A Sociolinguistic Survey of Dumi

(As Spoken in Khotang District)

A Report

Submitted to

Linguistic Survey of Nepal (LinSuN) Central Department of Linguistics

of Linguistics

Tribhuvan University

Nepal

By

Netra Mani Rai

Rajendra Thokar

March 2014

ACKNOWLEDGEMENTS

TABLE OF CONTENTS

List of Tables

List of figures

List of maps

List of Photographs

Map1: Khotang District in Nepal

Khotang District in Estern Nepal

NEPAL
(Ecological Zone Map)

Far Western

Mid Western

Western

Central

Eastern

Legend

Boundary
- International boundary
- Regional boundary
- District boundary

Ecological Zone
- Mountain
- Hills
- Terai

GIS Unit, PDDP, NEP/95/008, 2000

Map2: Dumi speaking in Khotang District

KHOTANG DISTRICT

Legend

Boundaries
- District
- VDC

Major Roads
- Highway
- Feeder Road
- District Road
- Other Road
- District HQ
- Municipalities
- Water bodies

Map Locator

Map Created: June 15, 2006

Office for the Coordination of Humanitarian Affairs (OCHA)
United Nations, Nepal

The boundaries and names shown and the designations used on this map do not imply official endorsement or acceptance by the United Nations

ABBREVIATIONS

A_1 : First age group (of the participants)

A_2 : Second age group (of the participants)

A_3 : Third age group (of the participants)

ACI : Appreciative Inquiry

BLM : Bilingualism

CBS : Central Bureau of Statistics

DLM : Dialect Mapping

DLU : Domains of Language Use

GPS : Global Positioning System

IPA : International Phonetic Alphabet

LinSuN : Linguistic Survey of Nepal

LISMAC : Linguistic Survey Management Committee

LWC : Language of wider communication

N/n : total number (of the participants)

NFDIN : National Foundation for Development of Indigenous Nationalities

No : Number

NPHC : National Population and Household Census

PM : Participatory Method

Q. N. : Question number

R & N : Rang (Byansi) and Nepali

SLQ : Sociolinguistic Questionnaire

VDC(s) : Village Development Committee(s)

WLC : Wordlist Comparison

CHAPTER 1

INTRODUCTION

1.0 Background

This is a report of a sociolinguistic survey in Dumi, an endangered Kirati (i.e. Kirat Rai) language spoken mainly in northern part of Khotang district, Sagarmatha Zone, in eastern Nepal. Dumi people use *Dumi Radu* as endonym, which means 'Dumi Rai' in their language. The native speakers of the language as well the non-speakers call them Dumi. They have their own distinct language *Dumi bra* 'Dumi language'.

This chapter discusses the basic information about the Dumi people and their language. It consists of four sections. Section 1.1 deals with ethnicity, migration, religion, occupation and literacy in the Dumi speech community. In section 1.2, we look at the language, demography, linguistic affiliation and review of earlier works. Section 1.3 presents the purpose and goals of the survey. Finally, in section 1.4, we present the organization of the entire report.

1.1 Ethnicity, migration, religion, occupation and literacy

1.1.1 Ethnicity

Nepal is a heritage of multiethnic and multilingual country. One of the components of this multi-lingual setting is the Dumi, an ethnic group living in the Northern Khotang district of Eastern Nepal. The language of this ethnic group is known as the 'Dumi language'. The present study is an attempt to make a comprehensive sociolinguistic study of this minority language spoken in Northern Khotang district. Since there is not much written literature available in or about this language, as much possible as published and unpublished literature, including articles, Master's theses and Ph.D. dissertations and books dealing with socio-linguistic and linguistic aspects of this ethnic group, have been reviewed.

Dumi is one of the Kirati Rai languages of Eastern Himalayish of Tibeto-Burman group under Sino-Tibetan family. According to the CBS report 2011, there are 7,638

Dumi speakers. However, based on the recent preliminary field survey (2069) done by DKRF[1], it has been found that there are roughly 2,500 speakers of 15,000 Dumi people (i.e. 16.7 % of the total Dumi population). Among them, most of the speakers are the inhabitant of Makpa VDC. Unfortunately, in recent trend, it seems that the Dumi speakers are gradually shifting to Nepali as the lingua franca due to the medium of instruction and communication as well in formal education system.

Dumi people use *Dumi Radu* as endonym, which means 'Dumi Rai' in their language. The catchy term *Dumi* is popular among them and is the name most exclusively used for both the language and its speakers. The dialectic meaning of the term 'Dumi' indicates multi-meanings like 'association', 'coming into contact', 'meeting together' etc. Pointing out the chronological data, it is claimed that it signifies an ancestor or a person's name; the head person succeeds from *Tumsoli*. The Dumi people both native speakers and non-speakers call their language *hopupo bra* or *Dumi Bra*. In Dumi language *hopupo* means 'own' and *bra* means 'language'. So, the collective meaning of *'hopupa bra'* is 'own language' or 'mother tongue'. Similarly, other communities living in and around the Dumi speaking areas also call *Dumi Bra* (i.e. Dumi language).

Hanβon (1991: 33), Dumi is listed as *Brasmi, Sotmali, Rai, Sasarkali, Halaksu, Lamdija, and Kharmile*. However, Dumi is a term that the Dumi people find gratifying using this popular word. For this reason, throughout this report we will use the term Dumi. He further points out the lexical distances and mentions that Koyee is the closest relative of Dumi, and both Dumi and Koyee show an obviously close proximity to Khaling.

