

**A Sociolinguistic Survey  
of  
Dotyali, Achhami, Baitadeli and Darchuleli**

**[Spoken in Far-Western region of Nepal]**

**A Report**

**Submitted to**

**Linguistic Survey of Nepal (LinSuN)**

**Central Department of Linguistics**

**Tribhuvan University**

**Nepal**

**Submitted by**

**Mr Suren Sapkota**

**2013**

**A Sociolinguistic Study  
of  
Dotyali, Achhami, Baitadeli and Darchuleli**

**[Spoken in Far-Western region of Nepal]**

**A Report**

**Submitted to**

**Linguistic Survey of Nepal (LinSuN)**

**Central Department of Linguistics**

**Tribhuvan University**

**Nepal**

**Written by:**

**Mr. Suren Sapkota**

**Field surveyed by:**

**Prof. Dr. Madhav Prasad Pokharel**

**Mr. Suren Sapkota (Researcher)**

**Mr. Harka Bahadur Shahi (Researcher)**

**2013**

## Acknowledgements

This report is based on the data collected during the fieldwork in Doti, Dadeldhura, Achham and Kanchanpur district over a period of fifteen days (from Shrawan 15, 2069 to Shrawan 30, 2069) on behalf of Linguistic Survey of Nepal (LinSuN), Central Department of Linguistics, Tribhuvan University, Kirtipur, Kathmandu.

The survey team would like to acknowledge Linguistic Society of Nepal (LinSuN), Central Department of Linguistics, Tribhuvan University, Nepal for providing a great opportunity to handle this survey programme. I would like to thank Prof. Dr. Dan Raj Regmi, Head and programme director, Central Department of Linguistics, TU for providing such a great opportunity to do this task. Likewise, I do not forget to acknowledge Prof. Dr. Madhav Prasad Prokharel for generous support and guidance during the field work. Correspondingly, my sincere gratitude goes to Prof. Dr. Chudamani Bandhu, Prof. Dr. Y.P. Yadava, Prof. Dr. T. R. Kansakar, Prof. Dr. Novel K. Rai, Prof. Nirmal M. Tuladhar for their motivation to accomplish this task. I am equally grateful to Mr. Harka Bahadur Shahi, a faculty from Surkhet Shikchhya Campus who has bring about a huge responsibility during the field work.

Our sincere gratitude goes to the language respondents of the mother tongues of Dotyali, Achhami, Baitadeli and Darchuleli speakers without whom this work would not come in this form. I am greatly indebted to Reporters Club Nepal, Far-Western regional Office, Drop in Centre on HIV & Aids, Gaddachauki, Kanchanpur, Mahakali Sahitya Samaj, Mahendranagar, Kanchanpur, and the precedent Mr. Bir Bhadaur Chand, and Mr. Atmaram Ojha, Vashudev Bhaisap for generous help and cooperation. Likewise, we are pleased to Rama-Roshan Vikas Samaj, Mangalsen, Achham and its president Mr. Takkar Bahadur Shah, and Achham Multiple Campus, Achham and its Asst. Campus Chief Mr. Guru Prasad Paudel and all the lecturers and students for participating and providing valuable suggestions and a hall for our programme.

I cannot forget to acknowledge the trainer of Seti Technical School, Dipayal, Doti for generous coordination and kind help. We are pleased to Swathya Sanstha Bhawan Budar, Doti and Hotel Sangam, Dadeldhura for providing their programme halls and their cooperation. I greatly obliged to all the respondents who have provided such valuable information and data. I want this work to dedicate to those people from Far-Western region who speak different languages; namely Dotyali, Achhami, Baitadeli and darchuleli.

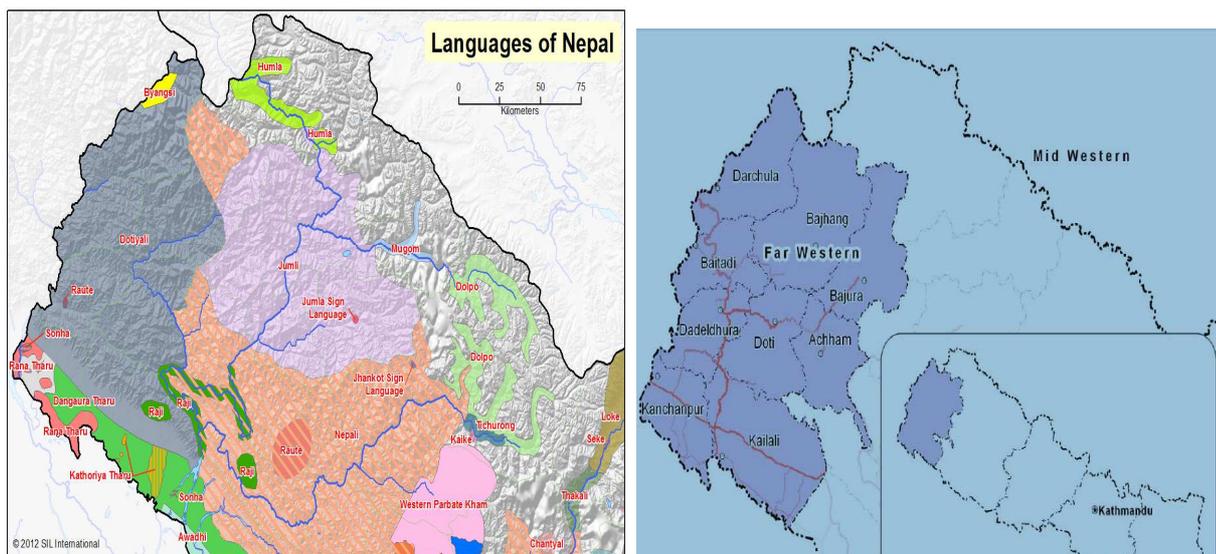
**Suren Sapkota**  
2013

## Maps of study area

Map 1: Dotyali speaking area



Map 2: Language spoken in Far-Western region



Source: Ethnologue, 2012

## Table of contents

<i>Acknowledgements</i>	<i>i</i>
<i>Maps of study area</i>	<i>ii</i>
<i>List of tables</i>	<i>vii-viii</i>
<i>List of figures</i>	<i>ix-x</i>
<i>List of Graphs</i>	<i>xi</i>
<b>Chapter 1: Introduction</b>	<b>01-07</b>
1.1 Background	01
1.2 People	01
1.2.1 Castes/Ethnic groups	01
1.2.2 Occupation	02
1.2.3 Religion and culture	02
1.2.4 Literacy	03
1.3 Language	03
1.3.1 Overview	04
1.3.2 Linguistic affiliation	04
1.3.3 Demography	05
1.3.4 Review of earlier works	06
1.4 Purpose and goals	06
1.5 Wrapping up	07
<b>Chapter 2: Methodology</b>	<b>08-16</b>
2.1 Outline	08
2.2 Research Methods	09
2.2.1 Questionnaire	10
2.2.2 Wordlist	11

2.2.3	Participatory Methods	12
a.	Domains of language use	12
b.	Bi/Multilingualism	12
c.	Appreciative Inquiry	13
2.3	Sampling	14
2.4	Selection of survey points	15
2.5	Wrapping up	15
<b>Chapter 3: Lexical similarity and dialect mapping</b>		<b>17-27</b>
3.1	Outline	17
3.2	Lexical variation	17
3.2.1	Methodology	17
3.3	Dialect mapping	20
3.4	Wrapping up	27
<b>Chapter 4: Language resources and appreciative inquiry</b>		<b>28-39</b>
4.1	Outline	28
4.2	Language resources	28
4.3	Appreciative inquiry	31
4.4	Wrapping up	39
<b>Chapter 5: Bi/multilingualism and mother tongue proficiency</b>		<b>40-49</b>
5.1	Outline	40
5.2	Bi/multilingualism	40
5.3	Mother tongue proficiency	47
5.4	Wrapping up	49
<b>Chapter 6: Domains of language use</b>		<b>50-62</b>
6.1	Outline	50

6.2	Domains of language use based on participatory method	50
6.3	Domains of language use based on questionnaire method	56
6.4	Wrapping up	61
<b>Chapter 7: Language vitality and language development</b>		<b>63-68</b>
7.1	Outline	63
7.2	Language vitality	63
7.3	Language development	66
7.4	Language continuity	64
7.5	Wrapping up	68
<b>Chapter 8: Language attitude</b>		<b>69-75</b>
8.1	Outline	69
8.2	Language attitude	69
8.3	Wrapping up	75
<b>Chapter 9: Findings and recommendations</b>		<b>76-79</b>
9.1	Findings	76
9.2	Recommendations	79
<b>References</b>		<b>80-81</b>
<b>Annexes</b>		<b>82-119</b>
Annex 1:	SLQ (ABC), Wordlist and MP data summary	82
Annex 2:	Informants' background information	83
	A. Baitadeli (Kanchanpur)	83
	a. Details of SLQ A and C language informants	83
	b. Details of SLQ B (PM participants)	84
	B. dotyali (budar, doti)	85
	a. Details of wordlist language Informants	85
	b. Details of SLQ A and C language informants	86
	c. Details of SLQ (PM Participants)	87

B. Dotyali (Dadeldhura)	88
a. Details of wordlist language Informants	88
b. Details of SLQ A and C language Informants	89
c. Details of SLQ B (PM participants)	90
c. Darchuleli (kanchanpur)	91
a. Details of wordlist language Informants	91
b. Details of SLQ A and C language informants	92
c. Details of SLQ B (PM Participants)	93
D. Achhami (Achham, Mangalsen)	94
a. Details of wordlist language Informants	94
b. Details of SLQ A and C language informants	95
c. Details of SLQ B (PM Participants)	96
E. Dotyali (Dipayal)	97
a. Details of wordlist language Informants	97
b. Details of SLQ A and C language informants	98
c. Details of SLQ B (PM Participants)	99
Annex 3: Check list	100
Annex 4: Sampling model	101
Annex 5: Sociolinguistic questionnaire ‘A’	102
Annex 6: 210 Wordlist	113

## **List of tables**

Table 2.1: Overview of survey goals and methods	08
Table 2.2: Sampling of Wordlist	14
Table 2.3: Sampling of SLQ A	14
Table 2.4: Checklist	14
Table 2.5: Survey points	15
Table 3.1: Evaluation criteria of the lexical similarity percentages	18
Table 3.2: Total number of elicited words in each point	18
Table 3.3: Tally of the total number of basic words among different points	19
Table 3.4: The percentage of the total number of basic words among different points	19
Table 4.1: The oral literature of the Dotyali mother tangué	28
Table 4.2: Available written literature	29
Table 4.3: Number of respondents they read materials available in their MT	30
Table 4.4: Number of respondents they read materials available in their MT	31
Table 4.5: Number of respondents they read materials available in their MT	31
Table 5.1: The languages they can speak	44
Table 5.2: The languages they can speak by age, sex and education	45
Table 5.3: Language proficiency of the children	46
Table 5.4: The MT they can listen and speak by sex and age	47
Table 5.5: The MT they can read and write by sex and age	48
Table 5.6: The other languages known by their father, mother and spouse	48
Table 6.1: Different domains of language use	57

Table 6.2: The use of languages at home in the following situations	58
Table 6.3: Children' languages in the given situations	59
Table 7.1: Languages that their parents speak with their children	64
Table 7.2: Language vitality in Dotyali, Achhami, Baitadeli and Darchuli	64
Table 7.3: Appreciative assets and aspirations to develop their mother tongues	67
Table 8.1: The preference of the languages	70
Table 8.2: The preference of medium of instruction at primary level	70
Table 8.3: How they feel behind their language	71
Table 8.4: The changing factors of language	72
Table 8.5: Different assistants that the people can do	74

## **List of figures**

Figure 1.1: Employment and migration in FWR	02
Figure 1.2: Education statistics of FWR	03
Figure 1.3: Indo-European languages	05
Figure 3.1: Participants of Dotyali speakers in Mahendranagar, Kanchanpur	20
Figure 3.2: Participants in Dialect mapping at Achham	21
Figure 3.3: Dialect mapping, the PM result, Budar (Doti)	22
Figure 3.4: Dialect mapping, the PM result, Dadeldhura	23
Figure 3.5: Dialect mapping in Achham	24
Figure 3.6: Baitadeli dialect along with other varieties	25
Figure 3.7: Dialectal variations of Darchuleli	26
Figure 4.1: Participants of Dotyali speakers in Mahendranagar, Kanchanpur	32
Figure 4.2: Appreciative inquiry result, budar, Doti	33
Figure 4.3: Workplan to build up the MT in Budar, Doti	34
Figure 4.4: Appreciative inquiry result from Dadeldhura	35
Figure 4.5: A work plan of Dadeldhureli to develop their MT	36
Figure 4.6: Appreciative inquiry, result from Mangalsen, Achham	37
Figure 4.7: Appreciative inquiry in Baitadeli	38
Figure 5.1: Female and male participants in Doti (Budar) and Dadeldhura respectively	40
Figure 5.2: Bilingualism finding in Dipayal, Doti district	41
Figure 5.3: Bi/multilingualism finding in Achhami	42
Figure 5.4: Bi/Multilingual situation of Dotyali in Kanchanpur district	42
Figure 5.5: Bi/Multilingual situation of Dotyali in Dadeldhura district	43

Figure 6.1: Domains of language use the result from the Budar (Doti)	51
Figure 6.2: Domains of language use the result from the Dadeldhura	52
Figure 6.3: Domains of language use, Dipayal	53
Figure 6.4: Domains of language use in Achhami, Achham	54
Figure 6.5: Domains of language use in Baitadeli	55
Figure 6.7: How often the respondents use their mother tongues	
Figure 30: Status of inter-cast marriage	30

## **List of Graphs**

Graph 6.1: Language that the respondents use while inviting for marriage ceremony	59
Graph 6.2: How often the respondents use their mother tongues	60
Graph 6.3: How often the respondents use their mother tongues	61
Graph 7.1: Whether their all children speak their mother tongue	63
Graph 7.2: Status of inter-cast marriage	66
Graph 8.1: Opinion on like/dislike in reading/writing in MT	74

# Chapter 1

## Introduction

### 1.1 Background

The Dotyali, Achhami Baitadeli and Darchuleli languages are the major varieties spoken in the Far-Western Region of Nepal. These varieties are being spoken side by side along with the other smaller varieties. The total number of speaker of the Dotyali language is 250,000 in Nepal (Ethnologue, 2012). While, the total population of the Dotyali, Baitadeli, Achhami, and Darchuleli that national census 2011 has reported are 787, 827, 272,524, 142,787, and 5,928 respectively in Nepal.

This chapter deals with different caste/ethnic groups of the Far-Western Region that they speak the language and dialects in this region. Likewise, occupation, culture and religion, and literacy of the region have been discussed briefly. Furthermore, languages spoken in this region, linguistic affiliation of the major languages spoken in the region, previous works in the languages spoken in this region, and purpose and aims of the study have been presented in this introductory chapter.

### 1.2 People

The Far-Western Region has complex linguistic and socio-economic structures, and there are widespread castes. Traditional systems associated with language, religion, culture and customs also have a great impact on overall development.

#### 1.2.1 Castes/Ethnic groups

The people of Far Western Region are of different castes and ethnic groups. The major castes of this region are Kchetri, Thakuri, Brahman and Dalit. They speak the Dotyali, Achhami, Baitadeli, Darchuleli varieties as their mother tongue.

The other castes and ethnic groups also speak the Dotyali language in their day to day communication as lingua-franca are Byansi, Raji and Raute in the Hill and rana Tharu in the Terai region. Byansi people are found to have in Darchula district only. They speak the Byansi language one of Tebeto-Burman language as their mother tongue. Raute are only the nomadic ethnic group officially recognized by the Government of

Nepal. There are two settlements of rautes in Jogbuda and Sirsa VDCs of Dadeldhura. Likewise, Raji are one of the endangered indigenous nationalities of Nepal, and are gradually decreasing in number. Currently there are only 2,339 in Nepal settled in Surkhet and Accham districts in the hills, and Dang, Bardiya and Kailali districts in the lowland Terai region. Most of them speak the Doytyali language as lingua-franca in Far-Western region.

### 1.2.2 Occupation

There are limited employment opportunities in the Far West. Agriculture is the main contributor to household income. The main employment sources are wage labour, agricultural labour and self-employment. Lack of work in the mountains

#### Figure 1.1: Employment and migration in FWR

Household income: 48,785 (medium) and 66,294 (mean)  
Per capita income: 8761 (medium) and 11,504 (mean)  
Employment sources: Wage-18%;  
Self employment-56%; Other-26%  
Unemployment rate: 1.7

*Source: Central Bureau of Statistics, Nepal Living Standard Survey (2004)*

and hills or in agriculture during the winter, the lack of income outside the agriculture sector and lack of basic services induce a large number of Nepalese workers to move to the Tarai and India annually in search of work. The number of migrant workers is especially high in the Far Western Region. The largest numbers of migrants to India goes from landless groups, the highly indebted Dalit and socially excluded groups.

### 1.2.3 Religion and culture

Most of the people in this region are found to practice Hinduism. Hinduism is their cultured tradition. Almost all the informants in this study are also belonging to the Hinduism. The Far Western Region is very rich in its traditional culture. Traditional dance and songs Chhaliya, Bhada, Jhora Chapeli, Rung Culture of Rung people (Sauka), Baira song, Deuda, Chait and Jagar are the part of culture. Jagara, tales of bravery is most important culture in Doti since Katyuri period. Jhusia Damai of Baskot of Baitadi District (stayed in Dharchula India) was said to be famous Jagar singer. Gora is one of the famous festivals observed in Mahakali Zone.

### 1.2.4 Literacy

The Far Western Region has a very low literacy rate. The region again ranked fourth among the five regions in literacy. The literacy rate for those over 15 years is in fact lower than those over six, revealing that the literacy gap increases as many do not complete their educations. This divide becomes more marked by when comparing literacy among males and females. The number of early childhood development centers and primary schools are found to be increasing. The poor

physical and inadequate condition of school, trained teachers and insufficient instructional materials are the major challenges. This survey has taken sociolinguistic information (of SLQ A) from 36 literate (50%) and 36 preliterate speakers.

**Figure 1. 2: Education Statistics of FWR**

Literacy rate over 6 years: 63.4% (Male: 77.4% and Female: 52.2%)  
Literacy rate over 15 years: 54.1% (Male: 72.5% and Female 40.4%)  
Total schools: Government schools: 3,547, ECDs: 3,474,  
Community schools: 3,222, ECDs: 3,156  
Institutional schools: 325, ECDs: 318  
Enrolment in 2010 in government schools: 783,032 (Girls: 383,278)  
Enrolment ratio: Girls- 48%, Boys- 52%  
Percentage Dalit enrolment at primary level: 24.5%  
(Boys 24.2% and Girls 24.8%)  
Percentage Janjati enrolment at primary level: 18%  
Total teachers: 23,722 (23.2% females)  
Teaching licenses distributed: 33,741  
Female teacher by level: Primary 29.7%, Lower Secondary 10.6%;  
Secondary 6.9%; Higher Secondary 2.3%  
Dalit teachers: 2.7%  
Student to teacher ratio: Primary-31.7; Lower Secondary-44.2;  
Secondary-35.0; Higher Secondary 17.5

*Source: www.moe.gov.np (June 2010)*

### 1.3 Language

There are 123 languages spoken as mother tongue (first language) in Nepal according to 2011 National census most belonging to the Indo-Aryan and Sino-Tibetan language families. The official language of Nepal is Nepali, formerly called *Khaskura* then *Gorkhali*. According to 2011 national census, the percentage of people with Nepali as mother-tongue dropped from 48.6 to 44.6%. The previous different varieties of the

Nepali language in the Far-Western region are now listed as separate languages like; Dotyali, Achhami, Bajhangi, Dhuleli etc. in the 2011 national census of Nepal.

### **1.3.1 Overview**

The major mother tongues that are spoken in Far-Western region of Nepal are Dotyali, Achhami, Darchuleli, Baitadeli, Bajureli, Bajhangi, Rana Tharu, Raji and Raute. Among them, Dotyali, Achhami, Darchuleli and Baitadeli were studied here. Although they have some lexical and grammatical variant form they generally can communicate with each other in their own mother tongues. That is the situation of developing a new language which the people of Far Western Region prefer to call "Dotyali". This newly developing form of language is being simplified and used as a lingua franca of the region. In fact the people do not speak pure form of the Dotyali. Instead, they use so simplified manner that everybody from the all districts of far Western can understand and speak the same language.

Before getting the separate ISO code (i.e. 639-3), the Dotyali language was considered as one of the dialects of the Nepali language. Now the local intellectuals and people speaking Dotyali language are increasingly demanding that their language be recognized as one of the other national languages of Nepal.

Dotyali (Also Doteli) some how similar to Kumauni is the local language spoken in Doti region or far Western Region of Nepal. There are some how uniformity between Dadeldhura and Doti districts in terms of history, language and culture. Dadeldhura had been the first Kingdom of the ten King of the Doti (Ojha 2065VS).

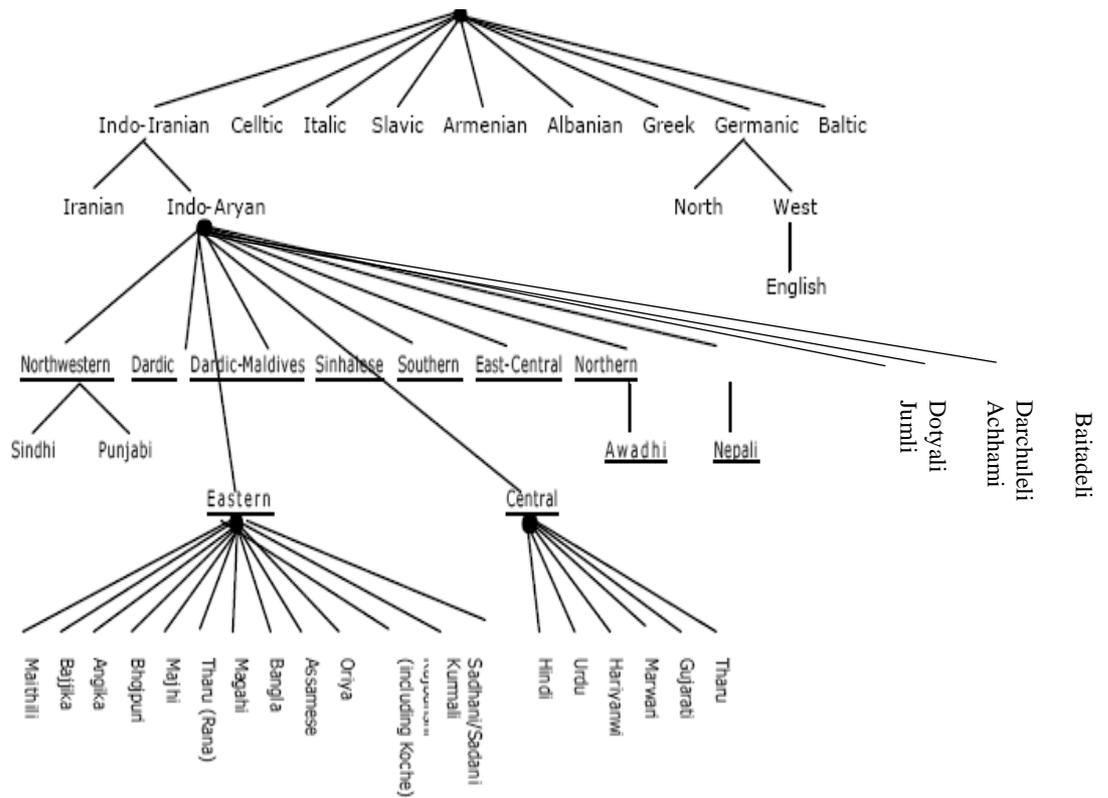
The name Doti is believed to be originating form the word *Dovati* which means the land area between the confluences of the two rivers.

