	kəpar
3.	hair	kapar	bar	rəũ	kes	kes
4.	face	mukh	ənuwar	mukh	ənuwar	ənuwar
5.	eye	ākʰ	ākʰ	ākʰ	ākʰ	ākʰ
6.	ear	kan	kan	kan	kan	kan
7.	nose	nakh	nak	nakh	nak	nak
8.	mouth	mukh	mukh	mukh	mukh	mukh
9.	teeth	dāt	ɖāt	dāt	dāt	dat
10.	tongue	jip	jibra	jibra	jih	jiu
11.	breast	dut	ɖut	dudh	dudh	dudh
12.	belly	bhūɖi	peɖ	bhūɖi	peɖ	peɖ
13.	arm/ hand	hat	haɖ	hat	hat	hath
14.	elbow	keuni	kuina	keuna	ɖekni	keuhni
15.	palm	hətkela	həɖkela	hətkela	tərhəth	hath
16.	finger	əŋgur	əŋur	aũla	əŋri	əŋri
17.	finger nail	nəŋ	nəŋ	nəŋ	nəŋ	nəh
18.	leg	khutti	khutti	gor	ɖaŋ	ɖaŋa
19.	skin	chala	chala	chala	chala	chala
20.	bone	haɖ	har	har	həɖɖi	həɖɖi
21.	heart	muɖu	muɖu	muɖu	muɖuk	muɖu
22.	blood	rəkət	rəgəɖ	rəkət	rəgəɖ	khun
23.	urine	mut	muɖ	mut	ləgi	pesap
24.	feces	gu	gu	gu	jhara	guh
25.	village	gaũ	gaũ	gaũ	gā	gaũ
26.	house	ghər	ghər	ghər	ghər	ghər
27.	roof	dhuri	chana	dhuri	chan	chana
28.	door	ɖer	ɖer	dəilo	kebari	ɖhoka
29.	firewood	kaɖhi	kaɖhi	kaɖhi	jərna	jərna
30.	broom	barən	barən	kuco	bərhni	kuco
31.	mortar	silwəɖ	siloɖ	siləɖ	siloɖ	siləɖ
32.	pestle	lora	lorha	lora	lorha	lorha

33.	hammer	ghən	martol	kunja	həthəuri	həthəuri
34.	knife	copi	chəkku	cəkku	cəkku	churi
35.	axe	kular	kular	kular	ṭaṇi	ṭaṇi
36.	rope	ḍori	ḍor	ḍori	ghuri	rəsəri
37.	thread	suta	suṭa	dhago	suta	suta
38.	needle	ṭipni	ṭipni	ṭipini	ṭipni	ṭipni
39.	cloth	luga	luga	luga	nuwa	luga
40.	ring	aṅṭhi	auṅhi	auṅhi	aṅṭhi	əuṅhi
41.	sun	rəuḍ	suryə	gham	surəj	suruj
42.	moon	jun	cəndrəma	jun	cana	cəndrəma
43.	sky	akas	akas	akas	megh	akas
44.	star	tara	ṭara	tara	təra	təra
45.	rain	jhəri	bərsa	pani	pani	bərsa
46.	water	pani	pani	pani	pani	pani
47.	river	ləḍi	ləri	ləri	dhar	nədi
48.	cloud	badəl	baḍəl	badəl	megh	badəl
49.	lightening	bijuli cəmkələ	bijli	bijuli cəmkələ	bijli cəkchu	bijli cəmkəlo
50.	rainbow	inreni	indreni	inrini	bənərsota	indreni
51.	wind	hawa	hawa	haba	haba	haba
52.	stone	pathər	paṭhər	pathər	pəkhna	pəthəl
53.	path	baṭ	baṭ	baṭ	pəira	sərək
54.	sand	balwa	baluwa	baluwa	baluwa	baluwa
55.	fire	agi	agi	agi	agi	agi
56.	smoke	dhuwā	ḍhuwā	dhuwā	dhuwā	dhuwā
57.	ash	khərani	khərani	khərani	chaur	khərani
58.	mud	maṭi	maṭi	maṭi	maṭi	maṭi
59.	dust	dhulo	ḍhulo	dhulo	dhura	dhura
60.	gold	sun	sun	sun	sona	sona
61.	tree	boṭ	kaṭh	kaṭh	gach	kaṭh
62.	leaf	pata	paṭa	paṭa	pətta	pata
63.	root	jər	jər	jəra	jər	jəri
64.	thorn	kāṭo	kāṭo	kāṭa	kāṭa	kāṭə
65.	flower	phul	phul	phul	phul	phulla
66.	fruit	phəlphul	phəlphul	phəlphul	phəlphul	phəlphul