1.1.2 Lineage and clan

Dumi is one of the minority ethnic groups in Kirat Rai nationality. There are altogether 7 lineage (Samet) and 21 clan (Pachha) identified in Dumi ethnic group (Isilim, 2056), which are presented in Table 1.1.

---

[1] DKRF: Dumi Kirat Rai Fonsikim (i.e. Dumi Kirat Rai Organization), common organization of Dumi community.

Table 1.1: Lineage and Clan in Dumi ethnic group

	Source Persons	Lineage (Samet)	Clan (Pachha)	Corresponding VDC
1.	Dibupel	Dikpa-Dikma	Halaksu, Kharubu, Walakpa, Hajurchu	Makpa
2.	Busuru	Busuru-Yuyuma	Sarachu, Hamruchu, Dimmachu, Harasi, Walakpu	Kharmi
3.	Chhachhapa	Chhachhupu-Chhekuma	Khawachu, Raichu, Jipuchu, Chhachung, Riplachu,Turachu	Jalapa
4.	Brasmitel	Braksupa-Braksuma	Satma	Sapteshwor, Baksila
5.		Braspa-Brasma	Muraha	Baksila
6.	Chhangchhahang	Chhachhapa-Chhekama	Ratku, Hadi, Rangkasu	Baksila
7.	Dibupel	Dhikmi-Dikhama	Luppo	Baksila
	Total	**7 Samet**	**21 Pachha**	

Source: *Isilim Magazine (2056)*

1.1.3 Language

In the history of Nepal, the census enumeration of languages has started since the census 1952 B.S. According to the various census report, there are 44 (1952/54), 36 (1961), 17 (1971), 18 (1981), 31(1991), 92 (2001), 123 (2011) languages enumerated. On the other hand, there are also other claims about the number of Kirati languages like 140 (Noonan 2005) and 124 (*Ethnologue* 2012).

Among the Rai communities, a well-known saying is *Jati Thari Rai; uti nai kura*, i.e. there are many languages as there are different Rai ethnic groups. The CBS 2011 shows there are 25 Kirat Rai languages. Dumi, with distinct linguistic features is not

only lesser described language, but also one of the potentially endangered Kirati languages of Nepal (Yadava 2003). The international organization of standardization (ISO 639-3) lists designations for 31 living languages that could fall under the 'Rai' category.

It is referred ISO code of 'Dumi' as [dus][2] and has been categorized under the

From the recent field survey, it is found that the main Dumi-speaking VDCs are Kharmi (Kha), Sasarka or Jalapa (Ja), Lamdiza or Baksila (Ba), Sapteshwor (Sa) and Makhipa or Makpa (Ma). We will discuss the lexical similarities or differences in chapter three. It seems that there are differences in pronunciation and way of speaking among each other in the language spoken in these VDCs. These dialects can be distinguished in terms of phonology, nominal and verbal morphology and lexicon or vocabulary as well. In the view of Typology, Dumi is a polysynthetic (or pronominalized) language, carrying number and person affixes in the verb, sometimes for the agent participant and sometimes for the patient but usually not for both.

1.1.4 Organization

The significant changes in political scenario in Nepal over the last 25 years have created an opportunity for the expression of ethnic identity. Like other nationalities, The Kirat Rai individual ethnic groups have founded many individual organizations to strengthen their cultures, languages and ethnicity.

Among them, Dumi Kirat Rai Fansikim (organization) 'DKRF' is one such organization. The organization was formed and registered officially in Khotang district in 1999 AD. The primary objectives of the organization are preserving, promoting and developing Dumi language and culture. So that the organization has respective regional and local wings 'Dumkim' and 'Delkim' in five VDCs of core area in Khotang district and in Dharan and Kathmandu valley.

---

[2] Ethnologue (2012), Languages of Nepal

Furthermore, 'DKRF' has been trying to pursue different activities concerning the Dumi ethnic identity and publishing a magazine 'Isilim' regularly from the beginning of the establishment of the organization.

1.1.5 Migration

The Dumi community is found to have settled in the core areas of Majha Kirat, especially in Kharmi, Jalapa, Baksila, Sapteshwor, Makpa, Maheshwori (i.e. Ribdung), Sungdel, Patheka, Phedi, Kuvinde, Baspani, Diktel, Khartamchha, Nerpa, Hounchur, Lamidanda etc. However, at present, besides Khotang district, they are also found to have been living in small scale in Okhaldhung, Solukhumbu, Udayapur, Bhojpur, Sankhuwasabha, Panchthar, Dhankuta, Tehrathum, Taplejung, Sunsari, Morang, Jhapa, Ilam, Kathmandu Valley, etc; and outside Nepal, they are also found to have been living in small scale in Darjeeling, Sikkim, Kharsang, Kalingpong, Bhutan, Burma (Myanmar) etc.

1.1.6 Religion

During the linguistic field survey in the origin of Dumi communities, the Dumi participants were found to have followed Kirat religion as nature and ancestral worship.

1.1.7 Occupation

The traditional occupation of the Dumi community is agriculture. Still the Dumi people in the local villages are dependent on agriculture. Besides, they are also found to have contributed service in Indian and British army, teaching, government job, business, etc.