Other view is original name of the Doti was *devatavi* = *dev*+*aatavi* or *aalaya* (*dev* meaning the Hindu god and *aatavi* meaning the place of re-creation, place of attaining a meditation in Sanskrit).

### **1.3.2 Linguistic affiliation**

Dotyali which is similar to Kumauni language is one of language of Indo-Aryan branch of Indo-European family. Darchuleli and Baitadeli varieties can be incorporated under Dotyali and, Achhami variety under Western Nepali till the date.

**Figure 1.3: Indo-European languages**



Source: Population Census 2001,(Yadava, 2003) with author's adaptations.

The placement of the newly listed languages under the Indo-European languages in Figure 1.1 viz. Jumli, Dotyali, Achhami, Darchuleli and Baitadeli are the proposition.

### 1.3.3 Demography

Far Western Development Region (known as *Sudur pashchimanchal vikash khetra*) is located at the western end of the country with headquarters at Dipayal. It is comprises of two zones; Mahakali and Seti having both Hill and Terai region. The area of the region is 19,539 mk2 (7,544sq mi). The total population is 2,191,330 (male: 1,374,344 and female: 1,376,372) (CBS, 2001) and the density is 110/km2 (290/sq mi). The region has limited access to basic services and increasing services is challenging due to the difficult topography.

### **1.3.4 Review of earlier works**

Pokhrel (2031V.S.) has classified Nepali language into four groups: Eastern, Seti (*Orapachchhima*), Mid Western and Far Western Nepali. He has included Achhami variety within the dialect of Seti.

Timalsena (2050) has classified the dialects of Nepali language into seven dialects on the basis of 118 pronominal words and 195 numerals.

Ojha (2065 VS) has mentioned some historical figures of the Fae Western Region from the than King Naag Malla to Rajbar Hari Chand and subeda Jaya Chand and has sung the songs of the glorious history of the region.

Ojha (2066 VS) has pointed out some historical findings, present situation, feast and festivals, cast system, language and script, and the district profile of Darchula, Baitadi, Dadeldhura, Doti, Achham, Bajura, Bajhang, Kailali and Kanchanpur with some archeological history. He has mentioned that there are some how uniformity between Dadeldhura and Doti districts in terms of history, language and culture.

Lekhak (2067) has described the *Manasakhanda* (an area from the Karnali River to Kumau, India) in terms of various similar features from the Karnali River to Kumau, India. He has categorized the folk-culture and folk-literature of this area with some ancient history.

Though some of the significant works has been done in these mother tongues, the study based on the socio linguistic information has not yet been done. This study has tried to find out some preliminary findings of the language varieties based on the sociolinguistic survey.

### **1.4 Purpose and goals**

The overall general purpose and goal of this survey is to find out sociolinguistic information of the Dotyali, Achhami, Baitadeli and Darchuleli language. The specific objectives are to determine:

- the different sociolinguistic aspects of the Dotyali, Achhami, Baitadeli and Darchuleli language, such as dialect variation, language resources, mother tongue proficiency, bi/multilingualism, domains of language use, language endangerment, language transmission and vitality, language loyalty, language

maintenance and shift, code mixing, language attitude and the appreciation of the community towards their language,

- the lexical similarity and variation among the selected mother tongues; Dotyali, Achhami, Baitadeli and Darchuleli,
- intelligibility among selected Dotyali, Achhami, Baitadeli and Darchuleli varieties and,
- evaluate their aspirations about the development of their language and culture.

### **1.5 Wrapping up**

The Far-Western Region has complex linguistic and socio-economic, and cultural structures, and there are widespread castes. Main sub castes of this region who speak the Dotyali, Achhami, Bairadeli and Darchuleli varieties are Bahun Chhetri, Thakuri, Sanyasi, Kaami, Damai, Sharki, Gandharvha and Baadi. Dotyali which is similar to Kumauni language is one of language of Indo-Aryan branch of Indo-European family. Darchuleli and Baitadeli varieties are more or less near to that of Dotyali. Achhami is near to the modern Nepali. All these varieties are fall under the Indo-Aryan language family under Indo-European language. This study tries to find out the sociolinguistic information based on sociolinguistic survey.

## Chapter 2

### Methodology

#### 2.1 Outline

In order to accomplish the purpose and goals of this sociolinguistic survey of Dotyali, Achhami, Baitadeli and Darchuleli mother tongues, several different methods were employed. This survey has employed 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 4 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 displays the survey purpose, brief description of the methods used, and the focus of that method.

**Table 2.1: Overview of survey goals and methods**

SN	Survey goals	Methods	Brief description	Focus
01.	to evaluate the sociolinguistic situation of Dotyali, Achhami, Baitadeli and Darchuleli language	Sociolinguistic Questionnaire	(A) 81 questions (C)	<ul style="list-style-type: none"><li>• Dialect mapping</li><li>• Language resources</li><li>• Mother tongue proficiency and bilingualism, multilingualism</li><li>• Domains of language use</li><li>• Language endangerment</li><li>• Language transmission and vitality</li><li>• Language loyalty</li><li>• Language maintenance and shift</li></ul>

				<ul style="list-style-type: none"> <li>• Code mixing</li> <li>• Language attitude</li> <li>• Appreciative enquiry</li> </ul>
2.0	to determine the lexical variation among the selected varieties	Wordlist	Lexical comparison of 210 words	Lexical variation among the selected places / varieties
03.	to test intelligibility among selected Dotyali, Achhami, Baitadeli and Darchuleli varieties	RTT	Recorded story with 15 questions	Intelligibility testing among selected Dotyali, Achhami, Baitadeli and Darchuleli varieties
04.	to determine the understanding, proficiency and bilingualism	SRT	18 recorded sentences with 3 for practice	Understanding of the native language, proficiency and bilingualism
05.	<ul style="list-style-type: none"> <li>• to determine dialect variation</li> <li>• level or percentage of domains of language use</li> <li>• to find out the bi/multilingual situation.</li> <li>• the appreciation of the community towards their language</li> </ul>	Participatory Methods a. Dialect mapping b. Domains of language use c. Bi/Multilingualism c. Appreciative enquiry	Participation of the community of different varieties / locations	<ul style="list-style-type: none"> <li>• Dialect variation</li> <li>• Level or percentage of domains of language use</li> <li>• The appreciation of the community towards their language</li> </ul>
06.	The suitable sampling procedure for this survey.	Stratified Random Sampling	All the methods, techniques and tools used in this survey are based on the same sampling design.	<ul style="list-style-type: none"> <li>• Core area</li> <li>• Far-east, far west, far-north and far-south</li> <li>• Social factors (gender, age and education)</li> <li>• Community leader</li> </ul>

## 2.2 Research Methods

To fulfill the research goals of this sociolinguistic survey certain research methodologies were employed during the period of data collection. The methods, techniques and tools used during this survey in the field are described briefly in the following section.

### 2.2.1 Questionnaire

*Description-* There are three types of questionnaires, namely Sociolinguistic Questionnaire A, Sociolinguistic Questionnaire B, and Sociolinguistic Questionnaire C. These questionnaires were administered to individuals, groups and community leaders respectively. These were the main questionnaires administered to gather the relevant information about the language. They were employed to obtain the information as listed below.

- Basic information
- Language resources
- Mother tongue proficiency and bi/ multilingualism
- Domains of language use
- Language vitality
- Language attitude

Likewise, the questionnaire B was classified into the following sections:

- Basic information
- Dialect mapping
- Bi/Multilingualism
- Domains of language use
- Appreciative inquiry

In the questionnaire B we have used a set of four participatory tools with the groups of Dotyali, Achhami, Baitadeli and Darchuleli participants of two 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 dialectal variations among selected varieties, how bilingual people of these communities are, in which situations they use their mother tongues and what their dreams and aspirations are for their language to be developed.

The questionnaire C includes the general sociolinguistic questions for the community leader including her/his background information. 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 selected language communities.

**Purpose-** The main purpose of the questionnaire was to find out dialect variations, language resources, mother tongue proficiency and bi/multilingualism, domains of language use, language endangerment, language transmission and vitality, language loyalty, language maintenance and shift, code mixing, language attitude and appreciative enquiry from each informant or a group.

**Procedure-** The medium of interview was Nepali for all varieties because all Dotyali, Achhami, Baitadeli and Darchuleli speakers were bilingual. The information obtained will be entered into a database and will be analyzed for general patterns and trends that will contribute to fulfill the survey goals.

### **2.2.2 Wordlist**

**Description-** 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 selected mother tongue speakers. The results have been presented in a table which illustrates the relative linguistic distances among various speech communities, and lexical similarities and differences have been compared in an exhaustive matrix of pairs.

**Purpose-**The main purpose of this wordlist was to find out the lexical variations among the selected Dotyali, Achhami, Baitadeli and Darchuleli varieties. The other purpose was to find out the frequency of code mixing.

**Procedure-** Dotyali, Achhami, Baitadeli and Darchuleli words were elicited from the language speakers. They were transcribed using the International Phonetic Alphabet (IPA). The words from all survey points were elicited for this purpose. From each survey points, at least two informants 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 Dotyali, Achhami, Baitadeli and Darchuleli 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 Dotyali, Achhami, Baitadeli and Darchuleli word from a mother tongue Dotyali, Achhami, Baitadeli and Darchuleli speaker. The responses were transcribed using the International Phonetic Alphabet (IPA). Afterwards, the words were entered into the computer software popularly known as Wordsurv (word survey) and the lexical items were compared in order to determine similarities and differences among the varieties sampled. This tool provides an initial indication of possible dialect groupings in Dotyali, Achhami, Baitadeli and Darchuleli.

### **2.2.3 Participatory Methods**

*Description-* With participatory methods, it was up to the participants to decide with whom they will share their results and conclusions. Participatory methods we used during the field survey were: dialect mapping, bi/multilingualism, domains of language use and appreciative enquiry.

*Description-* This was a tool used during the survey with the participation of different mother tongue speakers to determine dialect variation.

#### **b. Domains of language use**

*Purpose-* The purpose of this tool is to assist speakers of the language in identifying the situations in which they use their own language and/or other languages. The second purpose is to help them determine which domains and which languages are used most frequently.

*Procedure-* The participants thought about the situations in which they speak Dotyali, Achhami, Baitadeli and Darchuleli and wrote them on pieces of paper. Then they wrote down the situations in which they speak Nepali, and those in which they speak both languages. These were placed under the levels; Dotyali, Achhami, Baitadeli and Darchuleli, Dotyali, Achhami, Baitadeli and Darchuleli and Nepali. Then they organized the labels in each category according to the situations which they use daily and those that accrued less often.

#### **c. Bi/Multilingualism**

*Purpose-* The main purpose of using the tool of bi/multilingualism is to find out the situation of bi/multilingualism. This method also helps to categorize the people according to their bi/multilingual proficiency.

**Procedure-** This tool was used to help the community members to think about and visualize the levels of fluency in both selected language and Nepali by different subsets of the selected language community. In this community, Nepali is the language of wider communication which is used while communicating with outsiders. The participants were asked to use two overlapping circles, one representing the selected language people who speak selected language well and the other the selected language 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 selected language ‘well’ or not ‘so well’. Then they were asked to place them in the appropriate location in circles. After having done this they were advised to write down the names of the subgroups of selected language people that spoke selected language ‘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.

#### **d. Appreciative Inquiry**

**Purpose-** The purpose of this tool is to allow members of the community to dream about what might be possible in their language and then to begin to make plans to make for some of those dreams to happen.

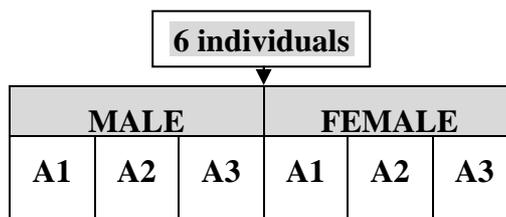
**Procedure-** This tool was used to gather information about the dreams and aspirations for the language the selected language community members have in different survey points. In this tool, the participants were asked to describe things that made them feel happy or proud about their language or culture.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

## 2.3 Sampling

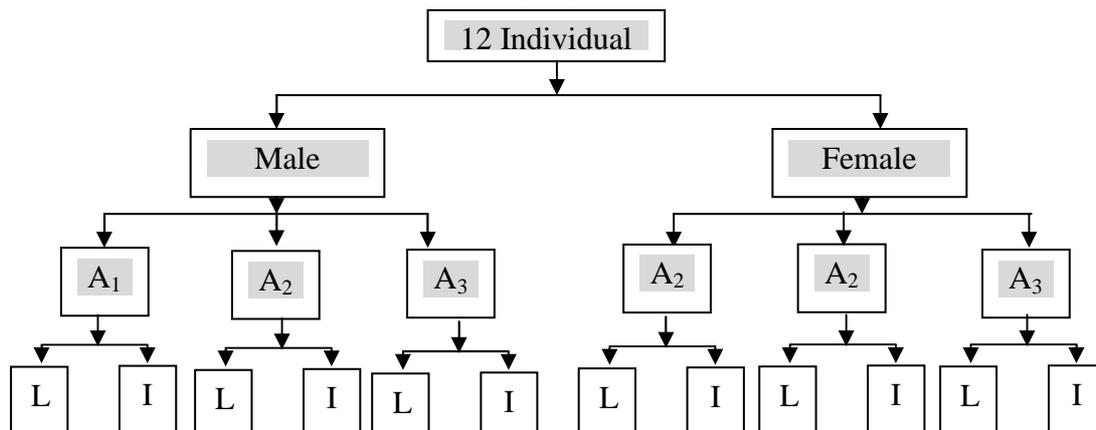
The sampling procedure has been used for PM, Wordlist and SLQ ABC. For PM, all the four tools (i.e. domains of language use, bi/multilingualism, dialect mapping, appreciative inquiry) have been used in each point. There were altogether six individuals (both male and female with three age groups) were taken from each selected point for wordlist. The Table 2.2 has been used for its checklist.

**Table 2.2: Sampling of Wordlist**



Likewise, altogether twelve individuals (both literate and illiterate male and female from three age groups) were asked for the SLQ A. Table 2.3 shows it more clearly.

**Table 2.3: Sampling of SLQ A**



Note:  $A_1 = 16-29$  years,  $A_2 = 30-60$  years,  $A_3 = 60+$ ,  $L = Literate$ ,  $I = Illiterate$

The checklist for the representative data collection has been used during the fieldwork. The categories include the three age groups, i.e. ( $A_1 =$  age group between 15-30;  $A_2 = 31-60$ ; and  $A_3=61$  and above;  $L = Literate$ ;  $I = Illiterate$ ).

**Table 2.4: Checklist**

MALE						FEMALE					
A1		A2		A3		A1		A2		A3	
L	I	L	I	L	I	L	I	L	I	L	I

## 2.4 Selection of survey points

Altogether six points were selected for the first to be surveyed. Among them, Dadeldhura has been selected as a core point for Dotyali because this is the main village where the Dotyali, Achhami, Baitadeli and Darchuleli people live. In addition, it has a significant history of Dotyali civilization with significant evidence that can also be found at present. The *Doti Khola* (Doti River) and *Ghatal Mandir* (an ancient Hindu temple) link the history of Doti Empire in the past. The other areas that have been selected for data collection were Budar (Doti), Dipayal for Dotyali. Mangalsen (Achham) for Achhami, Mahendranagar for the Baitadeli and Gaddachauki of Kanchanpur District for the Darchuleli. The survey points have been presented in Table 2.4.

Table 2.5: Survey points

Points surveyed		Longitudes E	Latitudes N	Altitudes
1.	Budar (Doti)	80° 33' 57.0"	29° 05' 20.1"	1409 m.
2.	Dadeldhura	80° 35' 00.9"	29° 17' 36.4"	2210 m.
3.	Dipayal (Doti)	80° 56' 36.8"	29° 15' 01.8"	550 m.
4.	Mangalsen (Achham)	81° 15' 35.1"	29° 08' 15.9"	1345m.
5.	Mahendranagar (Kanchanpur)	80° 10' 49.8"	28° 58' 09.1"	209 m.
6.	Gaddachauki (Kanchanpur)	28° 58' 09.4"	80° 10' 49.9"	210 m.

Table 4 shows the six survey points of the different language varieties namely; Dotyali, Achhami, Baitadeli and Darchuleli with their longitudes/latitudes and altitudes of these places where the respective varieties are spoken.

## 2.5 Wrapping up

The methodologies used in this study mainly for collecting data, and writing the study report. Questionnaire method, a list of 210 basic vocabulary, participatory methods among the participants along with the observation have been used to collect the data with the respondents using as stratified random sampling from the six major

populated areas from the four districts, namely; Doti, Dadeldhura, Achham, and Kanchanpur. The different variables used to sample the population are; (a) survey point on the basis of far-north, far south, far-east, and far-west from the core point including it, (b) age, (c) sex and (d) education for SLQ 'A' and 'B', and, (e) male and female language activists for SLQ 'C'. Language used in this report is descriptive and analytical.

## Chapter 3

### Lexical comparison and dialect mapping

#### 3.1 Outline

This chapter deals with the lexical variations and similarities among the selected varieties from different parts of the Far-Western region, and dialect mapping of these varieties. Section 3.2 deals with lexical variation and its methodology. Likewise section 3.3 discusses the dialect mapping of the selected language varieties separately mainly based on participatory method.

#### 3.2 Lexical variation

The wordlist consists of 210 words that are compared with the six speech varieties to determine the degree of lexical similarity. This section deals with the data, methodology of lexical similarity study, and it presents the results of lexical similarity.

##### 3.2.1 Methodology

The standard wordlists of 210 words were elicited in different points with mother tongue speakers (grown up in the Chepang community, representing different sex, age and literacy), compiled them with phonetic transcriptions. In each key point, at least two sets of wordlists were administered.

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

The 60% has been generally used as a cutoff point for determining lexical similarity (Regmi, 2012). Table 3.1 presents the evaluation criteria of the lexical similarity percentages between the wordlists.

**Table 3.1: Evaluation criteria of the lexical similarity percentages**

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

The speech varieties having a lexical similarity of less than 60% are evaluated as different language. However, languages or dialects with around 60% or above lexical similarity should be tested for intelligibility using another tool referred to as Recorded Text Test (RTT). But, RTT could not be administered because of the time constrains.

To find out the dialectal variations and lexical similarity and variation among the selected mother tongues; Dotyali, Achhami, Baitadeli and Darchuleli, the 210 basic wordlist has been selected. The main purpose of this wordlist is to find out the lexical variations among the selected Dotyali, Achhami, Baitadeli and Darchuleli varieties. The Procedure Dotyali, Achhami, Baitadeli and Darchuleli words were elicited from the language speakers. They were transcribed using the International Phonetic Alphabet (IPA). The words from all survey points were elicited for this purpose. Table 3.2 presents the total number of elicited basic words in each point.

**Table 3.2: Total number of elicited words in each point**

Varieties	Dotyali Dadeldhura,	Achhami	Darchuleli	Dotyali, Dipayal	Dotyali, Budar	Baitadeli
Dotyali, Dadeldhura	210	210	210	210	210	210
Achhami	210	210	210	210	210	210
Darchuleli	210	210	210	210	210	210
Dotyali, Dipayal	210	210	210	210	210	210
Dotyali, Budar	210	210	210	210	210	210
Baitadeli	210	210	210	210	210	210

Table 3.2 shows the total number of elicited basic words in each six points. The total number of basic words for all the points are 210.

The tally of the total number of basic words among selected different points has been shown in Table 3.3.

**Table 3.3: Tally of the total number of basic words among different points**

Varieties	Dotyali Dadeldhura	Achhami	Darchuleli	Dotyali, Dipayal	Dotyali, Budar	Baitadeli
Dotyali, Dadeldhura	210	128	138	155	155	131
Achhami	128	210	113	121	121	106
Darchuleli	138	113	210	142	138	137
Dotyali, Dipayal	155	121	142	210	181	144
Dotyali, Budar	155	121	138	181	210	153
Baitadeli	131	106	137	144	153	210

Table 3.3 presents that except the Achhami (which is similar upto 106 words to 121) rest of the given varieties have graceful similarity. Dotyali spoken in Budar and Dipayal are similar upto 181 lexicon. Darchuleli and Achhami are found to have less similar vocabulary i.e. they are similar upto only 50%.

The percentage of the total number of basic words among different points has been presented in the Table 3.4.