67.	mango	āp	āp	āp	am	am
68.	banana	kera	kera	kera	kera	kera
69.	wheat(husked)	gəũ	gəhũ	gəũ	gəhum	gəhũ
70.	barley	jəu	jəu	jəu	jəu	jəu
71.	rice (husked)	caur	caur	caməl	caur	caur
72.	potato	alu	alu	alu	əllu	əluwa
73.	eggplant	bhəŋʈa	bhāŋʈa	bhəŋʈa	bhəŋʈa	bhəŋʈa
74.	groundnut	bədəm	bədəm	bədam	bədam	bədam
75.	chili	khusan	khursan	khursani	mircyan	mərca
76.	turmeric	besar	besar	besar	hərđi	hərđi
77.	garlic	ləsun	ləsun	ləsun	ləsun	ləsun
78.	onion	pyaj	pyaj	pyaj	pyaj	pyaj
79.	cauliflower	kauli	kauli	kauli	kobi	kobhi
80.	Tomato	rambeḍa	golbhēḍa	gōroti	ṭəmaṭər	ṭəmaṭər
81.	cabbage	bənda	bənda	bənda	muna kobi	bənda kobhi
82.	oil	tel	ṭel	tel	ṭel	ṭel
83.	salt	nun	nun	nun	nun	nun
84.	meat	mas	mas	mas	timən	mas
85.	fat (of meat)	boso	boso	boso	bəl	moṭə
86.	fish	macho	macho	macha	macha	məchəri
87.	chicken	ciṅna	chiṅna	ciṅni	murgabəc ca	bəcca
88.	egg	ḍima	ḍima	ḍima	ḍima	ḍima
89.	cow	gai	gai	gai	gai	gai
90.	buffalo	bhəĩsi	bhəĩsi	bhəĩsi	bhəĩs	bhəĩsi
91.	milk	dut	ḍuḍ	ḍuḍ	dudh	dudh
92.	horns	siṅ	siṅ	siṅ	siṅ	siṅ
93.	tail	puchər	puch	puchər	nəṅri	puchəri
94.	goat	chəgre	chəgre	chagər	bəkri	bəkəri
95.	dog	kukra	kutṭa	kukur	kukur	kukur
96.	snake	sap	sap	sap	sāp	sap
97.	monkey	bādər	bāḍər	bādər	badər	banər
98.	mosquito	lamkhuṭṭe	joṅra	lamkhuṭṭe	məcchər	ghussi
99.	ant	ciūṭi	ciuṭi	cimṭi	ciuṭi	ciuṭi
100.	spider	makura	makura	makura	məkəra	məkəra

101.	name	naũ	nəu	nam	na	nam
102.	man	manus	manus	manus	manukh	ədmi
103.	woman	aimai	aimai	aimai	jəni	jəni
104.	child	chorãṭe	bəcca	bəcca	dhiyaputa	bəcca
105.	father	ba	baba	baba	bap	bapu
106.	mother	ma	ma	mã	mətar	mai
107.	older brother	daju	ḍaju	daji	dəda	dada
108.	younger brother	bhai	bhai	bhai	bhai	bhai
109.	older sister	daya	ḍaya	didi	didi	didi
110.	younger sister	bəini	nani	bəini	bəhin	bəini
111.	son	beṭyak	beṭyak	chora	beṭa	bau
112.	daughter	beṭek	beṭek	chori	beṭi	bəiya
113.	husband	syāk	saĩk	sayėk	saĩ	sayek
114.	wife	boyek	boyek	boyek	bəhu	bəuhək
115.	boy	keṭa	ḡhiṭa	keṭa	chəura	chəra
116.	girl	keṭi	keṭi	keṭi	chəuri	chəuri
117.	day	din	ḍin	din	din	din
118.	night	raṭi	raṭi	rati	rat	rat
119.	morning	bəyani	bəyan	byan	bihan	bihanu
120.	noon	dinəkhəni	ḍin	din	məḍhyanə	dinə
121.	evening	byarəkhəni	byar	byar	sājh	sājh
122.	yesterday	kanu	kanui	kalu	kalu	kalhu
123.	today	ajo	aju	ajo	ajuk	aju
124.	tomorrow	kanu	kanui	kalu	kalu	bihanə
125.	week	sata	həṭṭa	sata	əṭhbar	həṭṭa
126.	month	məina	məina	məina	məhina	məhina
127.	year	bərkhə	bərsə	bərsə	bəris	bəris
128.	old	purano	purano	purano	purna	puranə
129. 1	new	nəyã	nəyã	nəyã	ləya	ləyã
130.	good	solari	solari	ramro	əsli	əsli
131.	bad	nəiramro	nəisolari	nəramro	nəiəsli	nəhi mēja
132.	wet	bhijlə	bhijlə	bhijlə	jurəcho	bhijlə
133.	dry	sukhlə	sukhkha	sukhlə	sukhələ	sukhlə
134.	long	nabo	nabo	ḡhãṅṅo	nama	ləmhər