1.1.8 Literacy

Both literate and illiterate participants were involved during the sociolinguistic survey of Dumi in each survey point. The literacy situation in aggregate (from the five survey points) is presented in Table 1.2.

Table 1.2: Literacy in Dumi sampling data

Literacy			
Total Participants: (N=60)			
Female		Male	
15 (25%)		45 (75%)	
Literate	Illiterate	Literate	Illiterate
37 (82%)	8 (18%)	11 (73%)	4 (27%)

Source: Linguistic field survey of Dumi (2013)

Table 1.2 presents the sampling survey from the Dumi community that from the selected total sixty participants (i.e. 12 participants from each survey point), fifteen were female and forty-five male participants. Of the females participants, eleven (i.e. 73%) were literate; and four (i.e. 27%) were illiterate. Similarly, of the males, thirty-seven (i.e. 82%) were literate; and eight (i.e. 18%) were illiterate.

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

1.2.1 Overview

As Dumi language is one of the Kirati languages especially spoken in the northern region of the Khotang district in eastern Nepal. The language that is spoken in the Dumi community is called '*Dumi brʌ*'. The term '*brʌ*' means 'language'. However, in Baksila Dumi, it is pronounced as '*bʌ*' (i.e. language). Like any other Kirati languages, Dumi falls under the east Himalayish group of the Tibeto-Burman branch in Sino-Tibetan Family

1.2.2 Demography

Dumi is a minority Kirati Rai language. The recent CBS report 2011shows that the total population of Dumi is 7,638. Among them 4,078 (i.e. 53.4%) are female and 3,560 (i.e. 46.6%) male. In the latest report of Ethnologue, it has been categorized Dumi under the group (8) i.e. *'shifting'*[3]. Likewise, based on the field survey carried out by the Dumi organization *'Dumi Kirat Rai Funsikim'* in 2069 BS Dumi is roughly spoken by 2,500 Dumi people from their origin. Of them, the majority of speakers are aged Dumi people. The population distribution of Dumi community in five VDCs ispresented in Table 1.3.

Table 1.3: Population distribution of the Dumi community in the main area of Khotang district

	VDCs	Number of household	Dumi population
1.	Kharmi	176	880
2.	Jalapa	203	1015
3.	Baksila	318	1,590
4.	Sapteshwor	233	1,165
5.	Makpa	221	1,105
	Total	**1,151**	**5,755**

Source: Linguistic field survey of Dumi (2013)

1.2.3 Genetic relationships

The Dumi language has been classified as Sino-Tibetan, Tibeto-Burman, Himalayan, Kirati (Bradley 1997: 16; 2002: 81-82). Over the years different theories of classification have been arisen. van Driem (1993: 1) simply classifies Dumi as Tibeto-Burman corresponding to Benedict's Bahing-Vayu nucleus (1972: 4-11). Dumi, a complex-pronominalising language of eastern Nepal, is also known western Kirati language. `In Dumi-Nepali-English Dictionary, Dumi occupy the specific branch

---

[3] the latest report of Ethnologue (2012): Nepalese languages

under Sino-Tibetan, Tibeto-Burman, Bodic, Himalayish, East Himalayish or, Kirati group (2008:xxix). The linguistic affiliation of Dumi is presented in Figure 1.1.

Figure 1.1: Linguistic affiliation of the Dumi language

	Kirat Rai Languages (25)					
Hayu	Bahiŋ	**Dumi**	Tʰuluŋ	Bantawa	Atʰpare	Limbu
Sunuwar	Wambule	Koyee	Kuluŋ	Duŋmali	Belhare	Yakkha
	Jeruŋ	Kʰaliŋ	Nacʰiriŋ	Cʰintaŋ	Lohoruŋ	Cʰatʰare
	Tiluŋ	Sampaŋ	Sam	Cʰɨlɨŋ	Yampʰu	
	Camliŋ	Puma	Liŋkʰim	Pʰaŋduwali	Mewahaŋ	
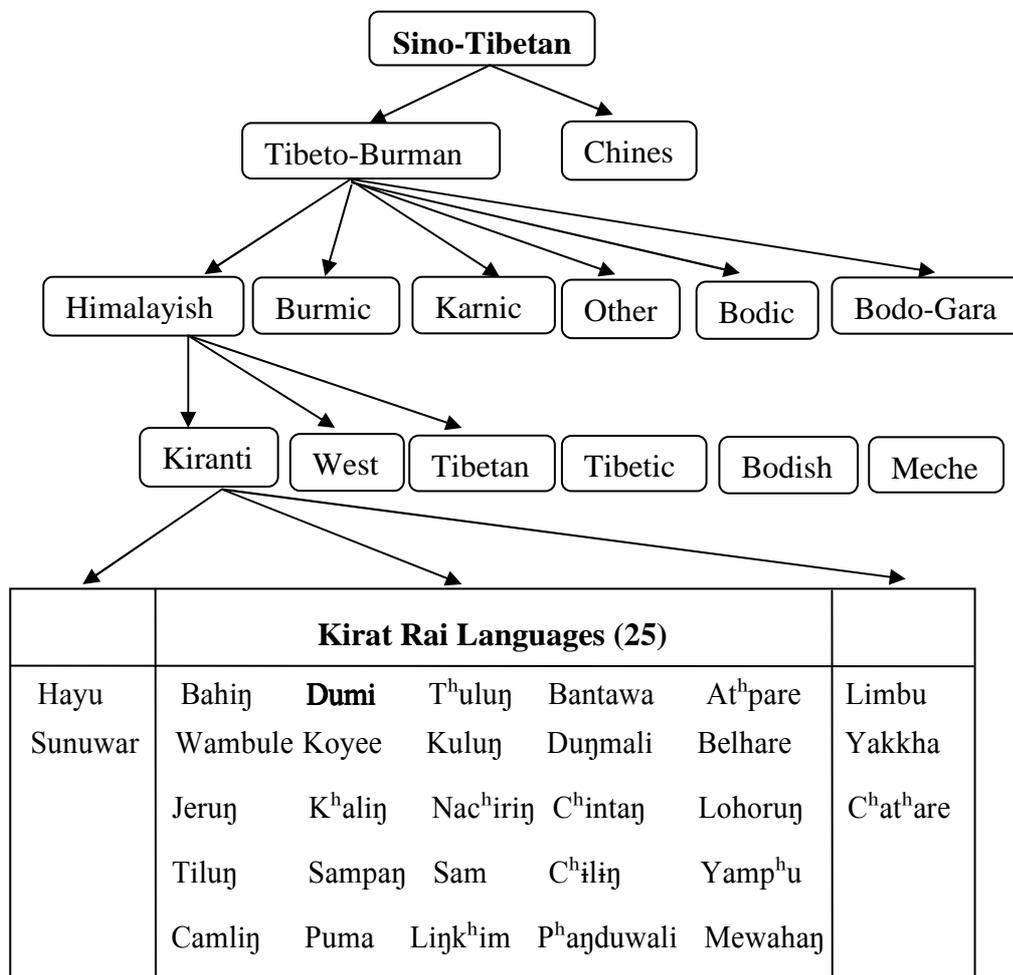
Ethnologue (2012) and Adopted from Bradley 2002 (slightly modified)