**Table 3.4: The percentage of the total number of basic words among different points**

Varieties	Dotyali Dadeldhura,	Achhami	Darchuleli	Dotyali, Dipayal	Dotyali, Budar	Baitadeli
Dotyali, Dadeldhura	100%	61%	66%	74%	74%	62%
Achhami	61%	100%	54%	58%	58%	50%
Darchuleli	66%	54%	100%	68%	66%	65%
Dotyali, Dipayal	74%	58%	68%	100%	86%	69%
Dotyali, Budar	74%	58%	66%	86%	100%	73%
Baitadeli	62%	50%	65%	69%	73%	100%

*Note: A= Dadeldhura, B=Dipayal, Budar*

Table 3.4 shows that the dotyal language speaking among the selected points i.e Budar (Doti), Dadeldhura and Dipayal (Doti) are found to have more similar than the other three mother tongues; Achhami, Baitadeli and Darchuleli. Dotyali that is spoken in Dadeldhura is similar to Achhami, Darchuleli, Dotyali spoken in Dipayal and Budar, and Baitadeli. All of them have similar vocabulary i.e. upto 60%. On contrary, Achhami spoken in Mangalsen is 54% similar to Darchuleli, 58% to Dotyali spoken in Dipayal and Budar, and only 50% to Baitadeli. On the other hand, Darchuleli is similar below 60% (i.e.54%) with Achhami except other varieties. Correspondingly, Dotyali spoken in Dipayal and Budar, and Baitadeli is similar upto 60% to those of Baitadeli, Dotyali spoken in Budar and Dipayal, and Darchuleli except Achhami. To sum up, Dotyali (i.e. spoken in Budar, Dadeldhura and Dipayal), Darchuleli and Baitadeli are similar, i.e. they have effortless similar in their vocabulary upto 60%.

### 3.3 Dialect mapping

Dialect mapping is a geographic distribution of variations in speech. It shows the distribution of distinctive linguistic features of a language or dialect. These varieties also have a number of various varieties in its speech within the language community.

**Figure 3.1: Participants of Dotyali speakers in Mahendranagar, Kanchanpur**



The language consultants have responded that the speakers of mentioned varieties have been scattered in different districts of Far-Western Resion. They complain that their community members have migrated in different places of different districts. They have left their ancestral and original places behind and come to settle down in urban and other sophisticated areas. As they left their inherited places, they have come to drop down many things i.e. traditional culture, social custom, social system, original language, etc. and unknowingly they come to adopt the new culture, system and custom of the society in which they have migrated in. It is common tendency of the immigrants that they have to adopt and adjust in the local culture and social system and custom to survive them.

In this context, the next tool namely; dialect mapping has used as focus-group discussion within the community using participatory method to find out the dialectal variation and similarity among the selected varieties.

**Figure 3.2: Participants in Dialect mapping at Achham**



In this tools, some significance questions like "which area of your variety is similar or common to your ones and which are different?", "where do people speak this language so differently that it is difficult for you to understand hem?", and so on. The

respondents have answered by doing the task that they had asked to perform. There may be probabilities of having its varieties either social or regional ones. Let us consider the following photographs of doing dialect mapping activities by using respective tools.

The dialect mapping tool (i.e from the participatory method) administered at Budar (Doti) shows the result in the Figure 3.3.

**Figure 3.3: Dialect mapping, the PM result, Budar (Doti)**



Figure 3.3 presents that Dotyali speaking in Doti, Dadeldhura Kailai, Kanchanpur, Darcula and Baitadi are similar i.e the language varieties spoken in these areas are mutually intelligible, while the Doteli varieties spoken in Achham and Bajhang although mutually intelligible are some how different than theirs.

Likewise, Figure 3.4 presents the dialects of Dotyali that were mapped out in Dadeldhura.

**Figure 3.4: Dialect mapping, the PM result, Dadeldhura**



Figure 3.4 presents that the Dotyali language spoken in Dadeldhura, Baitadi, Bajhang, Doti, Darchula, kailali and akanchapur are similar, while Achham, Kalikot, Bajura, Dailekh, Humla and Jumla different. The language variet spoken in Surkhet, India and Mansarovar is different from the first and second variety. The first variety (i.e. first group) as per the claim of the speakers residing in Dadeldhura district desorbs the best variety among them.



Figure 3.6: Baitadeli dialect along with other varieties



Figure 3.6 presents most of the language varieties that are spoken in the Far-Western region. It shows that the varieties are Baitadeli, Dotyali, Achhami, Bajhangi, Bajureli, Jumli and Kumauni that are spoken in Baitadi and Darchula, Dadeldhura and Doti, Achham, Bajhang and Bajura, Jumla, and side of the Mahakali River respectively. The figure 3.4 gives you an idea about the ranck of similarities and differences among the mentioned varieties. Dotyali and Kumauni are more intelligible than Achhami. Jumli is found to have no intelligible to Baitadeli speakers.

The other varities spoken in the Far-Western region is Darchuleli. Figure 3.7 illuststrates that the Darchuleli varity is spoken mainly within the Darchula district along with other neighbouring districts like Bajhang, Baitadi, Dadeldhura, Doti, Achham, Kanchanpur, Kailali, and Kumau and Gadawal of Northern Part of India. It is spoken in Kathmandu velay too by the migrant people from these original home-places.

**Figure 3.7: Dialectal variations of Darchuleli**

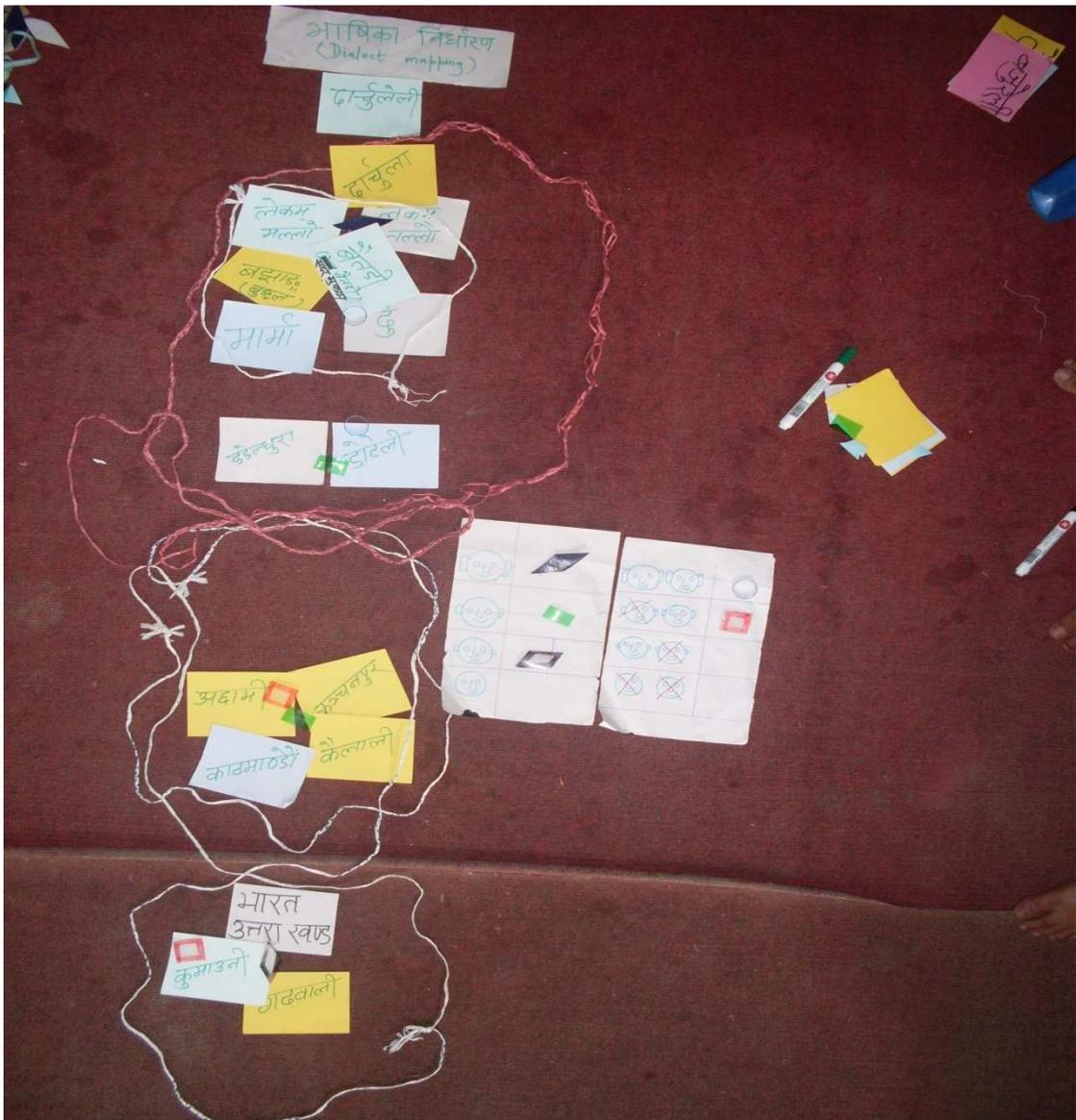


Figure 3.7 demonstrates different varieties of Darchuleli variety spoken in different parts of the country and Northern part of India. It shows that the Darchuleli has three major varieties among which the variety spoken in some parts of Dadeldhura and Doti has more proximity than the other varieties in terms of mutual intelligibility. Lekam Mallo, Lekam Tallo, Bungal of Bajhang district, district head-quarter of Bajhang, Dun, and Marma have the same speech. The variety spoken in these places are considered to the standard variety of the Darchuleli. The language variety spoken in Achham, Kailali Kanchanpur, and Kathmandu is more intelligible to the variety spoken in Kumau and Gadhwawal of Northern part of India. Although, almost varieties have different ratio of intelligibility, all are intelligible to them.

### **3.3 Wrapping up**

In term of lexical items, the Dotyali language among the selected points i.e. Budar (Doti), Dadeldhura and Dipayal (Doti) are found to have more similar than the other three mother tongues; Achhami, Baitadeli and Darchuleli. The similarity and variation among these mother tongues may be because of the geographical contiguities of these places. The ratio of variations of the Dotyali, Darchuleli, Baitadeli, and Achhami varieties to the Nepali language is different from the first to last varieties in a hierachy. Achhami seems quite different from the the rest of the other three varieties in term of vocabulary.

## Chapter 4

### Language resources and appreciative inquiry

#### 4.1 Outline

This chapter presents the languages resources that the selected varieties have, and appreciative inquiries to the respondents and language consultants. Language resources include both oral and written literature. Section 4.2 deals with language the language resources. Likewise, section 4.3 presents the appreciative inquiry, and section 4.4 summaries the whole section.

#### 4.2 Language resources

The Dotyali language is found to be rich in its oral literature. The oral language resources that are available in the language are folk tales, songs, religious literature, radio programmes, CD/DVD. Table 4.1 presents the language resources that they have reported during the field survey through SLQ A.

**Table 4.1: The oral literature of the Dotayli mother tongue**

N = 72	S N	Oral Literature	Male [n=36]		Female [n=36]	
			L [n=18]	PL [n=18]	L [n=18]	PL [n=18]
What are the major kinds of Oral literature available in your language?	a	Folktales	18(100%)	18(100%)	18(100%)	18(100%)
	b	Music	18(28%)	16(89%)	15(83%)	14(78%)
	c	Religious Literature	16(89%)	5(22%)	11(61%)	10(56%)
	d	Radio	17(94%)	13(72%)	13(72%)	16(89%)
	e	Cinema	2(11%)	1(6%)	6(33%)	1(6%)
	f	CD/DVD	16(89%)	5(22%)	10(56%)	11(61%)
	g	Other	x	x	x	x

Table 4.1 shows that almost all the respondents from all the groups have reported that they have oral literature. That means they have rich folktales and they are aware of them.

Some of them (i.e. LM 11%, LF 6%) have reported that they have cinema too. Although the Dotyali language is rich in its oral literature, it is still weak in its written materials. The ponemic inventory has not yet been finalized. The Dotyali language uses the Devanagari script to write the literature. Some of them have reported that they have grammar, dictionary. Nowadays they are trying to implement the Mother tongue education in primary level by preparing the textbooks in their own language. They do not have literacy materials. They have some newspapers and even magazines but publish rarely.

Likewise, while asking the question, "what are the resources are available in your mother tongue?" the respondents have reported as in Table 4.2.

**Table 4.2: Available written literature**

N = 2	SN	Language Resources	Sex Male [n=36]		Female [n=36]	
			Yes	No	Yes	No
What materials written about your language? What language(s) is it written in?	a.	Phonemic Inventory	0(0%)	26(36%)	1(1%)	23(32%)
	b.	Grammar	2(3%)	24(33%)	1(1%)	24(33%)
	c.	Dictionary	3(4%)	12(17%)	1(1%)	24(33%)
	d.	Textbooks	2(3%)	24(33%)	1(1%)	23(32%)
	e.	Literacy Materials	1(1%)	2(3%)	1(1%)	23(32%)
	f.	Newspaper	7(10%)	21(29%)	2(3%)	21(29%)
	g.	Journals	9(12%)	15(21%)	4(6%)	21(29%)
	h.	Written literature	11(15%)	20(28%)	4(6%)	20(28%)
	i.	Folklore	7(10%)	19(26%)	2(3%)	20(28%)
	j.	Other	0 (0%)	0 (0%)	0 (0%)	0 (0%)

Table 4.2 shows that most of the informants have reported that they do not have written literatures in their mother tongues. They do not have phonemic inventory till the date. All together 11% male have reported that they have written literature while, 14% have reported that they do not have written literature. Majority of the respondents have reported that they do not have the written materials in their mother tongues.

The native speaker of a particular language may have interest in reading and writing in their mother tongue. The literate people if they have excess of these materials can read if they want to read. They like to read and know the thing about their mother tongue. Table 4.3 shows their likeliness to read these materials available in their mother tongues.

**Table 4.3: Number of respondents they read materials available in their MT**

n= 30	Read	Do not read	Total
Male	9(60%)	6(40%)	15
Female	7(47%)	8(53%)	15
Total	16(53%)	14(47%)	30

In response to the question asked, ‘do you read these written material in/about your mother tongue?, as shows in Table 4.3 that a majority of the literate male respondents (i.e.60%) are found to read the materials in their mother tongue, while the simple majority of the female respondents do not read these materials in most of the times.

At the same time they were asked about the name of the script at on which their mother tongue is written. Almost all the literate respondents have answered that their mother is written in the Devanagari script. They all were found to be known about the script that their mother tongues use it in writing. All the varieties of Indo-Aryan family spoken in Far-Western Region use the Devanagari script while writing.

The Far-Western Region has different organizations and institutions for developing their mother tongues. In this case, the respondents were asked about these organizations and institutions which particularly play roles in developing language and culture. Table 4.4 shows the detail responses and the organizations and their functions.

**Table 4.4: Number of respondents they read materials available in their MT**

N=30	Male	Female	Total
Yes	7(47%)	8(53%)	15(50%)
No	8(53%)	7(47%)	15(50%)

Table 4.4 shows that the majority of the respondents from both male and female have reported that they do not have/known the organizations and/or institutions to develop their language and culture. But at the same time those who do have the knowledge of their organizations and institutions have answered that they do certain linguistic, cultural and other activities. Table 4.5 shows the organizations and their activities that the respondents have reported.

**Table 4.5: Number of respondents they read materials available in their MT**

N	Organizations	Activities
1.	Baitadi Civil Society	Publication, linguistic and academic activities, advocacy, etc.
2.	Sahitya Pratishthan, Dadeldhura	Literary publication, literary gathering, cultural performances, etc.
3.	Doteli Aawaj	Publication, celebration of different cultural programmes; Gaura Parba, etc.
4.	Mahakali Sahitya Sangam	Literary and linguistic publications, and other related activities.

Table 4.5 presents some significant organizations that have a great role in developing their mother tongues, doing cultural programmes, performing different folkdances, publishing different materials in their own mother tongues, advocacy and lobby in favour of them, and so on.

### **4.3 Appreciative inquiry**

To allow members of the community to dream about what might be possible in their language and, then to begin to make plans to make for some of those dreams to happen, appreciative inquiry has been conducted through the participatory method

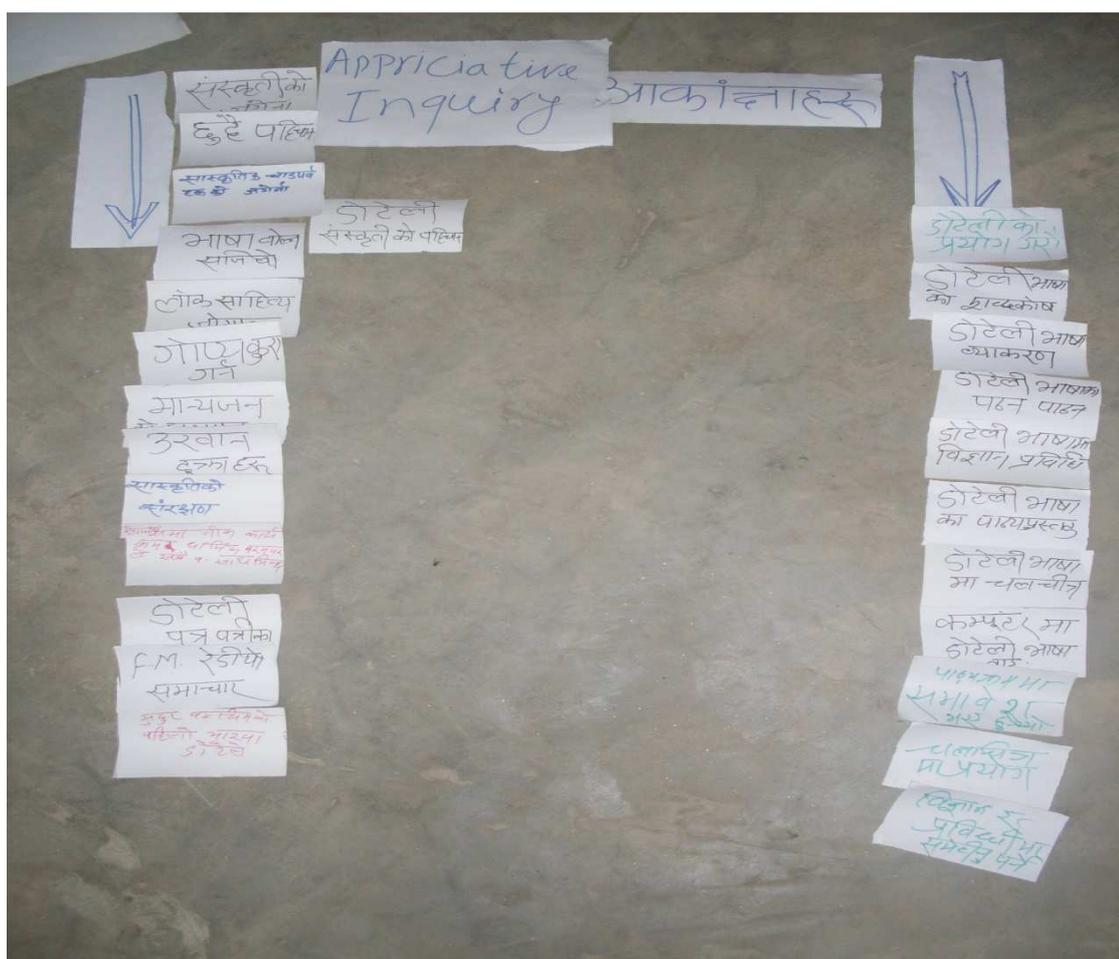
and focus-group discussion. This tool was used to gather information about the dreams and aspirations for the language the selected language community members have in different survey points.

**Figure 4.1: Participants of Dtyali speakers in Mahendranagar, Kanchanpur**



Figure 4.1 exemplifies the partaking of Dtyali speakers in participatory method. They are enthusiastic in their mother tongue along with the other languages surrounding them.

Figure 4.2: Appreciative inquiry result, budar, Doti



The speakers of Dotyali are proud to be the speakers of Dotyali in a number of ways. They have their own identity because of being the Dotyali. They have reported that they have rich folklore and folktraditions in their own mother tongue. They have wealthy culture and folkdances. It is easier for them to say secret things to each other in their own tongue. Moreover, some of local FMs and newspapers cover their mother tongue in their daily programmes and writings. They claim that the Dotyali is the first language of the Far-Western region.

Though they have a number of things within their language that make them feel proud of, they have a number of aspirations, dreams, hopes and desires to make their language more advanced and functional in their day-to-day lives. They want to make a dictionary, grammar, textbooks and want them to be taught at least up to the primary level at schools. They demand that the Dotyali language should be incorporated in the national curriculum. Their dream is to make the language use in mass media and cinemas, science and technology, and so on. To fulfill their dreams, aspirations and

wishes to build up their mother tongue, they have prepared a detailed workplan as in figure 4.3 below.

Figure 4.3: Workplan to build up the MT in Budar, Doti

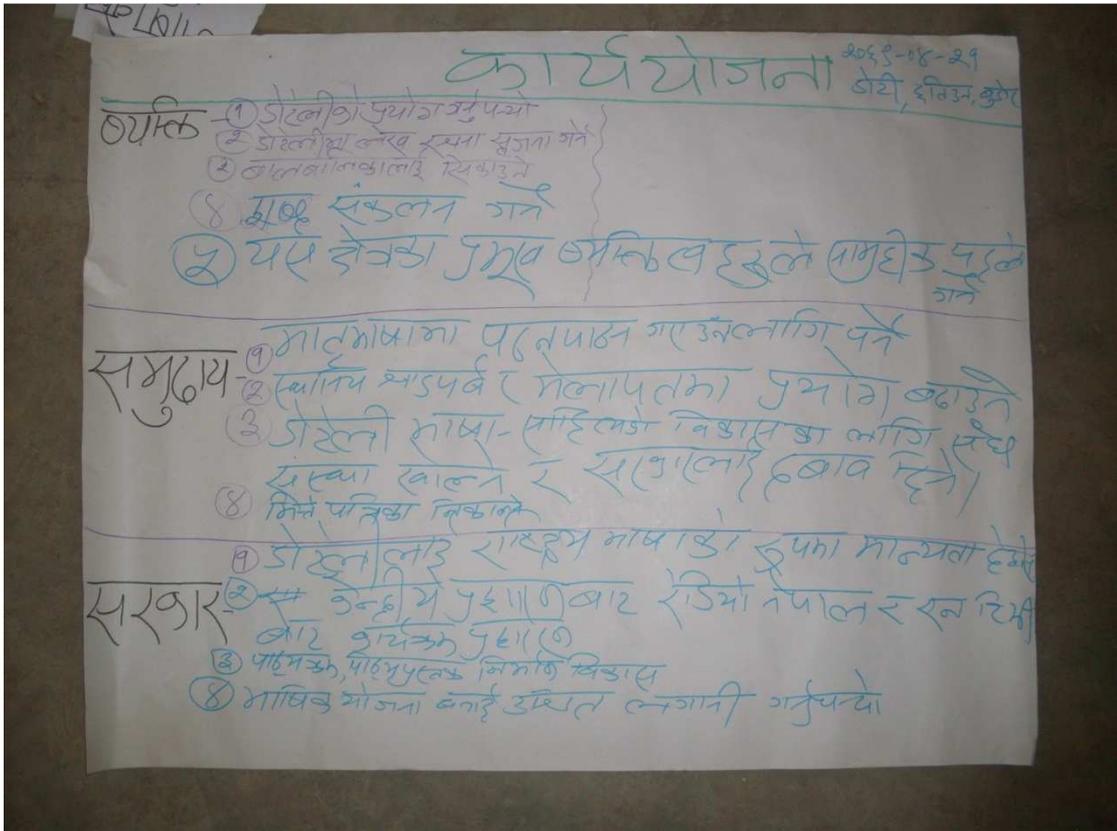


Figure 4.3 illustrates the detailed workplan to catch up the dreams and aspiration that is to be done in three levels; individual, community and the government. The individuals have to use the Dotyali, teach it to the children, collect lexicon, create literary genres. Similarly, the community has to campaign for running mother tongue based education at schools in this region, give priority of own mother tongue in local feasts and festivals, form different organizations and institutions to develop Dotyali language and culture and create pressure to the government. The community should start the wall magazine immediately. Furthermore, the government also should recognize the Dotyali language as a separate national language. They have reported in their workplan that the government should provide time and provide subsidy to broadcast the different programmes in the Dotyali language particularly via the national broadcast channels; Radio Nepal and Nepal Television. Likewise, the government should develop curriculum and textbooks, and run the classes at schools.