135.	short	choṭo	khaṭko	khatko	khaṭa	kənki
136.	hot	ḍhiptō	ḍhiptō	tato	dhiptə	dhiklə
137.	cold	ciso	ciso	ciso	jurucho	jurə
138.	right	dahine	ḍainə	dəine	dəina	dəihni
139.	left	debre	ḍebro	debre	bəmma	ləṭəri
140.	near	yərsa	nəjik	nəjik	ləgə	ləgcə
141.	far	worsa	ṭaro	ṭaḍa	dur	tənau
142.	big	bəḍke	bəra	bəṭko	bərki	bərki
143.	small	kuṭne	cuṭne	sinane	kənki	kənki
144.	heavy	gəṛəũ	gəṛro	gorbo	bhari	gəruhə
145.	light	hələũ	hələu	hulungo	hələkə	həlkə
146.	above	upər	upər	akas	upri	uprə
147.	below	heṭḥ	paṭar	heṭḥ	tər	tərə
148.	white	goro	goro	goro	ujrə	ujrə
149.	black	karḍo	karḍo	karḍə	kariyə	kariyə
150.	red	rəktaro	rəḱtaro	rəktarə	lalə	lal
151.	one	ek	ek	ek	ek	ek
152.	two	dui	dui	dui	dui	dui
153.	three	tin	tin	tin	tin	tin
154.	four	car	car	car	car	car
155.	five	pāc	pāc	pāc	pāc	pāc
156.	six	chə	chəu	chə	chəu	chəu
157.	seven	sat	saṭ	sat	saṭ	saṭ
158.	eight	aṭḥ	aṭḥ	aṭḥ	aṭḥ	aṭḥ
159.	nine	nəu	nəu	nəu	nəu	nəu
160.	ten	dəs	ḍəs	dəs	ḍəs	ḍəs
161.	eleven	egharə	egharə	egharə	egharə	egharə
162.	twelve	barhə	barhə	barhə	barhə	barhə
163.	twenty	bis	bis	bis	bis	bis
164.	one hundred	ek səyə	eksəi	ek səyə	eksəi	eksəi
165.	who	kun	kon	kun	kon	kone
166.	what	kina	kina	kis	kəṭhi	kəṭhi
167.	where	kəchi	kəchi	kəchi	kətə	kəṭtese
168.	when	kaī	kaī	kəiyēi	kəinya	kəihya
169.	how many	kəṭka	kəṭek	kəṭka	kəṭek	kye

170.	which	kun	kun	kun	kun	kon
171.	this	yi	ise	yi	i	i
172.	that	wu	use	wo	u	u
173.	these	yelək	elok	yikhələ	isəb	ekralakə
174.	those	wolək	olok	wokhələ	usəb	okralakə
175.	same	owe	eke	ustəi	ohne ohne	uhe
176.	different	begle	phərək	phərək	begle begle	əlgeəlge
177.	whole	seppe	sebbe	sppəi	sebe	səbhe
178.	broken	phuṭlə	phuṭlə	phuṭlə	phuṭlə	phuṭlə
179.	few	cuṭək	ṭhorek	cuṭək	kənek	kənke
180.	many	dhere	ḡhere	dhere	bəhutra	bəhute
181.	all	seppe	sebbe	səppəi	sebo	səbhe
182.	to eat	khæ	khaye	khaba	khai	khæ
183.	to bite	kəptəi	kəptəi	koptoba	kəptəi	kəptə
184.	to be hungry	bhukhlaglə	bhukhlaglik	bhoklagisida i	bhukh ləglo	bukh lagle
185.	to drink	piye	pe	khaba	piyə	ple
186.	to be thirsty	pyaslaglə	tirkhabhəilik	tirkhalagisid ai	piyas ləglo	pyas ləgle
187.	to sleep	sutəi	suṭəi	sutpa	sutə	sute
188.	to lie	pəltəi	pəltya	pəltjiba	undə pərlo	uṭtə
189.	to sit	bəsəi	bəsəi	bəsba	bəṭṭh	bəiṭṭhe
190.	to give	diye	ḡe	deba	diyə	debe
191.	to burn	ḡaḡya	ḡarek	ḡəḡaiba	ḡərhabə	jərabə
192.	to die	morəi	morəi	morba	mərəni	mərə
193.	to kill	marəi	marəi	marba	marə	mare
194.	to fly	uḡya	urya	urba	uryəilo	ure
195.	to walk	buləi	buləi	hiṭṭhpha	hirə	jaye
196.	to run	ḡugrəi	ḡugrəi	ḡogrəba	begə	dəure
197.	to go	jya	jya	jaba	jai	jae
198.	to come	aya	aye	aba	abə	abe
199.	to speak	saḡya	bəjəi	bolba	bəjə	bole
200.	to hear	sunəi	sunəi	sunba	sunə	sune
201.	to look	ḡiṭṭhya	ḡiṭṭhya	ḡiṭṭhaha	takə	dekhe
202.	I	muī	mui	mui	həm	mo
203.	you (informal)	tuī	ṭui	tuī	tui	to

204.	you (formal)	tələk	ɟui	tuĩ/tələk	tui	to
205.	he	wu	use	wu	u	u
206.	she	wu	use	wui	u	u
207.	we (inclusive)	haməi	hamər	hami	hamsəbe	həmra
208.	we (exclusive)	haməi	hamər	hami	həmsəbe	həmra
209.	you (plural)	tələk	ɟələk	tuikhələ	tuisəb	toralake
210.	they	wələk	ələk	wokhələ	usəb	okəralake