1.2.4 Dumi location

As it is mentioned earlier, the core area of Dumi ethnic group is the five VDCs in northern Khotang district. It is also considered as the most prominent Dumi speaking area. van Driem clearly mentions 'Dumi speaking area is limited to five Panchayats (current Makpa, Jalapa, Baksila, Sapteshwor and Kharmi VDCs) all abutting the Rava and Tap rivers near their confluence and upriver therefrom.
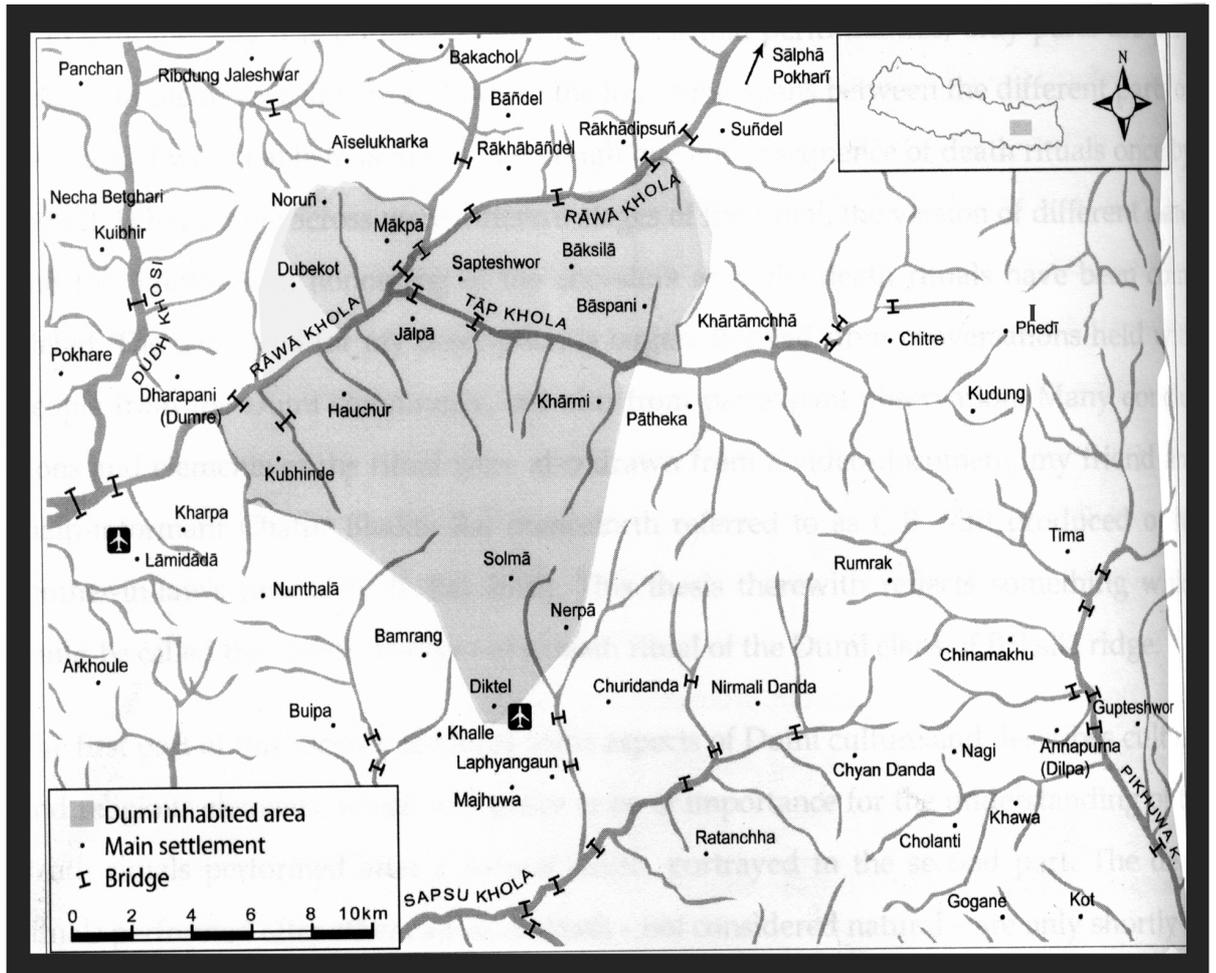
Map 1.1: Dumi speaking area in northern Khotang district