To achieve the goals that they have decided by discussing to each other, they have prepared a detailed workplan in their own. The workplan incorporates the stepwise activities that an individual, community, and the state have to do in developing their mother tongue. Figure 4.5 shows the detailed workplan for developing their mother tongue prepared in Dadeldhura.

Figure 4.5: A workplan of Dadeldhureli to develop their MT

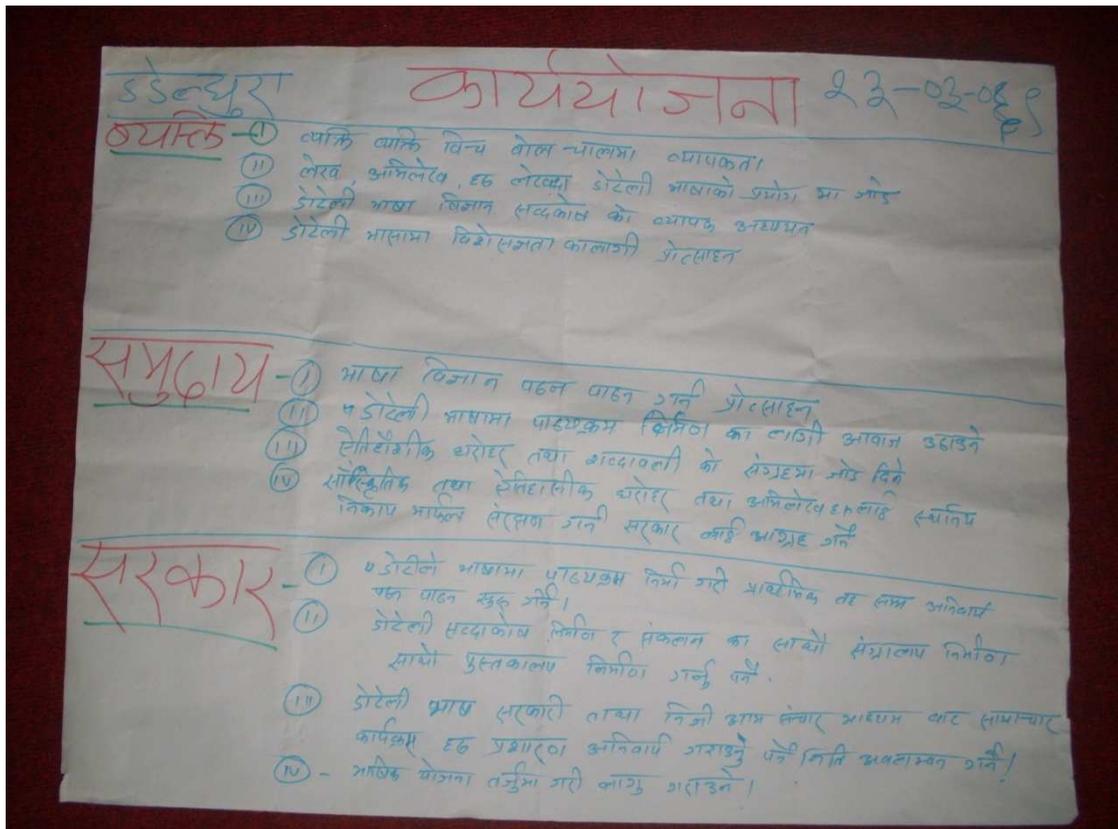


Figure 4.5 is evidence for the duties and responsibilities of an individual, community, and the government for developing their mother tongue. They have reported that every individual should use their own MT in day-to-day communication and writings, and to motivate the community towards this direction. Likewise, they wish the community members to inspire in studying linguistics, prepared curriculum in Dotyali, collection of historical folkvocalularies, and, request the government to protect the historical and cultural monuments through local authorities. At the same time, they are very hopeful to the government in running mothertongue-based education upto the primary level by preparing the curriculum in Dotyali. They have added that the government should make museum and library to protect and promote the historical cultural and linguistic prosperity. Equally, they want the government to

make a policy to broadcast programmes in Dotyali through public and private media. They strongly advocate that the government should make a linguistic plan and policy to treat the every language spoken within the country.

Likewise, Achhami speakers also have a number of things that make them feel proud of their mother tongue. Figure 4.6 shows the things that are proud of them and the aims and aspirations that they have to build up their mother tongue.

**Figure 4.6: Appreciative inquiry, result from Mangalsen, Achham**



Figure 4.6 is evident that the speakers of Achhami have a number of things that make them feel proud of because of their mother tongue. Their language according to them is ancient and has lots of folk-literature, folk-culture and traditions. They have regarded their language as a symbol of unity of the whole people who have been residing within the Far-Western region.

Besides, the Achhami speakers do not want to limit only in these things. They want their mother tongue to develop, prosper, widen and expand the arena of the usage. They have some dreams and aspirations like making dictionary, writing grammar and textbooks, literacy materials, creating literature so that the language could be used as a medium of instruction in schools. They would like to use their mother tongue in



The Baitadeli people have lots of ambitions and desires to build up their mother tongue. They want to make phonemic inventory, determine script for easy writing, dictionary, grammar, textbooks, literacy materials, newspaper etc one after the next so that it could be easier for the government to run the classes at schools in their own mother tongue. They desire to form an academy of Baitadeli in a local level, use in education, mass media and, science and technology. They strongly argue that Nepal Academy should help them in developing their mother tongue by providing the space in publication and research. Likewise, they demand the space in the Gorkhapatra National daily for special publications as other indigenous languages have already enjoyed publishing in their own mothers.

#### **4.4 Wrapping up**

The Dotyali, Achhami, Baitadeli and Darchuleli varieties have rich oral literature in their own history and culture. They are prosperous in their living oral history and folklore. Unfortunately, they do not have written literature except some journals, newspapers, and booklets. Although they have some recently researched work done for academic purpose by some scholars, they do not have sufficient written materials and resources. Though these varieties are dominantly used in the region, there is no use of these varieties at schools, offices and mass media except some occasional programs from local fm/radios, and local news paper. Among them, Dotyali has some written materials including some research works. Among them, Dotyali is most widely used varieties in this region.

They are grateful for their mother tongue in a number of various ways. They have their own history, identity, dignity, folklore, folk culture and traditions. They feel proud of being their mother tongue. Besides, they have a lot of ambitions and desires to build up their mother tongue. They want to make phonemic inventory, determine script, dictionary, grammar, textbooks, literacy materials, newspapers, mass media in their mother tongue, mother tongue based schools, language academy, and use of mother tongue in science and technology. They have dreams, desires and aspirations to develop, prosper, widen and expand the arena of their mother tongue in its usage.

## Chapetr 5

### Bi/multilingualism and mother tongue proficiency

#### 5.1 Outline

This chapter deals with bi/multilingualism in section 5.2 and mother tongue proficiency in section 5.3. Lastely, section 5.4 sum ups the whole chapter. Both the findings are based on both the questionnaire and the participatory methods. Bi/multiligualism helps to fine out the ability to speake one than more language/s by an individual or by the community. Mother tongue proficiency is to find out one's capability of proficient of using his/her mother tongue.

#### 5.2 Bi/multilingualism

People use the term "bilingualism" in different ways. For some, it means an equal ability to communicate in two languages. For others, it simply means the ability to communicate in two languages, but with greater skills in one language. In fact, it is more common for bilingual people, even those who have been bilingual since birth, to be somewhat "dominant" in one language. Multilingualism is the act of using polyglotism, or using multiple languages, either by an individual speaker or by a community of speakers.

All the mother tongue speakers of Dotyali, Achhami, Baitadeli and Darchuleli are found to have good mother tongue proficiency. Almost all (except some rural old aged people) are bilingual. They speak the Nepali language fluently.

Figure 5.1 shows the female and male participants in finding out bi/multilingualism mother tongue proficiency.

**Figure 5.1: Female and male participants in Doti (Budar) and Dadeldhura respectively**



Figure 5.1 shows the active and equal participation of both female and male in finding out bilingualism and mothertongue proficiency. Their lively contribution by involving themselves through participatory method made a noteworthy contribution in finding out the appropriate conclusion.

Figure 5.2 shows the bi/multilingualism and mother tongue proficiency of the Dotyali speaking people.

**Figure 5.2: Bilingualism finding in Dipayal, Doti district**

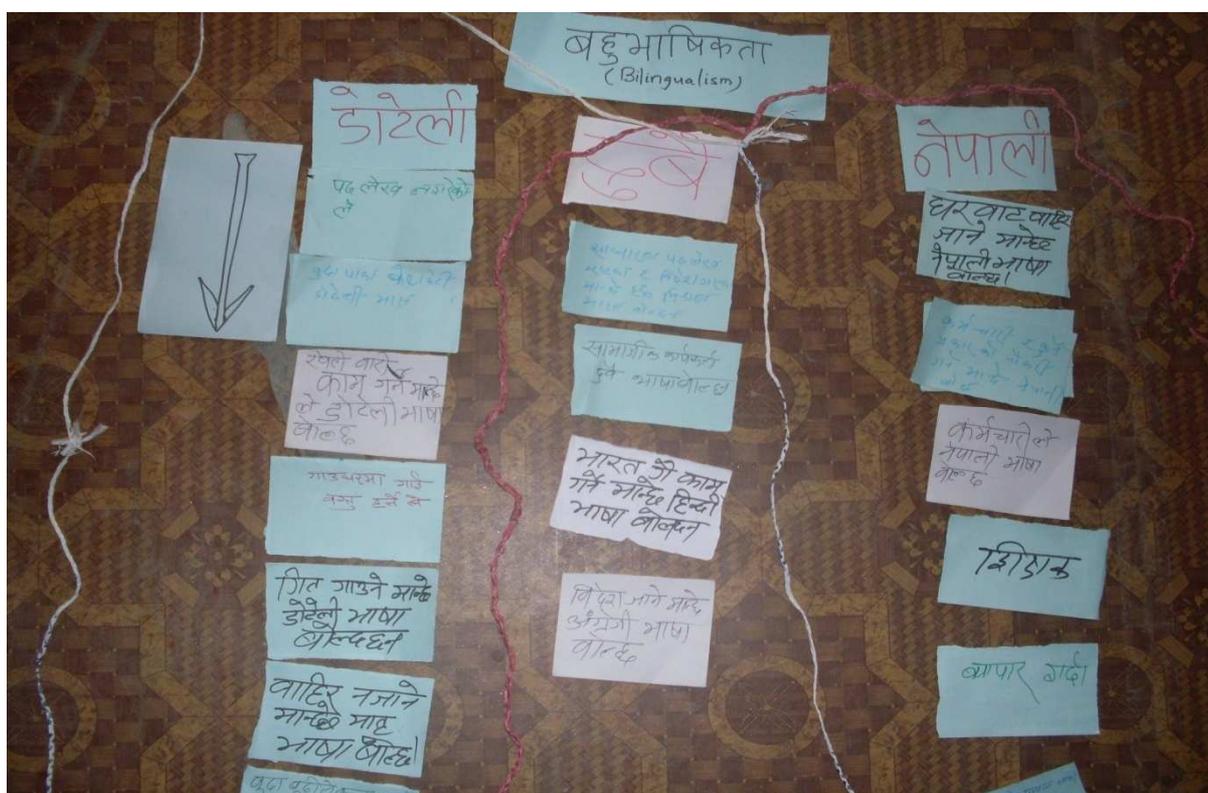


Figure 5.2 presents that the Dotyali speakers in Dipayal speak the Nepali language along with their own mothertongue very frequently in their day-to-day lives. It shows that the illiterate, female, old aged people generally speak their own language. But the people like teacher, visitor, civilians, businessmen and other people speak the Nepali, Hindi, Kumauni languages. Most of the male speakers from the Mahakali zone also can speak Kumauni and Hindi. They frequently contact with the Kumauni and Hindi speaking people in India. The female (except few) cannot speak the Hindi language as they do not go India for jobs. Likewise, the majority male from Seti zone can speak the Hindi language.



Figure 5.4 presents that the speaker of Dotyali in Kanchanpur district can speak more than five languages while performing different language functions. In doing most of the things, they use the Dotyali language in their day-to-day communication. Elderly people, female, illiterates, villagers and folklorists generally use their own mother tongue.

Likewise, the people of Dadeldhura also can speak more languages than their mother tongue. The second language they use as shown in the figure 5.5 in this district is Nepali.

**Figure 5.5: Bi/Multilingual situation of Dotyali in Dadeldhura district**

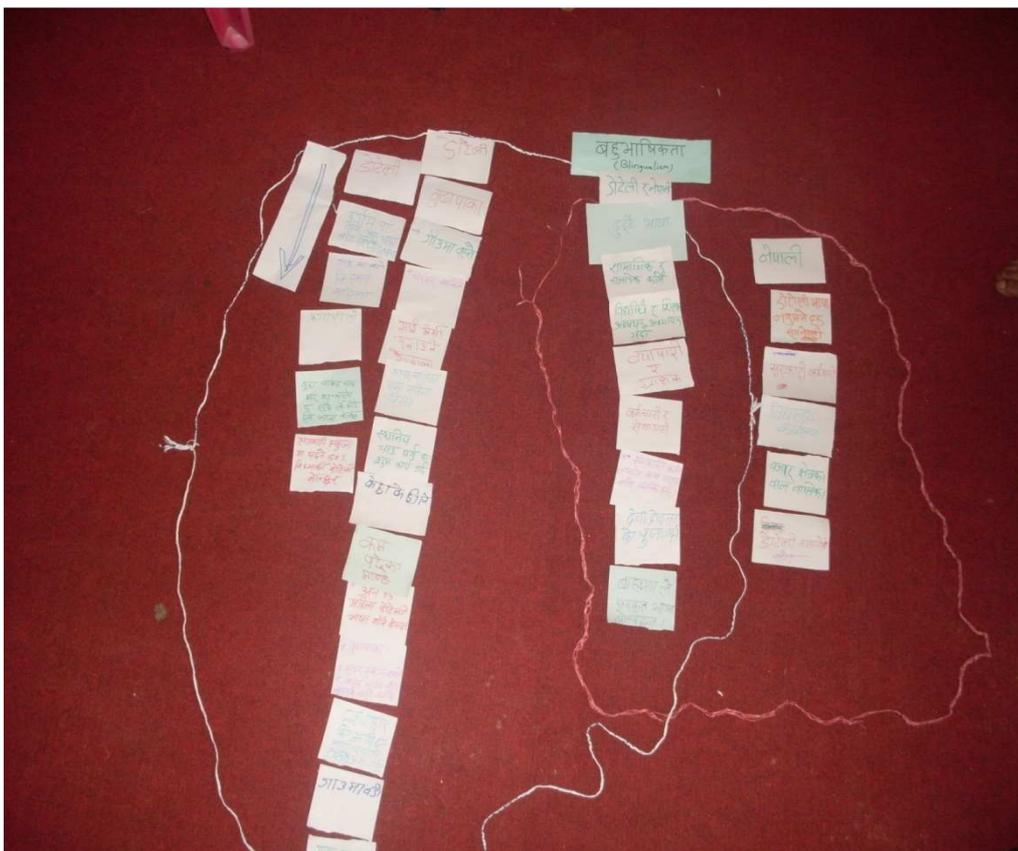


Figure 5.5 presents that the Dotyali speaking people in Dadeldhura district speak the Nepali language along with the Dotyali. People from the rural villages, elder men and women, farmers, cows boys, preliterate persons, and the people hwo usally satay at home, speak their own mother tongue; i.e. Dotyali. On contrary, the social and political acters, teachers and students, government officials, busynessmen, etc. generally speak both Nepali and Dotyali in their day-to-day communication. Likewise, the childeren from the markets and urban areas, government officials and

teachers use to speak the nepali language. To sum up, most of the people in Dadeldgura district are found to speak the Dotyali language.

The respondents were asked individually the questions about the number of language they can speak. Table 5.1 shows the number of languages they can speak.

**Table 5.1: The languages they can speak**

N=72	Languages	Male =36	Female =36	Total
What languages can you speak?	MT	36 (100%)	36 (100%)	72(100%)
	Nepali	35 (97%)	33 (92%)	68(94%)
	Hindi	33 (92%)	9 (25%)	42(62.5%)
	English	12 (33%)	1 (3%)	13(18%)
	Rana Tharu	1 (3%)	1 (3%)	2(3%)
	Dagaura Tharu	1 (3%)	1 (3%)	2(3%)
	Gujaranti	1 (3%)	x	1(1%)
	Byashi	x	1 (3%)	1(1%)
	Kumauni	x	1 (3%)	1(1%)

Table 5.1 presents that the respondents know altogether 9 languages. They can speak Nepali, Hindi, English, Rana Tharu, Dagaura Tharu, Gujaranti, Byanshi and Kumauni along with their mother tongues. Most of the respondents (i.e. 94%) from both male (97%) and female (92%) are bilingual i.e.; they can speak the Nepali language along with their mother tongues. Nienty-two percent male and 25% female can speak the Hindi language language as wel. This is because that most of the male usually go to India in search of jobs. Similarly 33% male can speak the English language, while only 3% female know it. This is because of the high rate of illiteracy and droup out predicament of the women in Far Western region.

Table 5.2 shows the same data in terms of sex, age and education.

**Table 5.2: The languages they can speak by age, sex and education**

N=72	Male						Female						Total in Percentage	
	A1		A2		A3		A1		A2		A3			
	IL	L	IL	L	IL	L	IL	L	IL	L	IL	L		
MT	6	6	6	6	6	6	6	6	6	6	6	6	6	100
Nepali	6	6	6	6	5	6	6	6	5	6	4	6	94	
Hindi	4	5	4	5	3	4	1	2	1	2	x	1	44	
English	x	2	x	3	x	1	x	1	x	1	x	x	11	
Tharu	x	x	x	x	x	x	x	x	x	1	1	x	3	
Kumauni	x	x	x	x	x	x	x	x	x	x		1	1	
Byansi	x	x	x	x	x	x	x	x	x	x		1	1	
Gujranti	x	1	x	x	x	x	x	x	x	x	x	x	1	

Table 5.2 give you an idea about the languages that the respondents known in term of their sex, age and education. Because the proficiency of ones mother tongues in general and other tongues than mother tongues in particular they known may vary on the basis of the sex, age and education of a speaker. The evidence presents that the Nepali language, the second language in the context of the respondents is well known for all the respondents except the respondent of 60 plus in general, and illiterate female in particular. The aged, illiterate female are less competent in Nepali than the aged illiterate male, although both the categories are less competent than the early aged educated people. The same case can be observed among the speakers of English too. But in term of sex, the multilingualism situation of languages like Hindi and English is different. Male respondents are more competent in Hindi and English as they have more exposure and frequently contact to those people who speak the Hindi language particularly in India. Because generally the men than the women go to India in searching jobs. In case of the English language, the reality is quite different. The region behind female having less competent in English than the men is that they generally do

not get opportunity to study upto to upper level from where English is started to teach in the curriculum.

Children in Far-Western region are found to have multilingual. They can speak other three languages than their mother tongue. Language proficiency of the children has been presented in the table 5.3.

**Table 5.3: Language proficiency of the children**

N=72	What languages are spoken by your sons/ daughters?		Where did they learn those languages?
	Languages	Responses	Where
Male=36	Nepali	36 (100%)	School
	English	25 (69%)	School
	Hindi	10 (28%)	Movie and India
Female =36	Nepali	36 (100%)	School
	English	26 (72%)	School
	Hindi	11 (31%)	Movie and India

Table 5.3 shows the responses that have reported by the informants while asking the question, "what languages are spoken by your sons/ daughters?", and where did they learn those languages?", almost all the responses from male and female have reported that their children can speak the Nepali language other than their mother tongue. They have learnt the Nepali language at their schools. Similarly, 69% male and 72% female have reported that their children can speak the English language that they have learnt at their schools. Finally, 28% male and 31% female have reported that their children speak the Hindi language that they have learnt by the listening Hindi movies and in India.

### 5.3 Mother tongue proficiency

The reason behind to find out ones mother tongue proficiency is to discover how proficient h/she in his/her mother tongue in all the language skills; i.e. listening, speaking, reading and writing. Listening and speaking is applicable for all the respondents, while reading and writing is only appropriate to literate respondents. Table 5.4 shows the mother tongue proficiency in listening and speaking.

**Table 5.4: The MT they can listen and speak by sex and age**

N=72 proficiency	Male			Total	Female			Total
	A1	A2	A3		A1	A2	A3	
Exelent	3(8%)	4(11%)	10(28%)	17(47%)	3(8%)	5(14%)	10(28%)	18(50%)
Good	5(14%)	6(17%)	8(22%)	19(53%)	5(14%)	6(17%)	7(19%)	18(50%)
Little	x	x	x	x	x	x	x	x

Table 5.4 illustrates that almost all the respondents from both male and female have reported that they speak their mother tongue exelent and good. At the same time, the noticable thing is that the respondents above age 60 from both male and female have accounted that they speak their mother tongue exelently. In the same manner, the respondents from the same group have described that they speak their mother tongue well. The ratio of language proficiency in listening and speaking as per the responses of the respondent, has gradually been insreasing from the age1 to age3 in the same manner in both male and female repondent. It indicates that the language proficiency in listening and speaking is found to be better in elderly people that the younger ones.