1.2.5 Review of earlier works

Regarding the Dumi language, the comments on it had been observed in the early 1900s periods. Regarding the earliest linguistic and cultural comments on Dumi language, it goes back to Hodgson. The term 'Dumi' was introduced by Hodgson (1857: 351-372, 1880: 194-215, 398) in his grammatical notes in the Linguistic Survey of India. The most comprehensive work had been given in his compilation of Dumi vocabulary and analysis of Dumi grammar.

Grierson (1902-1919) included several minority languages of Nepal like Dumi in the substantial *Linguistic Survey of India,* though he relied on earlier researches and it gives brief information about this language. He compared 310 words of Dumi language with English and Nepali.

Toba (1973) described 'Dumi' as a preliminary exploratory language in survey report of some Rai languages. According to van Driem (1989), the Dumi community is one of the Rai tribes of eastern Nepal. He also mentions that Dumi language is a member of the central Kirati branch of the Tibeto-Burman (TB) language family, which is spoken by a dwindling number of elderly Dumi people in the area around the Tap and Rava rivers and their confluence in Khotang district in eastern Nepal. Likewise, more than a century later, Michailovsky discussed aspects of the Dumi language in "Notes on the Kirati Verb" (1975).

Hanβon (1991:33-35) mentions that Dumi was to be considered as a separate language in its own, especially with reference to syntax and verb morphology. He also presented a peculiar scenario about the Dumi in this way that 'though it is occasionally classified as a dialect of Khaling (cf. the introduction of S. and I. Toba 1975), Dumi is to be considered as a separate language of its own, especially with reference to syntax and verb morphology.'

Although some linguists categorized Dumi under the western group, van Driem (1993) claimed that Dumi was a member of the Central Kiranti branch of the Tibeto-Burman language family.

Winter oversaw a major linguistic survey of Nepal. Several years later, Gerd Hanβon analyzed the collected data and his finding was presented in The Rai of Eastern Nepal: Ethnic and Linguistic Grouping (Hanβon, 1991). This compilation included a very brief section on the Dumi language and dialect. At about the same time, van Driem provided a morphemic analysis of the Dumi conjugation, based on previous data collected by B. Hodgson and Michailovsky evaluating the periphrastic model of the Proto-Kirati verbs.

Ebert (2003) compared the conjunctive participles in Kirati languages like Hayu, Sunuwar, Thulung, Khaling, Dumi, Chamling, Bantawa, Athpare, Belhare, Yamphu, Limbu etc. He had taken the entire examples regarding the finite marked form, compound verbs, and tail-head linkage from van Driem (1993), in which there were some shortcomings like incorrect representation of Dumi phonemes.

van Driem (1993), focuses on his 'A grammar of Dumi' that it remains the first source for sociolinguistic information and other relevant information about the language. he

mentions that 'Dumi call themselves *Dumi roʔdɨ*, or simply *roʔdɨ* which means 'Rai' and also functions as the generic term for other Rai ethic groups.

Rai and Pokharel (2006) presented the contemporary chart of Dumi phonemes together with the process of phonemes formation system, which consisted 25 consonants and 7 oral vowel phonemes with the length distinction.

Rai (2008) describes the introductory outline of Dumi verbs in the topic 'Dumi verb morphology' in his Master's Degree dissertation in Linguistics. The dissertation was based on the data collected from the fieldwork in the main Dumi speaking area 'Makpa' and as a native speaker's intuition. However, the study was limited within the verb patterns and its agreement.

Rai (2009) presented an overview of Tense, Aspect and Modality (TAM) in Dumi language. Regarding the findings, he pointed out the remarkable features of tense, aspect and mood in Dumi language. He argued that inflectionally, tense could be categorized into two tense: past and non-past tense. Similarly, aspects were divided into two parts: perfective and imperfective.

Rai et al. (2011) listed around 7.8 thousand headwords and other derivations in *Dumi- Nepali- English Dictionary*. The headword entries follow the alphabetical order of the familiar *Devanagari* script. Their word- classes and meaning are given in Nepali medium. The multilingual dictionary includes all the possible regional pronunciations from different Dumi speaking areas viz. Makpa (Ma), Jalapa (Ja), Baksila (Ba), Kharmi (Kha), Sapteshwor (Sa) etc. For the readers' convenience, head-entry from Makpa area is taken as a default head-entry.