As they were asked to know their proficiency in listening and speaking, they were also asked about the language proficiency in reading and writing. To find out the language proficiency of the respondents in reading and writing, oly the literate respondents (i.e. 36) were asked the question. Table 5.5 illustrates the exact language proficiency of the repondents in number in reading and writing.

**Table 5.5: The MT they can read and write by sex and age**

N=36	Male			Total Percentage	Female			Total Percentage	Grand total percentage
	A1	A2	A3		A1	A2	A3		
Exelent	3	4	1	44	3	3	2	44	44
Good	3	2	4	50	3	4	4	61	56
Little	2	2	2	33	2		2	22	28

Table 5.5 presents how much the respondents can read and write their mother tongue by sex and age. Table shows that both male and female can read and write more or less equally well. In terms of age, a small number of 60 plus people from both male and female have reported that they can read and write in a exelent way. Rests of the other respondents from the same groups have reported in the other ulternatives.

The number of languages that the father, mother and spouse of the respondents known also play a key role in determining language proficiency and bilingualism. Table 5.6 shows the figure of the languages they know.

**Table 5.6: The other languages known by their father, mother and spouse**

SLQ N	N=72	Male = 36		Female=36	
		Nepali	Hindi	Nepali	Hindi
Other languages known to their father	Father	36 (100%)	21 (58%)	35 (97%)	4(11%)
Other Languages known to their mother	Mother	36(100%)	x	30 (97%)	x
Other Languages known to their spouse	Spouse	36(100%)	14 (39%)	35(97%)	7 (19%)

Table 5.6 exhibits that almost all (i.e.100%) male respondents have reported that their father, mother and spouse can speak the Nepali language. Likewise, 58% of male and 11% female respondents have reported that their fathers can speak the Hindi language.

#### **5.4 Wrapping up**

The people of Far-Weastern region generally speak more than their mother tongues. Except some oldaged people in the rural villages, most of the Dotyali speakers can speak the Nepali language. The mother tongue speakers of Achhami, Baitadeli, and Darchuleli generally can communicate in the Dotyali language and the Nepali language. Most of the male speakers have receptive bilingual to the Hindi language as well. Some of them can speak as well. Except some, most of the female cannot speak Hindi. Some of them have receptive ability in Hindi. Some of them can speak the Kumauni language as well. The educated people can speak the English at schools, collages and offices. The people of mother tongue speakers from all age group and from both male and female in this region are can speak their mother tongues. The Dotyali, Achhami, Baitadeli and Darchuleli speakers can fluently speak their mother tongues.

## **Chapter 6**

### **Domains of language use**

#### **6.1 Outline**

This chapter deals with different domains of language use. These domains mainly are from the mother tongues and the language of wider communication in particular, and other languages used in this region by the speakers of concerned speaker in this region in general. To find out the domains of languages use in given mother tongues, both the methodologies, i.e. participatory method and individual questionnaire method have been administered. Section 6.2 presents the domains of language use based on participatory method. Similarly, section 6.3 deals with the domains of language use based on questionnaire method. Finally, section 6.4 sums up the whole chapter.

#### **6.2 Domains of language use based on participatory method**

All the selected mother tongues Dotyali, Achhami, Baitadeli and Darchuleli are found to use in various different domains. All the mother tongues have dominant role in their speaking areas. All are used in the homely environments. They are used among the family members, parents, children, neighbors and relatives.

In this part of the study, the domains of language use in mentioned mother tongues have been found out using participatory method. The participants discussed in the way as if focusgroup discussion, and came to the conclusion, and write down the result in the metacards themselves.

Figure 6.1 presents the domains of language use in Budar (Doti).





government offices, while performing the formal programmes, and non-native of Dotyali, the Nepali language is found to use.

Dipayal is the other place where the Dotyali language is found to observe heavily. Moreover, this is the place where there may be possibility of gathering people from different parts of the Far-Western region as this is the headquarter of district as well as Far-Western region. We can observe the different domains of language use in Dipayal through the figure 6.3.

**Figure 6.3: Domains of language use, Dipayal**



Figure 6.3 presents the different domains of language use in the Dotyali and the Nepali language in Dipayal, the district, and regional headquarter of Far-Western. Almost all the domains in local level are found to use the Dotyali language in Dipayal. In family gatherings, while grazing cows, talking to; children, spouse, parents and, neighbors, while quarrelling and jocking, singing song, while cooking, while telephoning, writing letters, farming, playing, dancing deuda, cultural and religious performance, in business, in community meeting the Dotyali language is used. On contrary, writing

minutes in meetings, talking in government offices, giving speech, and while talking with non-native of Dotyali both the languages i.e. Nepali and Dotyali are used.

On contrary to the situations of using Dotyali, the Nepali language is found to use in market places, at schools, government offices, in news broadcasts, while talking with non-native of Nepali and Dotyali and, with new comers.

In the same way Figure 6.4 presents the domains of language use in Achhami mother tongue.

**Figure 6.4: Domains of language use in Achhami, Achham**



Figure 6.4 shows the domains of the mother tongue are high. It is used in so many domains particularly with in the family, cultural and religious performances, while dreaming, community gathering and societal functions. The use of Nepali language is

also high. Likewise, they use both the languages (i.e. their mother tongue and Nepali) in an overlapping way.

Baitadeli variety has also innumerable domains of language use. It also as other neighbouring varieties has different domains mainly in their mother tongue and Dotyali along with the Nepali, Hindi, Kumai, Sanskrit and English language. As they use a number of languages in their day-to-day communication, the domains of language use also are distributed according to their usage as in figure 6.5.

**Figure 6.5: Domains of language use in Baitadeli**



As figure 6.5 illustrates, the domains of language use in Baitadeli has been widened over the seven languages; Baitadeli, Dotyali, Nepali, Hindi, Kumai, Sanskrit, and English. In most of the homely and cultural domains like; talking within the family and neighbors, ceremonies like birth, marriage, death, inviting neighbors, singings *deuda*, performing dance, feasts and festivals, and farming and grazaing cows and ships, the Baitadeli variety is found to use. On the contrary, while talking to the other people from different districts from the same region, in informal programmes and to instructing the lower level students to clarify the subjectmatter, the Dotyali variety is found to be used.

The Nepali language is found to use while talking to the non-native Dotyali i.e. who cannot speak the Dotyali variety. Similarly, the Nepali language is used in formal programmes, and all the people whose mother tongue is Nepali, and non-Dotyali. The use of Hindi is frequent with the people who have been residing near the boundary of Nepal-India, and with the visitors from the India. Kumauni is used while talking to the Kumauni people. The Sanscrit language is found to use while teaching Sanscrit at classes, while broadcasting the religious programmes in radio/fms, while performing religious and cultural programmes. Besides, it is found to use in ancient monuments too. Likewise, English is used while teaching English in the classrooms, talking with the pupils, and talking with foreigners by some educated people.

### **6.3 Domains of language use in questionnaire method**

This part of the study is based on the questionnaire method by sampling different respondents individually from different selected survey points. To determine the different domains of language use in their own mother tongue, the respondents were asked individually based on sampling method mentioned earlier. Table 6.1 presents the exact figure of the domains of language use in their mother tongues.

**Table 6.1: Different domains of language use**

N=72	Works	Male=36				Female=36			
		MT	Nepali	S	H	MT	Nepali	S	H
Which language do you use most frequently for the following purposes?	Counting	15(42%)	21(58%)	X	X	18(50%)	18(50%)	X	X
	Singing	26(72%)	10(28%)	X	X	28(75%)	8(22%)	X	X
	Joking	33(92%)	3(8%)	X	X	33(92%)	3(8%)	X	X
	Marketing	30(83%)	6(17%)	X	X	30(83%)	6(17%)	X	X
	Story telling	30(83%)	6(17%)	X	X	29(81%)	7(19%)	X	X
	Discussion	28(75%)	8(22%)	X	X	29(81%)	7(19%)	X	X
	Praying	16(44%)	8(22%)	10(28%)	2(6%)	17(47%)	9(25%)	9(25%)	1(3%)
	Quarreling	33(92%)	3(8%)	X	X	33(92%)	3(8%)	X	X
	Abusing	33(92%)	3(8%)	X	X	32(89%)	4(11%)	X	X
	Telling story to children	30(83%)	6(16%)	X	X	31(86%)	5(14%)	X	X
	Singing at home	25(69%)	11(%)	X	X	26(72%)	10(28%)	X	X
	Family gathering	35(97%)	1(3%)	X	X	35(97%)	1(3%)	X	X
	Village meetings	30(83%)	6(17%)	X	X	34(94%)	2(6%)	X	X

Table 6.1 shows that 58% male respondents have reported to use the Nepali language and 42% have reported to use their own mother tongues. Female use mother tongue and the Nepali language equally. Likewise, 72% male and 75% female use mother tongues while singing. Most of them (i.e. 92%) male and female have reported that they use mother tongue while jocking. In the same way, most of them have reported that they use their own mother tongues while telling story, quarreling, abusing, singing, family getherin and village meetings. Their mother tongue is found to strong and play a dominat role while performing most of the tasks except counting.

Likewise, the respondents were asked that which languages you most frequently used at home in the following situations like; (a) talking about education matters (such as school, admission, studies, teacher, etc.), (b) discussing social events and family matters (like festivals, election, ceremonies, marriage, savings, spending, etc.), and (c) while writing letters?

**Table 6.2: The use of languages at home in the following situations**

N=72	a. Education Matters		b. Social Events & Family Matters		c. Writing Letters	
	MT	N	MT	N	MT	N
<b>While talking with</b>						
i. Grandfather	72 (100%)	x	72(100%)	x	40(56%)	32(44%)
ii. Grandmother	72 (100%)	x	72(100%)	x	45(62%)	27(38%)
iii. Father	70(97%)	2(3%)	70(97%)	2(3%)	30(42%)	42(58%)
iv. Mother	70(97%)	2(3%)	70(97%)	2(3%)	35(49%)	37(51%)
v. Spouse	60(83%)	10(17%)	58(81%)	12(19%)	40(56%)	32(44%)
vi. Children	55(76%)	22(24%)	52(72%)	25(28%)	45(62%)	27(38%)

Table 6.2 shows the use of mother tongue and the Nepali language with different members of the family at home in different situations. It shows that while talking with grand parents in education matters and social events and family matters, almost all the respondents have reported that they use their mother tongue. The majority of the respondents have said that they use mother tongue in the same situations with their grandparents. In the same way, while talking to father and mother in education matters and social events and family matters, most of them use their own mother tongue except while writing letter. In compare to their father, they are found to use much with their mother in the same situations. The ration of using their mother tongue is gradually low down while talking with spouse, and decreases in the same manner while talking to their children.

Likewise, in response to the question asked, "which language do you usually use when speakers of other languages visit you at home?" almost all (i.e.100%) the respondents have reported that they speak the Nepali language. This indicates that the Nepali language is the link language in this region. While talking to the people from the other communities, the people from this region use to speak the Nepali language.

It is important to measure the children's language that they use day-to-day communication within their family and friends, neighbors, and school to find the actual dominance of their mother tongue. Table 6.3 shows the languages that the children of the respondents speak in the given situation.

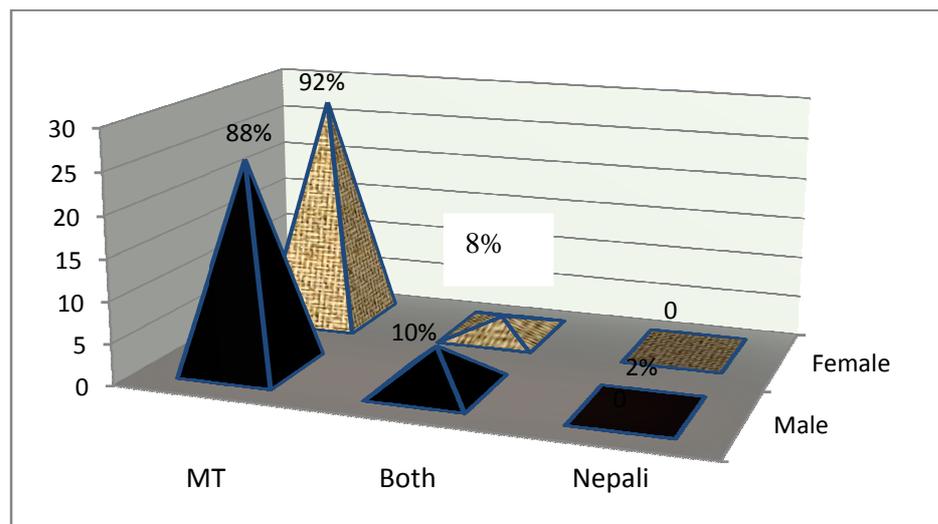
**Table 6.3: Children' languages in the given situations**

N=72 Situations	Male			Female		
	MT	Nepali	Both	MT	Nepali	Both
Playing with friends	32(45%)	2(3%)	2(3%)	33(45%)	2(3%)	1(2%)
Speaking with neighbors	30(42%)	3(4%)	3(4%)	33(45%)	2(3%)	1(2%)
At school	2(3%)	15(21%)	17(24%)	2(3%)	16(22%)	18(25%)

As table 6.3 presents, in retort to the excavation, which language/s do your children speak in the given situations?, most of the respondents from both male (45%) and female (45%) have accounted that their children speak their mother tongue while talking with their friends. On contrary, in response of the same quarry that they had asked, most of the respondents from both male and female have reported that their children speak the Nepali and both the languages i.e. their mother tongue and Nepali at school. And, some remaining respondents from both male and female have reported that their children speak their mother tongue at school. Unlike with the friends and neighbors, children are found to speak the Nepali language at school.

Likewise, people use different language for inviting marriage and other social and religious ceremonies. The language that the respondents use while inviting their neighbors has been presented in the figure 6.1.

**Figure 6.1: Language that the respondents use while inviting for marriage ceremony**



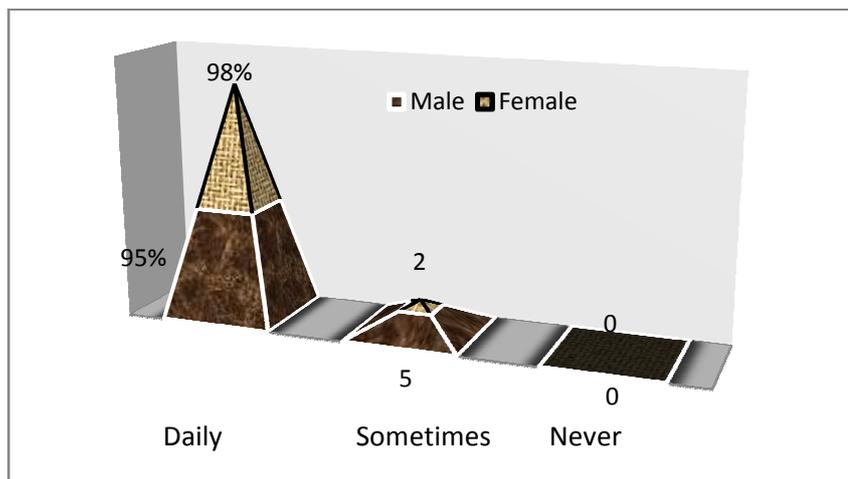
In answer to the question asked, 'which language do you use for marriage invitation?', out of 60 respondents, most of them from both male (88%) and female (92%) have

reported that they speak their mother tongue while inviting neighbors orally. In contrast, they use Nepali if they invite the people with invitation card, or in written form.

Similarly, in response to the inquiry, 'which language do you use when writing the minutes of your community?', almost all the respondents from both male and female have reported that they write their minutes of community meetings in the Nepali language. The reason behind using the Nepali language while writing the minutes is that they have to show the minutes to the upper level office for administrative purpose where other language except the Nepali do not use.

The mother tongue is found to be used daily by its speakers. Graph 6.2 illustrates how often the respondents of the speaker speak their mother tongue.

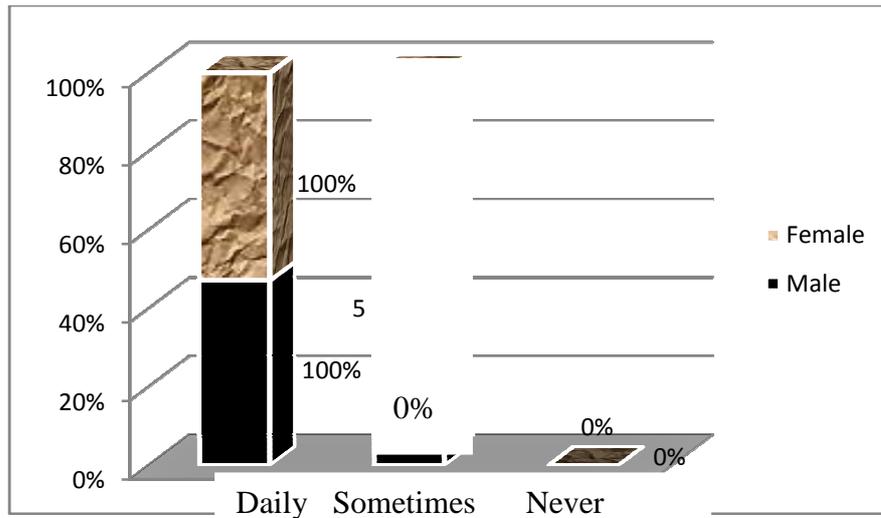
**Graph 6.2: How often the respondents use their mother tongues**



When they were asked, 'how often do you use your mother tongue?', most of the respondents from both male (95%) and female (98%) have proudly reported that they use their mother tongue daily. Only a few numbers of them have said that they use their mother tongue sometimes.

Almost all the respondents have accounted that their contact language is Nepali. They use the Nepali language for the people out of their linguistic community. Graph 6.3 gives you an idea about how often they use the contact language.

**Graph 6.3: How often the respondents use their mother tongues**



Likewise, in response to the question asked, ‘which language do you use when the friends from different linguistic community visit your home?’, almost all the respondents have informed that they use Nepali as a contact language. To sum up, the overall domains of language use is satisfactory.

#### 6.4 Wrapping up

Almost all the domains of language use in the homely environment is covered by the Dotyali language in Dotyali speaking region. For example; while talking with children, parents, spouse, family, friends, neighbors, while farming, singing, jocking, quarelling, cutting grass, cow grazing, playing *deuda*, performing cultural and religious performances etc., the Dotyali language is found to use. The Nepali language has found to be use at schools, offices, to write letter and community minutes, new comers, with teachers and students, outside the home, while talking with the non-Nepali and non-Dotyali speakers, and so on. Both the languages viz. Dotyali and Nepali are used particularly in market areas, with children, in telephoning and singing songs.

Achhami variety is use in so many domains particularly with in the family, cultural and religious performances, while dreaming, community gathering and societal functions. The use of Nepali language is also high. Likewise, they use both the languages (i.e. their mother tongue and Nepali) in overlapping way.

Domains of language use in Baitadeli have been widened over the seven languages; Baitadeli, Dotyali, Nepali, Hindi, Kumauni, Sanskrit, and English. In most of the homely and cultural domains, the Baitadeli variety is found to use. On the contrary, while talking to the other people from different districts from the same region, in informal programmes and to instructing the lower level students to clarify the subjectmatter, the Dotyali variety is found to be used.

In the same way, Darchuleli variety is used at home within the family, friends, neighbors, children, parents, spouse, and others particularly from the Darchula district. They use Dotyali as well while talking to the people from the other districts like Doti and Dadeldhura. Nepali is used while talking people from the outside of the community, and schools, collages, offices, and so on. To sum up, in most of the times and circumstances, they use their own mother tongue in this region All the varieties, viz. Dotyali, Achhami, Baitadeli and Darchuleli have a dominat use at local level, local markets, home, and sicety.

## Chapter 7

### Language vitality and language development

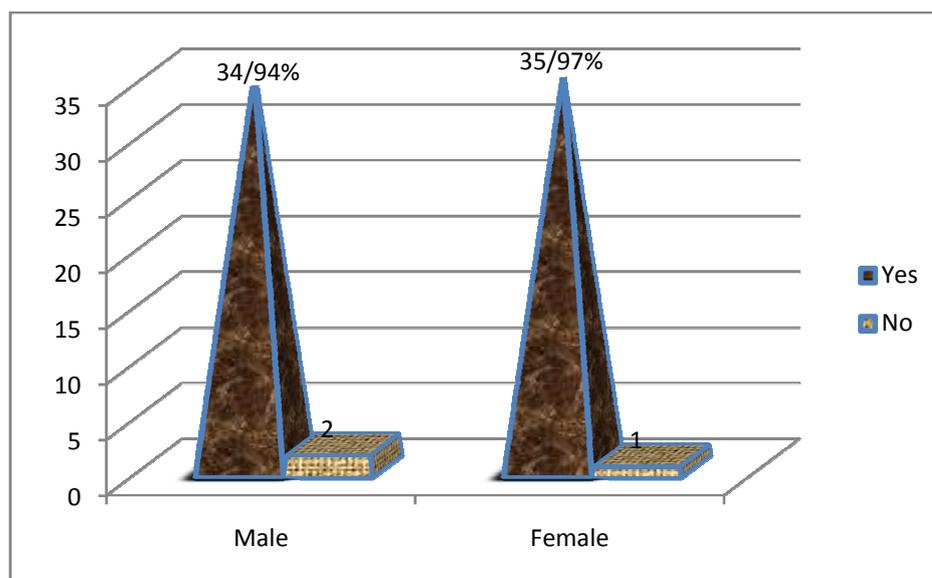
#### 7.1 Outline

This chapter deals with language vitality and language development of the selected languages. Language vitality and language development have a significant role in determining the language status. Section 7.2 presents the language vitality by finding out the opinion of the respondents whether their children speak their mother tongue, whether parents speak mother tongue, status of inter-cast marriage, etc. Likewise, section 7.3 consists of language development by finding out the appreciative assets and aspirations to develop their mother tongues, etc. The chapter ends with the summary in section 7.4.

#### 7.2 Language vitality

Language vitality entails the property of being able to survive and grow the particular language. In response to the question asked, "do all your children speak your mother tongue?", almost all the respondents (both male and female) have reported that their children speak their mother tongue.