1.3 Purpose and goals

The main purpose of this study is to present the recent sociolinguistic situation of the Dumi language, which has been categorized as an endangered Kirati Rai language (Yadava, 2004) under the western Kirati Rai language group of Nepal. It also provides sociolinguistic information and support for language policy and planning as well language development in Dumi communities. Furthermore, the basic linguistic data will clarify the relationships between the different Dumi speaking areas: Makpa, Jalapa, Baksila, Sapteshwor and Kharmi.

The specific goals of the study are:

i.   To identify the dialectal variation among Dumi varieties by assessing the levels of lexical similarity and comprehension between different Dumi speaking areas (i.e. Makpa, Jalapa, Baksila, Sapteshwor and Kharmi);

ii. To investigate vitality of the Dumi language by exploring the patterns of language use in certain domains;

iii. To assess the mother tongue proficiency;

iv. To understand the Dumi community's desires for language preservation, promotion and development.

v.   To examine the language maintenance and the attitudes of the speakers towards their language; and

vi. To gather information regarding the resources for the implementation of mother-tongue-based multilingual education (MLE) in Dumi.

1.4 Organization of the report

The survey report is organized into eight chapters. Chapter 1 outlines general background information about the language including the purpose and goals of the study. in chapter 2, we deal with the methodology employed in the survey. Chapter 3 examines the possible dialectal variations in the Dumi language regarding the lexical comparison. In chapter 4, we present major domains of language use. Chapter 5 evaluates the mother tongue proficiency and multilingualism in the Dumi language. In chapter 6, we present language vitality, language maintenance and language attitudes in the Dumi language. Chapter 7 discusses language resources, dreams and plans of the speech community for language development in the Dumi language. Finally, In chapter 8, we present summary of the findings and recommendations. As the eventual part, the annex includes sociolinguistic questionnaire and wordlist.

CHAPTER 2

METHODOLOGY

2.0 Outline

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

2.1 Overview

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

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

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

	Goals of the survey	Research methods/tools	Brief description	Focus of the methods/tools
1.1	To examine the patterns of language use in certain	Sociolinguistic Questionnaires (SLQ)	Consisting of three sets: A, B and C	

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

2.2 Research methods/tools

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

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

2.2.1.1 Sociolinguistic Questionnaire A (SLQ A)

Sociolinguistic Questionnaire A which consists of eighty questions was intended to be administered to the individuals of the speech community. The main purpose of this set was to gather information from the individuals about the language resources, mother-tongue proficiency and multilingualism, domain of language use, language vitality, language maintenance and their language attitudes. The opinions from the individuals are often influenced by factors such as location, education, age and sex. Prior to the administration of this set, first, the Dumi speaking areas were selected on the basis of geographical location from the core point i.e. Makpa and Nourng villages, Makpa VDC. Other four areas/points were Sasarka and Kharbari villages, Jalapa VDC, Sabru and Ni.Ru.Ta. (Nibhare, Rudhalung and Tarikhet) villages in Kharmi VDC, Baksila village in Baksila VDC and Sera and Tharpu villages in Sapteshwor VDC. Secondly, the individuals were chosen from different categories of sex, age and educational background from each survey point. Figure 2.1 shows a model for sampling of informants from each survey point in Dumi speech community in Khotang District.

15

Sampling model of informants in survey

Male

Female

A_1 A_2 A_3 A_1 A_2 A_3

L   I   L   I   L   I   L   I   L   I   L   I
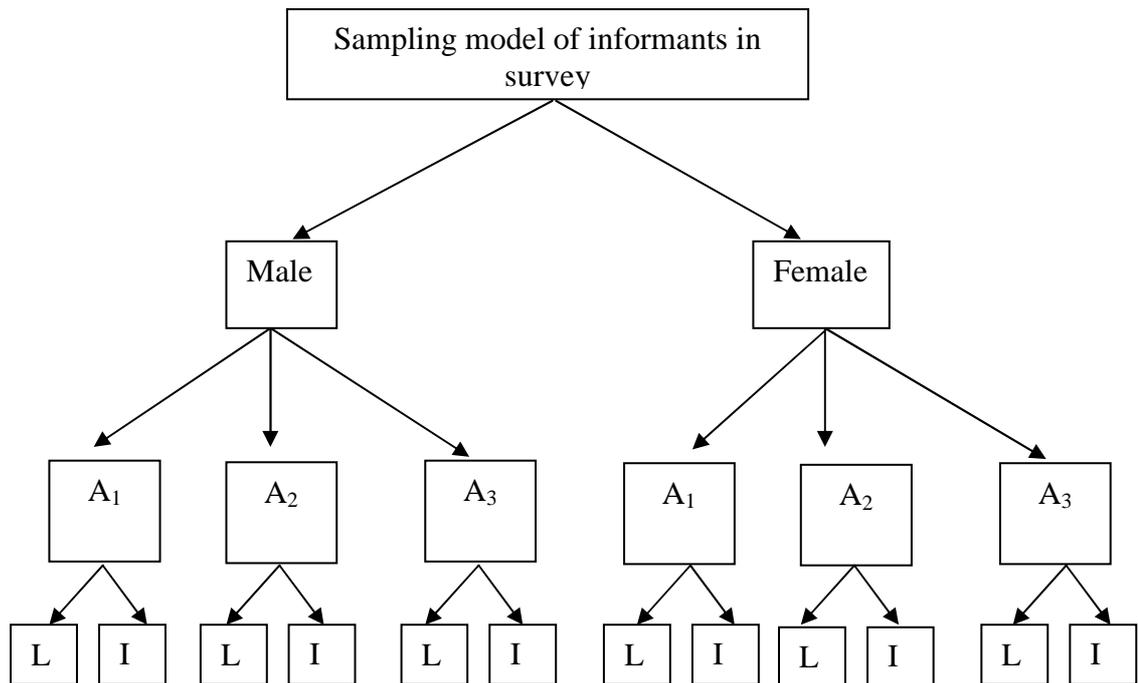
A_1 = (15-34), A_2 = (35-59), A_3 = 60+, L = Literate, I = Illiterate