**Graph 7.1: Whether their all children speak their mother tongue**



Graph 7.1 illustrates that most of the respondents (male 94%, female 97%) have reported that their all children speak their mother tongue. It is a positive symbol for

language vitality as well. It is a strong attitude that they proudly have reported that their all children speak their mother tongue.

Likewise in response to the question asked, "what language do most parents in this village usually speak with their children?", almost all the parents in their village usually speak their mother tongue with their children.

**Table 7.1: Languages that their parents speak with their children**

N=72	What language do most parents in this village usually speak with their children?					
	Male			Female		
	Mother Tongue	Nepali	Others	Mother Tongue	Nepali	Others
	36 (100%)	x	x	36 (100%)	x	x

Likewise, in response to the question asked, "do young people in your village/town speak your mother tongue well, the way it ought to be spoken?", most of the female speakers (i.e. 92%) and male speakers (i.e. 89%) have reported 'yes'. This shows that the language vitality is found to be high.

Language vitality in Dotyali, Achhami, Baitadeli and Darchuleli is found to be high. Table 7.2 presents the responses that the responded have reported during the field work.

**Table 7.2: Language vitality in Dotyali, Achhami, Baitadeli and Darchuli**

Questions	Yes	No
Do all your children speak your mother tongue?	72 (100%)	0(0%)
Do young people speak your mother tongue as well as it ought to be spoken?	70(97%)	2(3%)
What language do most parents in this village usually speak with their children?	70(97%)	2(3)

Table 7.2 shows that 100% respondents reported that their children can speak their mother tongue. Likewise, 97% respondents said that the young people speak their mother tongue as well as it ought to be spoken. In the same way 97% respondents reported that the languages Dotyali, Achhami, Baitadeli and Darchuleli most parents in this village usually speak with their children.

Likewise, in response to the question asked, "is there inter-caste marriage in your community?", almost all (i.e. 100%) the male and female have reported that except love marriage they do not practice inter-caste marriage in their community.

In the same way the response to the question asked "do you like your children learn/study in mother tongue?", almost all the informants have reported that they like their children learn/study in their mother tongue.

In response to the question asked, "what language do most parents in this village usually speak with their children?" almost all the respondents have reported that the most parents in their villages usually speak their mother tongues with their children.

Language continuity also plays a vital role in determining the language vitality. Language continuity simply refers to how continuously the particular language has been used by generation to generation in the language community. Language continuity plays a great role in language vitality and language surviving. A positive language continuity entails the worthy language vitality and hence there will be a greater possibility of surviving this language.

Marriage is indispensable to human beings. Types of marriage we practice play a vital role in using one's mother tongue. Many communities in recent years in Nepal are moving towards inter-caste marriage system, as a result there will be no situation of using their mother tongue while talking between the spouses. At this time they have to use another language called link language while speaking to each other. The children of these inter-caste parents never get chance to the exposure of their mother tongue. And, hence, the children cannot speak their own language. In this respect, the respondents were asked whether their community has the practice of inter-caste marriage or not inter-caste. Graph 7.2 shows their opinion on the inter-caste marriage.

**Figure 7.2: Status of inter-caste marriage**

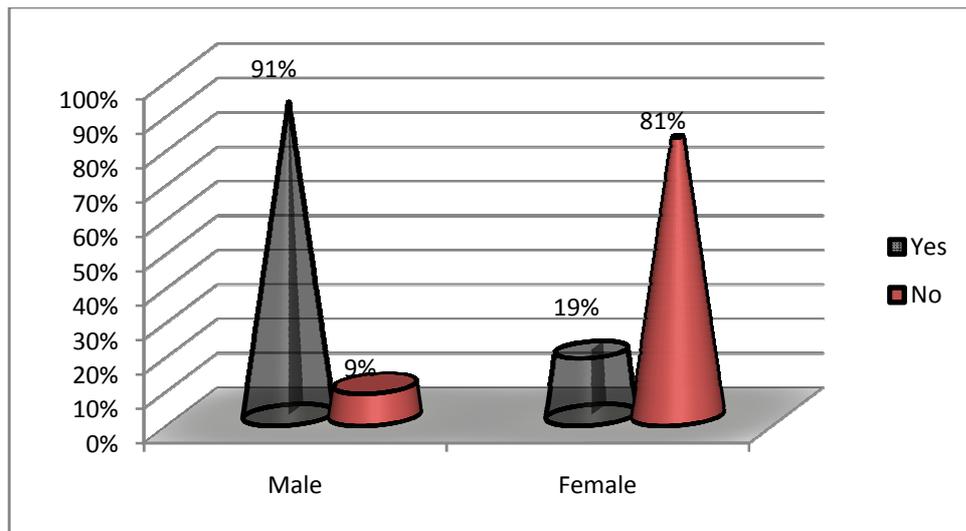


Figure 7.2 presents that most of the respondents from both male (i.e.91%) and female (81%) have reported that there is no tradition of inter-caste marriage system in their community. The remaining respondents from both and female have accounted that there is a emerging trend of inter-caste marriage among the different castes in the community. They generally do not marriage to the other castes. The modern youth nowadays, occasionally marriage with their beloved without taking consensus of their parents. The caste to which they marriage are although from the same linguistic community. The inter-caste marriage to inter-linguistic community is rarely observed.

### **7.3 Language development**

Language development is thought to be proceed by ordinary processes of learning in which children acqire the forms, meaning and uses of words and utterances from the linguistic input. The Dotyali, Achhami, Baitadeli and Darchuleli mother tongues spoken by the people of Far-Western region can be said as one of developed varieties of mother tongues. They have so many appreciative resources and assets in their mother tongues. They are proud of their mother tongues in a number of various ways. They want their mother tongues for further development. They have aspirations and ambitions to make their mother tongues stronger, functional and live. Table 18 the result of the participatory method shows the figure of their appreciative assets of their mother tongues.

The synopsis of the appreciative inquiry and the dreams of the of their mother tongues from thee selected survey points aspirations to develop their mother tongues have been summarized in the table 7.3 in a hierarchical manner.

**Table 7.3: Appreciative assets and aspirations to develop their mother tongues**

SN	Appreciative assets in MTs	Aspirations to develop the MTs
a	Preservation of folk-culture	Increase the use of MT
b	Unique identity	Dictionary
C	Various cultural feasts and festivals	Grammar
d	Folk literature	Textbooks
e	Secret things	Literacy materials
f	Proverbs and idims	Medium of instruction
g	Rich language	Inclusion in curriculam
h	Folklore	Research works
i	Sence of unity	Television and Radio Nepal
j	Historical archive	Use in administration
k	Use of Vevanagari script	To be taught in TU
l	Rituals	Advertisements in MT
m	Child literature	Quata to study Linguistics
n	Historical ornaments	National Holidays in Gaura festival
O	Sense of unity	Separate colomon in Gorkha Patra National Daily
P	Closer to Nepali language	Language planning and policy of the nation
q	News paper and journals	Nepal Academy should give priority
R	Local FM radio	Publicity of Mother Tongue
s	Closer to Nepali language	Huge role of youth
t	Some organizations	Use in computer and mobile phone
u	National radio programmes	Use in science and technology
v	National television programs	Cinema and movies

Table 7.3 presents the appreciative assets and properties of their mother tongues and their dreams, hope, desires, ambitions and aspirations for the further development of their mother tongues in a hierarchical manner from (a) to (v). They are proud of

having folk-culture, folklore, identity, and sense of unity, historical archive, rituals and so many other belongings in their mother tongues. They are not limited to these things. Furthermore, they have a number of dreams and aspirations to develop their mother tongues. They have said to increase the use of their mother tongues in their daily lives. They want dictionary, grammar, literacy materials, medium of instruction, Television broadcasts, quota to study linguistics in Tribhuvan University, use of mother tongues in science and technology etc.

#### **7.4 Wrapping up**

Most of the respondents (male 94%, female 97%) have reported that their all children speak their mother tongue. It is a positive symbol for language vitality as well. Likewise, almost all the parents in their village usually speak their mother tongue with their children. Almost all the respondents reported that their children can speak their mother tongue. Likewise, the young people speak their mother tongue as well as it ought to be spoken. Most of the respondents have reported that the languages viz. Dotyali, Achhami, Baitadeli and Darchuleli are mostly the parents in this village usually speak with their children.

Except love marriage they do not practice inter-caste marriage in their language community. The inter-caste marriage among the inter-linguistic communities is rarely observed. Almost all the respondents like their children learn/study in their mother tongue. Likewise, almost all the respondents have reported that the most parents in their villages usually speak their mother tongues with their children. They are proud of their mother tongues in a number of various ways. They want their mother tongues for further development. They have aspirations and ambitions to make their mother tongues stronger, functional and live.

## **Chapter 8**

### **Language attitude**

#### **8.1 Outline**

This chapter discusses the language attitude of the user of the selected languages. The language attitude accounted here in this chapter comprises of Dotyali, Achhami, Baitadelis and Darchuleli. Language attitude is considered to be helpful in finding out their real attitude towards their language and culture so that it can be easier to determine whether they have positive or negative opinion towards their own mother tongue.

#### **8.2 Language attitude**

The language attitude is very positive in the Mahakali and Seti zone towards their mother tongue. The mother tongue speakers of Dotyali, Achhami, Baitadeli and Darculeli are found to have positive attitudes towards their language. Among them Baitadeli have strong positive attitudes. Though they are positive towards own mother tongue, they are equally positive towards the Dotyali language that has been simplifying and using as a one of dominant language of the region. Because, the language which has been emerging as a lingua-franca in this area can be spoken by most of the people from the Region.

Among the language one know, s/he may like one as the most. In this sense, the respondents were asked 'among the languages you know, which one do you prefer the most?', almost all the respondents have replied that they prefer their own mother tongues. It shows a totally positive attitude towards their mother tongues. Likewise, they have responded that they have spoken the mother tongue than the all the languages they know. This stands for almost all the respondents are the speaker of their own mother tongue instead of other.

They like the languages in a hierarchy from they like most to they like least among the languages they know. Table 8.1 accounts their preference of languages in a form of hierarchy among the languages they know.

**Table 8.1: The preference of the languages**

N=72	Male						Female						Total in percentage	
	A1		A2		A3		A1		A2		A3			
	L	IL	L	IL	L	IL	L	IL	L	IL	L	IL		
MT	6	6	6	6	6	6	6	6	6	6	6	6	6	100
Nepali	6	6	6	6	6	4	6	6	6	4	6	3	90	
Hindi	5	3	5	2	3	2	1	x	1	1	3	1	37.5	
English	2	x	3	x	2	x	2	x	2	x	x	x	15	

Table 8.1 illustrates the preference of the languages that the respondents know. It shows that almost all the respondents have reported that they prefer most their mother tongue. Likewise, most of the respondents (i.e. 90%) have accounted that they prefer Nepali as their second position just after their mother tongue. The third preference of them is the Hindi language. Thirty-seven and half percent prefer Hindi in the third number. Lastley, they prefer the English language in the fourth position among the languages they know.

Mother tongue speakers have their own preference to use their mother tongue upto the primary level as a medium of instruction. The constitution of Nepal has provided the rights to use mother tongue as a medium of instruction upto the primary level. Table 8.2 presents the preference of medium of instruction at primary level.

**Table 8.2: The preference of medium of instruction at primary level**

N=72	What language do you prefer for your children's medium of instruction at primary level?				
	Male			Female	
MTs	Nepali	English	MTs	Nepali	English
36 (100%)	x	x	33(92%)	2 (6%)	1(2%)

Table 8.2 shows that almost all the male respondents (i.e. 100%) have reported that they want their children to study in their mother tongue as a medium of instruction at primary level. While, 92% female want their children to study in their mother tongue, 6% in Nepali and 2% in the English language as a medium of instruction at primary level.

**Table 8.3: How they feel behind their language**

When you speak your mother tongue in the presence of the speaker of the dominant language what do you feel...	N=72	Feelings	Responses
	Female = 36	Prestigious	30 (83%)
		Embarrassed	x
		Neutral	6 (17%)
	Male = 36	Prestigious	30 (83%)
		Embarrassed	x
Neutral		6 (17%)	

In the same way, sometimes one may get difficulties because of being a speaker of his/her mother tongue. In this sense, almost of them have reported that they did not encounter with any difficulties because of being the speaker of mother tongue in response to the question, 'have you feel any difficulty because of being a speaker of your mother tongue?'.

In response to the question asked, "when the children of your village grow up and have children do you think those children might speak your language?", almost all the male and female have reported "yes". The expectation of speaking their mother tongues by their children in future is found to be very positive. If the children of the respondents do not speak their mother tongue in future, almost all the respondents have accounted as 'bad'. In the same way they like their children to speak their mother tongue in the future too.

Likewise, in response to the question asked, "what language should your children speak first?", almost all the informants have reported that their children should speak

their own mother tongue first. They agreed that the children should speak their mother tongue first, than after only they should speak the other languages.

Language may change over a period of time. Speakers of the mother tongue may feel the changes on different factors like pronunciation, vocabulary, construction of special sentences, language mixing, style of speaking, etc. In response to the question, ‘do you feel any changes in your mother tongue than the language that your grand parents used to speak?’, fifty-six percent of the respondents particularly the respondents from the young age group from both male and female have accounted that they have feel change in the language than the language that their grand parents used to speak. Table 8.4 shows the detail changes of their mother tongues over a period of time as the respondents have reported.

**Table 8.4: The changing factors of language**

N=72 (n=40)	Male			Female		
	A1	A2	A3	A1	A2	A3
Changing factors						
Proninciation	14(70%)	7(35%)	x	13(65%)	6(30%)	x
Vocabulary	15(75%)	6(30%)	x	14(70%)	6(30%)	x
Use of special sentences	9(45%)	4(20%)	x	7(35%)	3(15%)	x
Language mixing	15(75%)	5(25%)	x	14(70%)	4(20%)	x
Style of speaking	9(45%)	4(20%)	x	7(35%)	3(15%)	x
Other.....	x	x	x	x	x	x

Table 8.4 presents that out of 72 respondents, only the 40 i.e. fifty-six percent of the respondents from age 1 and age 2 group from both male and female have agreed that their mother tongue has got changed in terms of given factors. The respondents from the age 3 i.e. 60+ have felt that there is no change in their mother tongue. They speak the original language as their grand parents use to speak in the past. There is a general pattern in terms of both age and sex as well. The tendency of change in their mother tongue felt by the speakers of age group from 31-59 is low than the age group of 30

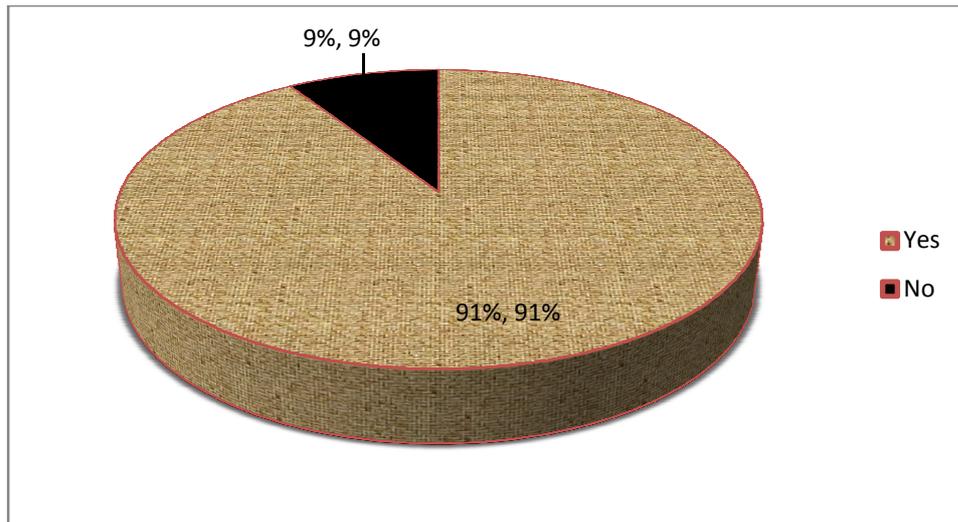
below. In the same way, the male respondents are found to have felt more changes of their mother tongue than the female respondents do. Similarly, the educated speakers might have felt different in compare to the uneducated speakers.

This is a common fashion and manner in the sense that the younger people in general and younger educated male in particular may get affected from the outsiders in the Nepalese context. So that they pronounce differently, mix the vocabularies from the other languages, speak with versatile style, use the variant form of the structure of the sentences while using their own mother tongue. The most significant changing factors are pronunciation, vocabulary, and mixing of vocabularies from other languages. Style of speaking and use of special structure of sentences are also considered as strong factors that help in changing the language over a period of time. After a long time of using the language, they may feel quite different in the way that was spoken by their grand parents.

They feel bad when they hear the other languages by the youth in the community instead of speaking their own mother tongue. Almost all the respondents have reported that they do not like if the youth of their community speak other languages than their own. Lastely, they want their language and culture to be preserved. They viewed that almost all the speakers ought to speak their own mother tongue first. They viewed that they must love their language so that they could preserve it for the future generation.

Some people may not like the activities of readin and writing of their children in their own mother tongue thinking that it will be worthless in the future to get better job, and so on. In this stipulation they were asked whther they like their children reading and writing in their own mother tongue. Graph 8.1 illustrates the real opinion of the respondents in this concern.

**Graph 8.1: Opinion on like/dislike in reading/writing in MT**



Graph 8.1 illustrates that almost 93% of the respondents have reported that they like their children reading and writing in their own mother tongue. Only a small group i.e. 7% of them have said that they do not like their children to read and in their own mother tongue thinking that they may not get job and other opportunity in the future if although they are competent in their mother tongue.

As most of the speakers from this region want their children to be taught in their own mother tongue, furthermore, they desire the mother tongue based schools upto the primary level in their own community. In these contexts, they were asked whether they help these schools if opened to teach their mother tongue. Table 8.5 shows the responses of them in numeral.

**Table 8.5: Different assistants that the people can do**

N=72	Kinds of help	Male	Female
How do you assist if mother tongue based schools opened in your community?	By sending their children to schools.	36(100%)	36(100%)
	By promoting the other children from the community to the schools	36(100%)	36(100%)
	By providing economic assistance	30(83%)	27(75%)
	By teaching themselves	(n=18)15(83%)	(n=18)13(72%)
	Helping schools	36(100%)	36(100%)
	Other.....		

Table 8.5 presents that almost all the respondents are ready to help the mother tongue based schools by sending their own children to the schools, by promoting to send the other children from the community to the schools, and by helping those schools in a different way they can. In the same way, eighty-three percent of the male and seventy-two percent female also ready to help those schools economically if it opened in their community. Correspondingly, the 83% educated male and 72% educated female wish for helping those mother tongue based schools by teaching themselves if it opened within their community. It shows a strong opinion of the mother tongue based schools in their own community. It is a strongly positive attitude of the respondents towards their mother tongue.

### **8.3 Wrapping up**

To sum up, there is well-built attitudes towards their mother tongue. The speakers of selected language varieties have strong feelings to their language. They wish for mother tongue based schools where they want to send their children and teach in their own language as a medium of instruction. They feel proud of being a speaker of their mother tongue. They like their children to marry with the person within the same linguistic community. They are very much hopeful in speaking their mother tongue by their children in the future too. The respondents strongly argued that their children should speak their own mother tongue first. To conclude, the attitude towards their mother tongue is found to be strong and positive.

## Chapter 9

### Findings and recommendations

#### 9.1 Findings

This report has mainly found out about the dialectical variations, language resources, mother tongue proficiency and bi/multilingualism, domains of language use, language vitality and language transmission, language vitality and language development, and language attitudes of Dotyali, Achhami, Baitadeli and Darchuleli mother tongues spoken in the Far Western region of Nepal.

The findings have been listed in the form of bullet.

- The dotyali variety speaking among the selected points i.e Budar (Doti), Dadeldhura and dipayal (Doti) are found to have more similar than the other three mother tongues; Achhami, Baitadeli and Darchuleli. Achhami varies up to 50% to Baitadeli, 54% with Darchuleli and 58% with Dotyali speaking in Dadeldhura and Budar (Doti). Likewise Achhami is found to have 61% similar to Dotyali speaking in Dipayal (Doti). The similarity and variation among these mother tongues may be because of the geographical contiguities of these places. Likewise, Baitadeli and Darchuleli are similar up to 65%.
- In term of lexical items, the Dotyali language among the selected points i.e. Budar (Doti), Dadeldhura and Dipayal (Doti) are found to have more similar than the other three mother tongues; Achhami, Baitadeli and Darchuleli. The similarity and variation among these mother tongues may be because of the geographical contiguities of these places. The ratio of variations of the Dotyali, Darchuleli, Baitadeli, and Achhami varieties to the Nepali language is different from the first to last varieties in a hierachy. Achhami seems quite different from the the rest of the other three varieties in term of vocabulary.
- The Dotyali variety is found to be rich in its oral literature. The oral language resources that are available in the language are folk tales, songs, religious literature, radio programmes, CD/DVD. Almost all the respondents from all the groups have reported that they have oral literature. Most of the informants

have reported that they do not have written literatures in their mother tongues. They do not have phonemic inventory till the date.

- The illiterate, female, old aged people generally speak their own language. But the people like teacher, visitor, civilians, businessmen and other people speak the Nepali, Hindi, Kumauni languages. Most of the male speakers from the Mahakali zone also can speak Kumauni and Hindi as well as they are frequently contact with the Kumauni and Hindi speaking people in India.
- They are grateful for their mother tongue in a number of various ways. They have their own history, identity, dignity, folklore, folkculture and traditions. They feel proud of being their mother tongue. Besides, they have a lot of ambitions and desires to build up their mother tongue. They want to make phonemic inventoey, determine sript, dictionary, grammar, textbooks, literacy materials, newspapers, mass media in their mother tongue, mother tongue based schools, language academy, and use of mother tongue in science and technology. They have dreams, desires and aspirations to develop, prosper, widen and expand the arena of their mother tongue in its usage.
- All the mother tongue speakers of Dotyali, Achhami, Baitadeli and Darchuleli are found to have good mother tongue proficiency. Almost all the respondents are bilingual i.e they can speak the Nepali language along with their mother tongues. Their father, mother and spouse can speak the Nepali language other than their mother tongue. They speak the Nepali language fluently. The use of mother tongue is high. It is used in so many domains particularly with in the family, cultural and religious performances, while dreaming, community gathering and societal functions. The Nepali language has found to be used at school, offices, to write letter and community minutes. Almost all respondents have reported that their can speak their mother tongue. Likewise, 97% respondents said that the young people speak their mother tongue as wll as it ought to be spoken.
- The expectation of of speaking their mother tongues by their children in future is found to be very positive. Almost all the respondents have reported that their children speak their mother tongue. Most of the female speakers (i.e.

92%) and male speakers (i.e. 89%) have reported 'yes'. This shows that the language vitality is found to be high.

- They have so many appreciative resources and assets in their mother tongues. They are proud of their mother tongues. They want their mother tongues for further development. They have appreciative assets and properties of their mother tongues and their dreams, hope, desires, ambitions and aspirations for the further development of their mother tongues. They want dictionary, grammar, literacy materials, medium of instruction, Television broadcasts, quota to study linguistics etc. for further development of their mother tongues.
- The people of Far-Western region generally speak more than their mother tongues. Except some oldaged people in the rural villages, most of the Dotyali speakers can speak the Nepali language. The mother tongue speakers of Achhami, Baitadeli, and Darchuleli generally can communicate in the Dotyali language and the Nepali language. Most of the male speakers have receptive bilingual to the Hindi language as well. Some of them can speak as well. Except some, most of the female cannot speak Hindi. Some of them have receptive ability in Hindi. Some of them can speak the Kumauni language as well. The educated people can speak the English at schools, collages and offices. The people of mother tongue speakers from all age group and from both male and female in this region are can speak their mother tongues. The Dotyali, Achhami, Baitadeli and Darchuleli speakers can fluently speak their mother tongues.
- To sum up, in most of the times and circumstances, they use their own mother tongue in this region All the varieties viz. Dotyali, Achhami, Baitadeli and Darchuleli have a dominant use at local level, local markets, home, and sicity.
- There is a well-built attitudes towards their mother tongue. The speakers of selected language varieties have strong feelings to their language. They wish for mother tongue based schools where they want to send their children and teach in their own language as a medium of instruction. They feel proud of being a speaker of their mother tongue. They like their children to marry with the person within the same linguistic community. They are very much hopeful in speaking their mother tongue by their children in the future too. The respondents strongly argued that their children should speak their own mother

tongue first. To conclude, the attitude towards their mother tongue is found to be strong and positive.

## **9.2 Recommendations**

Some recommendations regarding this study based on the findings have been presented on the following bullets.

- Almost of them want their children to study in their own mother tongue up to the primary level. Furthermore, their children also speak their mother tongue in their day to day communication. That is why the Government of Nepal should make a policy of the Mother tongue education and help to prepare multilingual education materials with the collaboration of concerned stakeholders.
- They have articulated for the dictionary, grammar, literacy materials, inclusion of their language within the curriculum, the language as a medium of instruction etc. To fulfill these articulations and aspirations of the speakers of mother tongue government can provide economic supports including it tangible programmes.
- The government should assist their language development affords by making language plan and policies. It should be done by making high level language planning commission comprised of all the stakeholders so that it could be implemented.
- They have highly demanded some quata with fullscholarship for the study of the linguistics in Tribhuvan University so that they can contribute towards their language in their own efforts.
- A local level Regional Academy should be formed so that the languages and culture from the Region get chance to flourish. Local contributors also may get chance to contribute in developing their language and culture.

## References

- CBS. 2011. *CBS National Report 2011*. Thapathali. NPC, Kathmandu.
- Central Bureau of Statistics. 2004. Nepal Living Standard Survey. Kathmandu: CBS.
- Epelle, John, M. Paul Lewis, Dan Raj Regmi and Yogendra P. Yadava (eds) 2012. *Ethnologue: Languages of the World*. Kathmandu: Central Department of Linguistics, Tribhuvan University and SIL International.
- Lekhak, Acharya Ghanashyam. 2067. *Manaskhandako bhasa sahitya sanskritiko laghu anusandhanatmak pustika: Manasakhanda loksanskriti ra loksahityako ruprekha* (An outline of folk-culture and folk-literature of Manaskhanda: a short research booklet on language, literature and culture of Manaskhanda). Brahma Kutir, Godhulipur, Bhimdatta Nagar Palika, Kanchanpur.
- Linguistic Survey of Nepal (LinSuN), Central Department of Linguistics, Tribhuvan University. 2012. Nepal. *A Sociolinguistic Survey of Far-Western Development Region*. A report submitted to Ministry of Culture, Tourism and Civil Aviation, Government of Nepal, Singh Darbar. Kathmandu.
- Ojha, Atmaram. 2065VS. *Sudur Pashchimko Itihas* (An introduction of history of Far Western). Sreemati Karuna Devi Ojha: Mahendranagar, Kanchanpur.
- Ojha, Atmaram. 2066 VS. *Sudur Pashchimahal kchetraka kehi aitihasik virvirangana* (Some historical figures of Far Western Region). Shahid Dasharathchand Memorial Trust; Kathmandu.
- Pokhrel, Balkrishna. 2031. *National language*: Second edition. Kathmandu: Saha Prakasan.
- Pokhrel, Madhava P, Suren Sapkota and Harka B. Shahi. 2012. Nepal. *A Sociolinguistic Survey of Dotyali Baitadeli, Achhami and Darchuleli: A Field Report*. A report submitted to Linguistic Survey of Nepal (LinSuN), Central Department of Linguistics, Tribhuvan University, Nepal.
- Regmi, Dan Raj. 2011. *A Sociolinguistic Survey of Bhujel: A Tibeto-Burman Language*. A report submitted to Linguistic Survey of Nepal (LinSuN), Central Department of Linguistics, Tribhuvan University, Nepal.

- Sapkota, Suren and Ramkisun Uranw. 2012. *A Sociolinguistic Survey of Chepang*. A report submitted to Linguistic Survey of Nepal (LinSuN), Central Department of Linguistics, Tribhuvan University, Nepal.
- Sapkota, Suren. 2012. *A Sociolinguistic Survey of Kham: A Field Report*. A report submitted to Linguistic Survey of Nepal (LinSuN), Central Department of Linguistics, Tribhuvan University, Nepal.
- Timalsena, Narendraraj. 2068 VS. *Achham Kuinka kchetrama boline sthaniya Bhasika ra stariya Nepali Bhasha vyakaranatmak kotiko tulanatmak adhyayan*. (A comparative study of grammatical category of the varieties of the areas of Kuinka of Achham and standard Nepali Surkhet Campus). Unpublished MA thesis.
- Wimbish, John S. (1989). *WORDSURV: A Program for Analyzing Language Survey Word Lists*. Dallas, Summer Institute of Linguistics, Occasional publications in academic computing. Academic Book Center, 7500 West Camp Wisdom Road, Dallas, TX 75236.
- Yadava, Y.P. 2003. "Language". *In Population Monograph*. Kathmandu: Central Bureau of Statistics.

## Annexes

### Annex 1

#### SLQ (ABC), Wordlist and MP data summary

S.No	Points surveyed	SQ A	SQ B	SQ C	Wordlist
1.	Budar (Doti)	12	1	2	6
2.	Dadeldhura	12	1	2	6
3.	Dipayal (Doti)	12	1	2	6
4.	Mangalsen (Achham)	12	1	3	6
5.	Mahendranagar (Kanchanpur)	12	1	2	6
6.	Daddachauki (Kanchanpur)	12	1	2	6
<b>Total</b>		12	1	2	6

**Annex 2: Informants' background information**  
**A. Baitadeli (Kanchanpur)**

a. Details of SLQ A and C language informants											
Name	Zone	District	VDC/Municipal	Village	Tole	Sex	Age	Edu	Caste	Religion	Medium
Draupadi Joshi	Mahakali	Kanchanpur	Bhimdatta Nagar	Mahendranagar	Katan	F	80	PL	Brahman	Hindu	Nepali
Kisan Singh Karki	Mahakali	Kanchanpur	Bhimdatta Nagar	Gaddachauki		M	80	PL	Kchetri	Hindu	Nepali
Haris Prasad Awasthi	Mahakali	Kanchanpur	Bhimdatta Nagar	Mahendranagar		M	21	L	Brahman	Hindu	Nepali
Sharmila Joshi	Mahakali	Kanchanpur	Bhimdatta Nagar	Mahendranagar		F	29	PL	Kchetri	Hindu	Nepali
Bindu Bistha	Mahakali	Kanchanpur	Bhimdatta Nagar	Mahendranagar		F	40	PL	Brahman	Hindu	Nepali
Sushila Joshi	Mahakali	Kanchanpur	Bhimdatta Nagar	Mahendranagar		F	24	L	Brahman	Hindu	Nepali
Sarwaswati D. Bhatta	Mahakali	Kanchanpur	Bhimdatta Nagar	Mahendranagar	Katan	F	61	L	Brahman	Hindu	Nepali
Bir Bahadue Chand	Mahakali	Kanchanpur	Bhimdatta Nagar	Mahendranagar		M	79	L	Brahman	Hindu	Nepali
Ganga Datta Kalauni	Mahakali	Kanchanpur	Bhimdatta Nagar	Mahendranagar		M	38	PL	Brahman	Hindu	Nepali
Basanti Bistha	Mahakali	Kanchanpur	Bhimdatta Nagar	Mahendranagar	Katan	F	37	L	Brahman	Hindu	Nepali
Mohan Bhatta	Mahakali	Kanchanpur	Bhimdatta Nagar	Mahendranagar	Katan	M	60	PL	Brahman	Hindu	Nepali
Karna Bahadur Chad	Mahakali	Kanchanpur	Bhimdatta Nagar	Mahendranagar	Bazar	M	62	L	Thakuri	Hindu	Nepali
Bir Bahadur Chand	Mahakali	Kanchanpur	Bhimdatta Nagar	Mahendranagar	Katan	M	69	L	Thakuri	Hindu	Nepali

b. Details of SLQ B (PM participants)										
	Zone	District	VDC/Municipal	Village	Tole	MT	MMT	FMT	Caste	Medium
Atma Ram Ojha	Mahakali	Kanchanpur	Bhimdatta Nagar	Mahendranagar	Supraman	Dotyali	Dotyali	Dotyali	Brahman	Nepali
Rajendra Singh Rawal	Mahakali	Kanchanpur	Bhimdatta Nagar	Mahendranagar	Sethpur	Dotyali	Dotyali	Dotyali	Kchetri	Nepali
Jagdis Ojha	Mahakali	Kanchanpur	Bhimdatta Nagar	Mahendranagar	Bankhet	Dotyali	Dotyali	Dotyali	Brahman	Nepali
Baladeva Avasthi	Mahakali	Kanchanpur	Bhimdatta Nagar	Mahendranagar	Aninthpur	Dotyali	Dotyali	Dotyali	Brahman	Nepali
Ghanashyam Lekhak	Mahakali	Kanchanpur	Bhimdatta Nagar	Mahendranagar	Godhulipur	Dotyali	Dotyali	Dotyali	Brahman	Nepali
Birbahadur Chand	Mahakali	Kanchanpur	Bhimdatta Nagar	Mahendranagar	Ainthpur	Dotyali	Dotyali	Dotyali	Thakuri	Nepali
Pancham Raj Bhatta	Mahakali	Kanchanpur	Bhimdatta Nagar	Mahendranagar	Katan	Dotyali	Dotyali	Dotyali	Brahman	Nepali
Basudev Bhasav	Mahakali	Kanchanpur	Bhimdatta Nagar	Mahendranagar	Suusal	Dotyali	Dotyali	Dotyali	Brahman	Nepali
Karna Bahadur Chand	Mahakali	Kanchanpur	Bhimdatta Nagar	Mahendranagar	Katan	Dotyali	Dotyali	Dotyali	Thakuri	Nepali
Diwan Agri	Mahakali	Kanchanpur	Bhimdatta Nagar	Salena		Dotyali	Dotyali	Dotyali	Agri	Nepali
Laxmi Prasad Bhatta	Mahakali	Kanchanpur	Bhimdatta Nagar	Mahendranagar	Bankhet	Dotyali	Dotyali	Dotyali	Brahman	Nepali
Jayananda Joshi	Mahakali	Kanchanpur	Bhimdatta Nagar	Mahendranagar	Manjhgaun	Dotyali	Dotyali	Dotyali	Brahman	Nepali
Gomati Joshi	Mahakali	Kanchanpur	Bhimdatta Nagar	Mahendranagar	Ultakham	Dotyali	Dotyali	Dotyali	Brahman	Nepali

### B. DOTYALI (BUDAR, DOTI)

a. Details of wordlist language Informants											
Name	Zone	District	VDC/M	Village	Tole	Sex	Age	Edu	Caste	Religion	Medium
Pundarik Prasad sharma	Seti	Doti	Chhatiun	Budar		M	24	L	Brahman	Hindu	Nepali
Parvari KC	Seti	Doti	Chhatiun	Budar	Patada	F	21	L	Brahman	Hindu	Nepali
Sabitri Ojha	Seti	Doti	Chhatiun	Budar	Patada	F	23	L	Brahmin	Hindu	Nepali
Narbada Ojha	Seti	Doti	Chhatiun	Budar	Patada	F	74	IL	Brahmin	Hindu	Nepali
Radha Ojha Sabitri Ojha	Seti	Doti	Chhatiun	Budar	Patada	F	45	L	Brahmin	Hindu	Nepali
Ramma Devi Rawal	Seti	Doti	Chhatiun	Budar	Milchauraha	F	57	IL	Kchetri	Hindu	Nepali
Yogendra Bohara	Seti	Doti	Chhatiun	Budar	Tallo Budar	F	27	L	Kchetri	Hindu	Nepali
Ser Bahadur Jethara	Seti	Doti	Chhatiun	Budar	Patada	M	59	L	Kchetri	Hindu	Nepali

<b>b. Details of SLQ A and C language informants</b>											
<b>Name</b>	<b>Zone</b>	<b>District</b>	<b>VDC/Municipal</b>	<b>Village</b>	<b>Tole</b>	<b>Sex</b>	<b>Age</b>	<b>Edu</b>	<b>Caste</b>	<b>Religion</b>	<b>Medium</b>
Lal Mati gharti	Seti	Doti	Chhatiun	Budar	Ratikhali	F	39	L	Kchetri	Hindu	Nepali
Nirmala Sharma	Seti	Doti	Chhatiun	Budar	Kalaban	F	20	L	Brahman	Hindu	Nepali
Mahamati Ojha	Seti	Doti	Chhatiun	Budar		F	65	IL	Brahman	Hindu	Nepali
Jaya Bahadur Jagri	Seti	Doti	Chhatiun	Budar	Chauda	M	38	L	Kchetri	Hindu	Nepali
Basanti Ojha	Seti	Doti	Chhatiun	Budar	Mallo Budar	F	38	L	Brahman	Hindu	Nepali
Harina Devi Kunwar	Seti	Doti	Chhatiun	Budar	Daha	F	21	L	Kchetri	Hindu	Nepali
Indra Chand	Seti	Doti	Chhatiun	Budar	Mel Tola	M	59	L	Thakuri	Hindu	Nepali
Dev Datta Bhatta	Seti	Doti	Chhatiun	Budar	Dharapani	M	59	IL	Kchetri	Hindu	Nepali
Narbada Ojha	Seti	Doti	Chhatiun	Budar	Mallo Budar	F	75	IL	Brahman	Hindu	Nepali
Chakra Bhadur Singh	Seti	Doti	Chhatiun	Budar	Tallo Budar	M	32	L	Thakuri	Hindu	Nepali
Yogendra Bohara	Seti	Doti	Chhatiun	Budar	Tallo Budar	M	27	L	Kchetri	Hindu	Nepali
Jit Bahadur Rawal	Seti	Doti	Chhatiun	Budar	Tallo Budar	M	58	L	Kchetri	Hindu	Nepali

c. Details of SLQ (PM Participants)											
	Zone	District	VDC/Municipal	Village/Bazar	Tole	Sex	Age	MT	MMT	FMT	Caste
Chetan Bohara	Seti	Doti	Chatium	Budar	Patada	F	16	Doteli	Doteli	Doteli	Kcheri
Mina Saund	Seti	Doti	Alitaal	Budar	Ghimada	F	19	Doteli	Doteli	Doteli	Kcheri
Kalawati Budha	Seti	Doti	Alitaal	Budar	Ghimada	F	19	Doteli	Doteli	Doteli	Kcheri
Parvati KC	Seti	Doti	Chatium	Budar	Patada	F	22	Doteli	Doteli	Doteli	Kcheri
Biredra Prasad Pantha	Seti	Doti	Chatium	Budar	Patada	M	50	Doteli	Doteli	Doteli	Kcheri
Ramm Datta Bhattarai	Seti	Doti	Chatium	Budar	Patada	M	45	Doteli	Doteli	Doteli	Brahman
Chardra Dev Bhandari	Seti	Doti	Dhrapani	Budar		M	50	Doteli	Doteli	Doteli	Brahman
Parvati Bhandari	Seti	Doti	Chatium	Budar	Patada	F	25	Doteli	Doteli	Doteli	Kcheri
Pavitra Sijapati	Seti	Doti	Chatium	Budar	Patada	F	16	Doteli	Doteli	Doteli	Kcheri
Sila Sijapati	Seti	Doti	Chatium	Budar	Patada	F	16	Doteli	Doteli	Doteli	Kcheri
Pabitra Aeir	Seti	Doti	Chatium	Budar	Patada	F	32	Doteli	Doteli	Doteli	Kcheri
Sabitra Ojha	Seti	Doti	Chatium	Budar	Patada	F	22	Doteli	Doteli	Doteli	Brahman

## B. Dotyali (Dadeldhura)

a. Details of wordlist language Informants										
Name	Zone	District	VDC/Municipal	Tole	Sex	Age	Education	Caste	Religion	Medium
Bhoj Singh Khadaka	Mahakali	Dadeldura	Dewal Dibyapur	Matela	M	27	L	Kchetri	Hindu	Nepali
Dipak Jhukal	Mahakali	Dadeldura	Dewal Dibyapur	Matela	M	23	L	Kchetri	Hindu	Nepali
Hira Devi Palle	Mahakali	Dadeldura	Amargadhi	Gujarlek	F	40	L	Dalit	Hindu	Nepali
Bhagirathi Tamata	Mahakali	Dadeldura	Amargadhi	Pokhra	F	25	L	Dalit	Hindu	Nepali
Laxmi Bhatta	Mahakali	Dadeldura	Amargadhi	Pokhra	F	30	L	Brahman	Hindu	Nepali
Karuna Kar Bhatta	Mahakali	Dadeldura	Amargadhi	Jugina	M	64	IL	Brahmin	Hindu	Nepali
Hari Prasad Joshi	Mahakali	Dadeldura	Amargadhi	Matela	M	72	IL	Brahman	Hindu	Nepali
Dhaneswari Bam	Mahakali	Dadeldura	Amargadhi	Dudkande	M	19	L	Thakuri	Hindu	Nepali
Kailas Kumar Pande	Mahakali	Dadeldura	Shirsa	Thapala	M	40	L	Brahman	Hindu	Nepali
Hem Raj Chataut	Mahakali	Dadeldura	Bagarkot	Dungri	M	43	L	Brahman	Hindu	Nepali
Jaya Raj Paneru	Mahakali	Dadeldura	Bhadrapur	Naulakot	M	44	L	Brahman	Hindu	Nepali

b. Details of SLQ A and C language Informants										
Name	Zone	District	VDC/Municipal	Tole	Sex	Age	Edu	Caste	Religion	Medium
Dambar Devi Bohara	Mahakali	Dadeldura	Dewal Dibyapur	Matela	M	27	L	Kchetri	Hindu	Nepali
Mahes Pande	Mahakali	Dadeldura	Amargadhi	Jogina	M	60	IL	Brahman	Hindu	Nepali
Tika Ram Bhat	Mahakali	Dadeldura	Mabilek	Gurina	M	29	IL	Kchetri	Hindu	Nepali
Durga Devi Khadaka	Mahakali	Dadeldura	Amargadhi	Lititi Gaun	M	75	IL	Kchetri	Hindu	Nepali
Hira Devi Palle	Mahakali	Dadeldura	Amargadhi	Ghatal	F	40	IL	Dalit	Hindu	Nepali
Tara Aeir	Mahakali	Dadeldura	Amargadhi	Kirtipur	F	27	L	Kchetri	Hindu	Nepali
Tika Ram Bhatta	Mahakali	Dadeldura	Amargadhi	Rain	M	42	L	Brahman	Hindu	Nepali
Basanti Khadaka	Mahakali	Dadeldura	Amargadhi	Lititi Gaun	F	30	L	Kchetri	Hindu	Nepali
Om Prakas Bhatta	Mahakali	Dadeldura	Amargadhi	Jogina	M	28	L	Brahman	Hindu	Nepali
Nara Bahadur Bohara	Mahakali	Dadeldura	Amargadhi	Bagbazar	M	56	IL	Kchetri	Hindu	Nepali
Jaya raj Paneru	Mahakali	Dadeldura	Bhdrapur	Naulakot	M	61	L	Brahman	Hindu	Nepali
Dharma Bohara	Mahakali	Dadeldura	Rudreshwar	Kchetratta	F	66	L	Kchetri	Hindu	Nepali
Hem raj Chataut	Mahakali	Dadeldura	Bagarkot	Dungri	M	43	L	Brahman	Hindu	Nepali

c. Details of SLQ B (PM participants)										
Name	Zone	District	VDC/Municipal	Sex	Age	MT	MMT	FMT	Caste	Medium
Kailash Kumar Pandeya	Mahakali	Dadeldura	Amargadhi	M	40	Doteli	Doteli	Doteli	Brahmin	Nepali
Jaya raj paneru	Mahakali	Dadeldura	Amargadhi	M	45	Doteli	Doteli	Doteli	Brahmin	Nepali
Bhvani Datta Panta	Mahakali	Dadeldura	Amargadhi	M	64	Doteli	Doteli	Doteli	Brahmin	Nepali
Hem Raj Chataut	Mahakali	Dadeldura	Amargadhi	M	43	Doteli	Doteli	Doteli	Brahmin	Nepali
Hem Raj Panta	Mahakali	Dadeldura	Amargadhi	M	43	Doteli	Doteli	Doteli	Brahmin	Nepali
Ramesh Prasad Joshi	Mahakali	Dadeldura	Amargadhi	M	32	Doteli	Doteli	Doteli	Brahmin	Nepali
Nawa Raj Bhandari	Mahakali	Dadeldura	Amargadhi	M	27	Doteli	Doteli	Doteli	Brahmin	Nepali
Prakash Bahadur Saud	Mahakali	Dadeldura	Amargadhi	M	40	Doteli	Doteli	Doteli	Kcheri	Nepali
Tara Karki	Mahakali	Dadeldura	Amargadhi	F	29	Doteli	Doteli	Doteli	Kcheri	Nepali
Dev Raj Bhatta	Mahakali	Dadeldura	Amargadhi	M	45	Doteli	Doteli	Doteli	Brahman	Nepali