In Figure 2.1, the term 'point' refers to sociolinguistic field survey points in the speech community. During the sociolinguistic field survey in the Dumi speech community, five survey points were selected out of several visited Dumi speech communities. The symbols; A_1, A_2, and A_3 refer, respectively, to three different age category [A_1 (15-34) years), A_2 (35-59 years), A_3 (60+ years)]; and 'L' and 'I' respectively to 'literate' and 'illiterate' category of the Dumi speakers who participated in discussion and interview during the field survey so far.

Being the specific for the Sociolinguistic Questionnaire A, the following checklist was applied to carry out the Sociolinguistic survey in Dumi.

Table 2.2: Checklist for Sociolinguistic Questionnaire A

Checklist for Sociolinguistic Questionnaire (SLQ-A) for each survey point											
Male						Female					
A_1		A_2		A_3		A_1		A_2		A_3	
L	IL	L	IL	L	IL	L	IL	L	IL	L	IL
1	1	1	1	1	1	1	1	1	1	1	1

A_1 = 15-29, A_2 = 30-59, A_3 = 60+; and L= Literate, IL= Illiterate

Following the sampling model to the maximum, 60 participants from the Dumi community were interviewed ranging the age from 26 to 76 with their sex and educational background in each linguistic survey point. The questionnaire was administered in Nepali language and the answers given by the informants were recorded in the questionnaire in Nepali and English. After the data collection, the answers were entered into a database and analyzed for general patterns and trends that would contribute to fulfilling the research goals.

2.2.1.2 Sociolinguistic Questionnaire B (SLQ B)

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

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

a) The group must consist of eight to twelve participants of mixed category of the speech community. Furthermore, it is desirable that there be several women and men in each group having of all ages (15 years and older) in the group with several older, middle aged and younger participants.

b) The participant must belong to the target mother tongue and his/her; at least, one parent must be from the target language.

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

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

(a) Domains of Language Use

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

Photo 2.1: Domains of Language Use
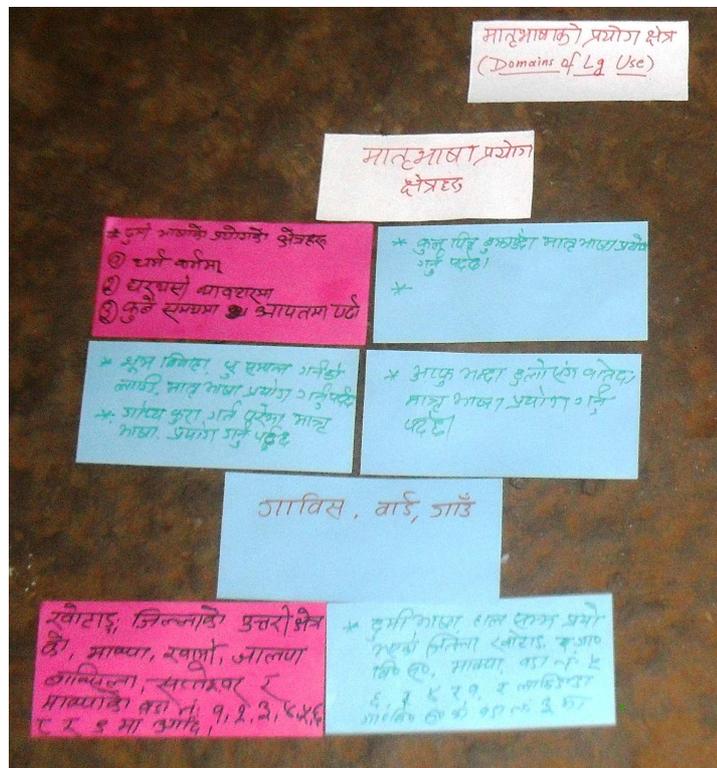
Photo 2.1: Participatory done in field survey point (Khotang)

(b) Dialect Mapping

The main purpose of the Dialect Mapping tool was to help the community members think about and visualize the different varieties of Dumi. During the linguistic field survey, the Dumi participants were gathered for group discussion. Then, during the discussion, they were asked to write down the names of each village on a separate sheet of paper where Dumi was spoken and placed them on the floor to represent the geographical location. Then, they were asked to use the loops of string to show which villages spoke the same as others. Next, they were asked to use the number to show the ranking from easiest to understand to most difficult. Then, they were advised to use colored piece of plastic to mark those varieties they understood very well, average and poorly. A sample of dialect mapping carried out in the field survey is presented in Photo 2.2.