### C. Darchuleli (Kanchanpur)

a. Details of wordlist language Informants											
Name	Zone	District	VDC/Municipal	Ward	Tole	Sex	Age	Edu	Caste	Religion	Medium
Nara Joshi	Mahakali	Darchula	Khalanga	2		M	26	L	Brahmin	Hindu	Nepali
Kannshi Datta Bhatta	Mahakali	Darchula	Huti	4	Mallika Jut	M	65	L	Brahmin	Hindu	Nepali
Parvati Dhami	Mahakali	Darchula	Huni Nath	1		F	35	IL	Kchetri	Hindu	Nepali
Agni Prasad Joshi	Mahakali	Darchula	Ritha Chaupata	9	Maikholi	M	19	L	Brahmin	Hindu	Nepali
Gajadhan Joshi	Mahakali	Darchula	Ritha Chaupata	4	Amkuro	M	50	L	Brahmin	Hindu	Nepali
Nanda Raj Bhatta	Mahakali	Darchula	Ritha Chaupata	3	Lekam	M	72	IL	Brahmin	Hindu	Nepali
Nandan Singh Dhami	Mahakali	Darchula	Khalanga	2		M	43	L	Brahmin	Hindu	Nepali
Nir Ram Sarki	Mahakali	Darchula	Khalanga	2		M	38	L	Dalit	Hindu	Nepali
Hari Raj Bistha	Mahakali	Darchula	Ritha Chaupata	2		M	49	L	Kchetri	Hindu	Nepali

**b. Details of SLQ A and C language informants**

Name	Zone	District	VDC/M	Ward	Tole	Sex	Age	Edu	Caste	Relig
Ramesh Bistha	Mahakali	Kanchanpur	Bhimdatta nagar	18	Gaddachauki	M	35	L	Kchetri	Hindu
Dharendra Joshi	Mahakali	Kanchanpur	Bhimdatta nagar	18	Janam Tol	M	60	IL	Brahmin	Hindu
Nara Joshi	Mahakali	Darchula	Khalanga	2		M	26	L	Brahmin	Hindu
Uttam bistha	Mahakali	Kanchanpur	Bhimdatta nagar	4	Mahendranagar	M	33	L	Kchetri	Hindu
Keshav Raj Joshi	Mahakali	Kanchanpur	Bhimdatta nagar	10	Gaddachauki	M	21	L	Brahmin	Hindu
Kashi Datta Bhatta	Mahakali	Kanchanpur	Bhimdatta nagar	4	Mahendranagar	M	69	L	Brahmin	Hindu
Parvati Dhami	Mahakali	Kanchanpur	Bhimdatta nagar	4	Mahendranagar	F	35	IL	Kchetri	Hindu
Mahiam Joshi	Mahakali	Kanchanpur	Bhimdatta nagar	4	Mahendranagar	F	60	IL	Brahmin	Hindu
Punam Joshi	Mahakali	Kanchanpur	Bhimdatta nagar	4	Mahendranagar	F	23	L	Brahmin	Hindu
Kedar Bistha	Mahakali	Kanchanpur	Bhimdatta nagar	5	Mahendranagar	M	49	IL	Kchetri	Hindu
Radha Bistha	Mahakali	Kanchanpur	Bhimdatta nagar	4	Mahendranagar	F	28	IL	Kchetri	Hindu
Janak Bahadur Thapa	Mahakali	Kanchanpur	Bhimdatta nagar	18	Gaddachauki	M	29	IL	Kchetri	Hindu
Gokul Dev Bhatta	Mahakali	Kanchanpur	Bhimdatta nagar	4	Mahendranagar	M	64	L	Brahmin	Hindu

c. Details of SLQ B (PM Participants)											
Name	Zone	District	VDC/M	Village	Tole	Sex	Age	MT	MMT	FMT	Caste
Kesha Raj Joshi	Mahakali	Kanchanpur	Bhimdattanagar	Gadacauki		M	21	Darchuleli	Darchuleli	Darchuleli	Brahmin
Padam Singh Dhama	Mahakali	Kanchanpur	Bhimdattanagar	Gadacauki	Masi	M	35	Darchuleli	Darchuleli	Darchuleli	Kchetri
Nandan singh Dhama	Mahakali	Kanchanpur	Bhimdattanagar	Gadacauki		M	43	Darchuleli	Darchuleli	Darchuleli	Kchetri
Gajadhar Joshi	Mahakali	Kanchanpur	Bhimdattanagar	Gadacauki		M	50	Darchuleli	Darchuleli	Darchuleli	Brahmin
Hari Ram Bistha	Mahakali	Kanchanpur	Bhimdattanagar	Daddachauki		M	49	Darchuleli	Darchuleli	Darchuleli	Kchetri
Pusparaj Ojha	Mahakali	Kanchanpur	Bhimdattanagar	Daddachauki		M	37	Darchuleli	Darchuleli	Darchuleli	Brahmin
Ramesh Bistha	Mahakali	Kanchanpur	Bhimdatta nagar	Gaddachauki		M	35	Darchuleli	Kchetri	Darchuleli	Kchetri
Janak Bahadur Thapa	Mahakali	Kanchanpur	Bhimdatta nagar	Gaddachauki		M	29	Darchuleli	Kchetri	Darchuleli	Kchetri

### D. Achhami (Achham, Mangalsen)

a. Details of wordlist language Informants											
Name	Zone	District	VDC/Municipal	Ward	Tole	Sex	Age	Edu	Caste	Religion	Medium
Trilochan Shaha	Seti	Achham	Mangalsen	2	Bisakot	M	44	L	Thakuri	Hindu	Nepali
Lalita Saund	Seti	Achham	Bardadevi	8	Manjh Ramta	F	20	L	Kchetri	Hindu	Nepali
Shankar Badi	Seti	Achham	Mangalsen	5		M	28	L	Dalit	Hindu	Nepali
kammane Nagarji	Seti	Achham	Mangalsen	5	Mangalsen	M	60	IL	Dalit	Hindu	Nepali
Rana Bahadur	Seti	Achham	Mangalsen	5	Bairagi Dharo	M		L	Thakuri	Hindu	Nepali
Akindar Dhungana	Seti	Achham	Mangalsen	6	Pipal Tuli	M	29	L	Brahman	Hindu	Nepali
Klyan Sigh Bogati	Seti	Achham	Mangalsen	3	Lachhimana	M	46	L	Kchetri	Hindu	Nepali
Yogendra Oli	Seti	Achham	Ridikot	2	Ridikot	M	37	L	Brahman	Hindu	Nepali
Ishwar Bistha	Seti	Achham	Mangalsen	2	Bisakot	M		L	Kchetri	Hindu	Nepali

b. Details of SLQ A and C language informants											
Name	Zone	District	VDC/M	Ward	Tole	Sex	Age	Edu	Caste	Religion	Medium
Nara Bahadur Rokaya	Seti	Achham	Mangalsen	5	Bairagi	M	30	L	Kchetri	Hindu	Nepali
Hari Nepali	Seti	Achham	Mangalsen	3	Bazar	M	40	IL	Dalit	Hindu	Nepali
Man Sara Nepali	Seti	Achham	Mangalsen	2	Biral Toli	F	60	IL	Dalit	Hindu	Nepali
Rana Bahadur Saha	Seti	Achham	Thanti	2	Thakuri Tole	M	62	L	Thakuri	Hindu	Nepali
kammane Nagarji	Seti	Achham	Mangalsen	5	Mangalsen	M	60	IL	Dalit	Hindu	Nepali
Trilichan Shaha	Seti	Achham	Mangalsen	5	Bisakot	F	44	L	Thakuri	Hindu	Nepali
Ganga BK	Seti	Achham	Mangalsen	2	Bairagi	F	60	IL	Dalit	Hindu	Nepali
Sara Bohara	Seti	Achham	Oli Gaun	6	Sutuda	M	28	IL	Kchetri	Hindu	Nepali
Shankar Badi	Seti	Achham	Mangalsen	5	Mangalsen	M	28	IL	Dalit	Hindu	Nepali
Saraswati Saund	Seti	Achham	Mangalsen	5	Bairagi	F	50	IL	Kchetri	Hindu	Nepali
Lokendra Saund	Seti	Achham	Mangalsen	2	Okhad Tola	M	22	L	Kchetri	Hindu	Nepali
Durpati saund	Seti	Achham	Mangalsen	5	Bairagi	F	18	L	Kchetri	Hindu	Nepali
Hikmat Bahadur Dhama	Seti	Achham	Binayak	4	Lamagda	M	37	L	Kchetri	Hindu	Nepali
Yogendra Oli	Seti	Achham	Ridikot	2	Ridikot	M	37	L	Brahman	Hindu	Nepali

c. Details of SLQ B (PM Participants)											
Name	Zone	District	VDC/M	Ward	Sex	Age	MT	MMT	FMT	Caste	Medium
Dipak Prasad Dhungana	Seti	Achham	Mangalsen	3	M	27	Achhami	Achhami	Achhami	Brahmin	Nepali
Chatra Bahadur Bistha	Seti	Achham	Bayala	2	M	38	Achhami	Achhami	Achhami	Kchetri	Nepali
Man Bahadur Budha	Seti	Achham	Nandegada	9	M	32	Achhami	Achhami	Achhami	Brahmin	Nepali
Dan Bahadur Shahi	Seti	Achham	Ranku	4	M	20	Achhami	Achhami	Achhami	Thakuri	Nepali
Krishna Prasad Upadhyaya	Seti	Achham	Ghodasain	8	M	20	Achhami	Achhami	Achhami	Brahmin	Nepali
Dipendra Kuamr Rawal	Seti	Achham	Kalika	2	M	21	Achhami	Achhami	Achhami	Kchetri	Nepali
Sabita Bhattarai	Seti	Achham	Mangalsen	2	F	21	Achhami	Achhami	Achhami	Brahmin	Nepali
Jhankar Bhul	Seti	Achham	Bayala	9	M	24	Achhami	Achhami	Achhami	Dalit	Nepali
Nirmala Rawal	Seti	Achham	Jupu	3	F	21	Achhami	Achhami	Achhami	Kchetri	Nepali
Dipak Kumari Dhungana	Seti	Achham	Mangalsen	6	F	20	Achhami	Achhami	Achhami	Brahmin	Nepali
Tankeshwari Dhungana	Seti	Achham	Mangalsen	6	F	20	Achhami	Achhami	Achhami	Brahmin	Nepali
Basanti upadhyaya	Seti	Achham	Kunti Bandali	6	F	20	Achhami	Achhami	Achhami	Brahmin	Nepali

## E. Dotyali (Dipayal)

a. Details of wordlist language Informants											
Name	Zone	District	VDC/M	Ward	Tole	Sex	Age	Edu	Caste	Religion	Medium
Hem Laxmi Khadaka	Seti	Doti	Dipayal Silgadhi Nagar	2	Airport Tole	F	36	L	Kchetri	Hindu	Nepali
Lal Bahadur Damai	Seti	Doti	Dipayal Silgadhi Nagar	9	Airport Tole	M	75	L	Dalit	Hindu	Nepali
Dipak Bogati	Seti	Doti	Dipayal Silgadhi Nagar	6	Khulle	M	36	L	Kchetri	Hindu	Nepali
Nirmala Bam	Seti	Doti	Simchaur	8	Katai	F	36	L	Kchetri	Hindu	Nepali
Lal Bahadur Khadka	Seti	Doti	Banjak Kani	1	Chasti	M	36	L	Kchetri	Hindu	Nepali
Prasad Khadaka	Seti	Doti	Khatiwada	5	Punepata	M	33	L	Kchetri	Hindu	Nepali
Lali devi Saund	Seti	Doti	Khirsan	2	Phulauto	F	62	IL	Kchetri	Hindu	Nepali

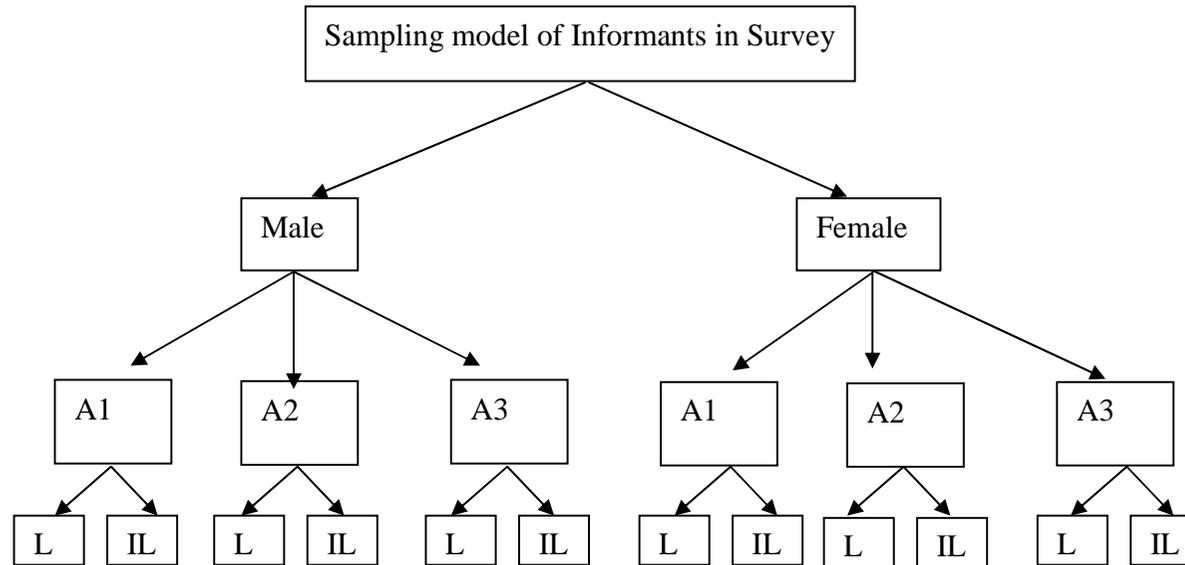
b. Details of SLQ A and C language informants											
Name	Zone	District	VDC/Municipal	Ward	Tole	Sex	Age	Edu	Caste	Religion	Medium
Hari Devi joshi	Seti	Doti	Dipayal Silgadhi Nagar	7	Pipalla	F	60	L	Brahmin	Hindu	Nepali
Puran Singh	Seti	Doti	Dipayal Silgadhi Nagar	9	Dipayal	M	26	L	Thakuri	Hindu	Nepali
Mina pariyar	Seti	Doti	Dipayal Silgadhi Nagar	9	Dipayal	F	29	IL	Dalit	Hindu	Nepali
Hira Devi Khadaka	Seti	Doti	Dipayal Silgadhi Nagar	9	Pul Bazar	F	56	IL	Kchetri	Hindu	Nepali
Bishnu Bahadur Manjhi	Seti	Doti	Tikhatar	9	Talkot	M	35	L	Janajati	Hindu	Nepali
Mina Pariyar	Seti	Doti	Dipayal Silgadhi Nagar	7	Pul Bazar	F	17	L	Dalit	Hindu	Nepali
Bir Bahadur Kami	Seti	Doti	Dipayal Silgadhi Nagar	7	Pipalla	M	50	II	Dalit	Hindu	Nepali
Saluwa BK	Seti	Doti	Dipayal Silgadhi Nagar	7	Pipalla	M	67	IL	Dalit	Hindu	Nepali
Hem Laxi Khada	Seti	Doti	Dipayal Silgadhi Nagar	2	Krishnalaya	F	36	L	Kchetri	Hindu	Nepali
Lali Devi Saund	Seti	Doti	Khirsayan		Phulauto	F	62	IL	Kchetri	Hindu	Nepali
Chandra Bohara	Seti	Doti	Dipayal Silgadhi Nagar	12	Goseda	F	26	IL	Kchetri	Hindu	Nepali
Lal Bahadur Damai	Seti	Doti	Dipayal Silgadhi Nagar	9	Airport Tole	M	75	L	Dalit	Hindu	Nepali
Padam Singh Bam	Seti	Doti	Dipayal Silgadhi Nagar	7	Pipalla	M	64	L	Thakuri	Hindu	Nepali
Ishwar Bistha	Seti	Doti	Dipayal Silgadhi Nagar	14	Pankari	M	27	L	Kchetri	Hindu	Nepali
Dhirendra Raj Chataut	Seti	Doti	Dipayal Silgadhi Nagar	7	Samuha Gad	M	38	L	Brahman	Hindu	Nepali

c. Details of SLQ B (PM Participants)										
Name	Zone	District	VDC/Municipal	Sex	Age	MT	MMT	FMT	Caste	Medium
Lal Bahadur BK	Seti	Doti	Dipayal Silgadhi Nagar	M	24	Dotyali	Dotyali	Dotyali	Dalit	Nepali
Amar Bahadur Chayada	Seti	Doti	Dipayal Silgadhi Nagar	M	54	Dotyali	Dotyali	Dotyali	Kchetri	Nepali
Chhatra Bahadur kadayat	Seti	Doti	Dipayal Silgadhi Nagar	M	43	Dotyali	Dotyali	Dotyali	Kchetri	Nepali
Bhimlal Bhandari	Seti	Doti	Dipayal Silgadhi Nagar	M	32	Dotyali	Dotyali	Dotyali	Brahmin	Nepali
Hari Om Kathayat	Seti	Doti	Dipayal Silgadhi Nagar	M	22	Dotyali	Dotyali	Dotyali	Kchetri	Nepali
Padam singh Bam	Seti	Doti	Dipayal Silgadhi Nagar	M	64	Dotyali	Dotyali	Dotyali	Thakuri	Nepali
Purnaman Bagchan	Seti	Doti	Dipayal Silgadhi Nagar	M	51	Dotyali	Dotyali	Dotyali	Bagchan	Nepali
Lali Devi Saund	Seti	Doti	Khirsayan, Phulauto	F	62	Dotyali	Dotyali	Dotyali	Kchetri	Nepali
Chandra Bohara	Seti	Doti	Dipayal Silgadhi Nagar	F	26	Dotyali	Dotyali	Dotyali	Kchetri	Nepali

**Annex 3**  
**Check list**

Checklist for Sociolinguistic Questionnaire (SLQ) A											
Point X											
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

**Annex 4**  
**Sampling model**



## Annex 5

### Sociolinguistic questionnaire 'A'

#### Linguistic Survey of Nepal (LinSuN)

Central Department of Linguistics, Tribhuvan University,  
with assistance from  
National Planning Commission, Government of Nepal

Notes:

Shaded items are NOT to be read aloud.

Introduce yourself first:

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

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

#### A. Meta data (Baseline information)

**ENTER THE ANSWERS TO THE FOLLOWING BEFORE THE INTERVIEW:**

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

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

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

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

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

11. Are you literate?

(a) Yes (b) No

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

(a) Formally (b) Non-formally

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

(a) Primary (b) Lower Secondary (c) Secondary  
(d) Higher (specify highest degree).....

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

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

(a) Yes (b) No

16. Caste

17. Ethnic group: .....

18. Religion:

- (a) Hinduism      (b) Buddhism      (c) Kirant      (d) Christianity  
(e) Jain      (f) Islam      (g) Shamanism  
(h) Other

19. Your mother tongue's name:

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

20. Name given by the nonnative speakers for your language (tapaiko bhasha 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.....

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

24. Mother tongue of your husband/ wife .....

25. What village were you born in?

- (a)      Ward      No.....      (b)Village/Town.....  
(c)VDC/municipality..... (d) District..... (d)  
Zone.....

26. Where do you live now?

27. How many years have you lived here?

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

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

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

## B. Language resources

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

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

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

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

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

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

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

literature		
h. Folklore		
i. Other		

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

- (a) Yes                      (b) No

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

What script(s) is your language written in? .....

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

- (a) Yes                      (b) No

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

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

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

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

### C. Mother-tongue Proficiency and Multilingualism

39. What languages can you speak?

40. What language did you speak first?

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

Which language do you speak...

41. best?

42. second best?

43. third best?

44. fourth best?

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

.....

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

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

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

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

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

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

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

Persons	Other Languages			
	A	B	C	d
48. Father				
49. Mother				
50. Spouse				

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

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

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

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

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

#### D. Domain of Language Use

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

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

K	Singing at home	
L	Family gatherings	
M	Village meetings	

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

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

(enter below)

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

(c) While writing letters? (enter below)

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

56. What language do your children usually speak while:

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

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

(c) at school? .....

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

.....

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

.....

59. How often do you use your mother tongue?

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

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

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

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

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

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

### **E. Language Vitality**

63. Do all your children speak your mother tongue?

- (a) Yes (b) No

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

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

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

- (a) Yes (b) No

### **F. Language Maintenance**

66. Is there intermarriage in your community?

- (a) Yes (b) No

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

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

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

- (a) Yes (b) No

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

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

### G. Language Attitudes

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

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

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

- (a) Yes
- (b) No

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

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

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

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

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

- (a) Yes                      (b) No

75. How do you feel about this?

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

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

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

- (a) Yes                      (b) No

78. (If "Yes") How?

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

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

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

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

*The End*

**Annex 6**  
**210 Wordlist**

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

**A. Background Information:**

**1. Name of the investigator(s) (interviewers)**

- 1) .....
- 2) .....
- 3) .....
- 4) .....

**2. Medium of the interview:**

.....

**3. Place of interview**

.....

**4. Sex:**

Male: .....

Female: .....

**5. Age .....**



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	औँला	
17.	fingernail	नङ	
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	बञ्जरो	

36.	rope	डोरी	
37.	thread	धागो	
38.	needle	सियो	
39.	cloth	लुगा (कपडा)	
40.	ring	औँठी	
41.	sun	सूर्य	
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	बाख्रो	
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	पुरानो	
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	गहौं	
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	उडनु	
195.	to walk	हिंडनु	
196.	to run	दौडनु	
197.	to go	जानु	
198.	to come	आउनु	
199.	to speak	बोल्नु	
200.	to hear	सुन्नु	
201.	to look	हेर्नु	
202.	I	म	
203.	you (informal)	तैं	
204.	you (formal)	तपाईं	
205.	he	ऊ	
206.	she	उनी	
207.	we (inclusive)	हामी (समावेशी)	
208.	we (exclusive)	हामी (असमावेशी)	
209.	you (plural)	तिमीहरू	
210.	they	उनीहरू	

**Tank You !**