Photo 2.2: Dialect Mapping

Photo 2.2: Participatory done in field survey point (Khotang)

(c) Multilingualism

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

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

(d) Appreciative Inquiry

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

Photo 2.3: Appreciative inquiry

Photo 2.3: Participatory done in field survey point (Khotang)

2.2.1.3 Sociolinguistic Questionnaire C (SLQ C)

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

2.2.2 Wordlist comparisons: Description, purpose and procedure

The basic wordlist contains 210 lexicons. The main purpose of the wordlist was to determine the threshold of lexical similarity of languages and dialects at various percentage levels on the basis of standard wordlist elicited from the Dumi speakers. The results have been presented in a table, which illustrates the relative linguistic distances among various speech communities, and lexical differences have been compared in an exhaustive matrix of pairs (See Chapter 3 for detail).

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

For each lexicon on the wordlist, the researcher elicited, in Nepali, the local Dumi word from Dumi speaker. The responses were transcribed by using the International Phonetic Alphabet (IPA). Afterwards, the words were entered into the computer software popularly known as Wordsurv (word survey) and the lexical items were compared in order to determine similarities and differences among the varieties sampled. This tool provides an initial indication of possible dialect groupings in Dumi. However, the intelligibility between dialects cannot be conclusively stated merely being based on lexical similarity percentages.

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

2.3.1 Survey points

In the sociolinguistic field survey of Dumi language, there were taken the information from the four survey points from the Darchula district in the far western Nepal. Table 2.3 shows the geographical location of the survey points recorded by the Global Positioning System (GPS) device.

Table 2.3: GPS for each survey point

	Survey points	Elevation	North	East	Remarks
1.	Kharmi	1,412 m	27^0 18' 13.5"	86^0 47' 48.4"	
2.	Jalapa	1,418 m	27^0 18' 34.9"	86^0 46'10.8"	
3.	Baksila	1,680 m	27^0 19' 31.3"	86^0 49' 12.1"	
4.	Sapteshwor	1,484 m	27^0 20' 06.9"	86^0 47' 44.6"	
5.	Makpa	1,435 m	27^0 20' 03.3"	86^0 45' 30.2"	

Source: Linguistic field survey of Dumi (2013)

2.3.2 Sampling procedure

First, the Dumi speaking areas were selected on the basis of geographical location from the core point i.e. Jalapa VDC. Other four points were Makpa, Baksila, Kharmi and Sapteshwor VDCs. Secondly, the individuals were chosen from different categories of sex, age and educational background from each survey points.

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

2.3.3 Sample size

During the field survey, there were collected linguistic information by using the different tools as Sociolinguistic Questionnaires A, B, C and Wordlist. Table 2.4 shows the survey points, tools and the number of sheets of information collected from each survey point in the field.

Table 2.4: Survey points, tools and number of sheets of information collected from each survey point

Survey Points	Sociolinguistic Questionnaires			Other Tools
	A (Individual)	B (Participatory)	C (Language activists)	Wordlist
Kharmi	12	17	2	4
Jalapa	12	21	2	4
Baksila	12	19	2	4
Sapteshwor	2	19	2	4
Makpa	12	23	2	4
Total	**60**	**99**	**10**	**20**

Source: Linguistic field survey of Dumi (2013)

General sampling for questionnaire A requires that the informants must be selected reasonably from both literate and illiterate groups. However, this sampling could not

be fully maintained in this survey. Since most of the informants were literate because the speech community is located in the areas where education is easily available on the one hand, the speech community is very conscious about education on the other.

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

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

CHAPTER 3

DIALECTAL VARIATIONS

3.0 Outline

The main purpose of this chapter is to look at the dialectal variations in Dumi based on the lexical comparison. This chapter is organized into three sections. Section 3.1 deals with the wordlist comparison, which comprises key locations of word survey, dialectal variations, the total wordlist comparison, tally form of the lexical variation and lexical comparison of the wordlist. And, Section 3.3 presents summary.

3.1 Wordlist comparisons

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

3.1.1 Key locations of word survey

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

Table 3.1: Key locations of wordlist survey in Dumi

	Key points (VDCs)	Point location	District	Zone
1.	**Kharmi**	South- East	Khotang	Sagarmatha
3.	**Jalapa**	South-West	Khotang	Sagarmatha
2.	**Baksila**	North-East	Khotang	Sagarmatha
4.	**Sapteshwor**	North-East	Khotang	Sagarmatha
5.	**Makpa**	North-West	Khotang	Sagarmatha

From each survey point, six sets of wordlist were collected from the Dumi native speakers. During the wordlist survey, Kharbari and Sasarka villages of Jalapa VDC were deemed as the core point. Taking the Makpa VDC as the core (reference) point, Kharmi VDC is to the south-east; Baksila and Sapteshwor VDC is to the north-east and Makpa VDC to the north-west direction.

3.1.2 Dialectal variations

Under the theme of the dialectal variation of the 210 lexical items, 200 lexical items were collected from the five linguistic field survey points[1].

Table 3.2 shows the detailed information of the survey point in Khotang district

Table 3.2: Survey key points in Khotang district

	Key point	VDC	District	Zone
1.	**Makpa**	**Makpa**	Khotang	Sagarmatha
3.	**Sasarka**	**Jalapa**	Khotang	Sagarmatha
2.	**Baksila**	**Baksila**	Khotang	Sagarmatha
4.	**Tharpu**	**Sapteshwor**	Khotang	Sagarmatha
5.	**Sabru**	**Kharmi**	Khotang	Sagarmatha

---

[1]In the 210 wordlist, 10 lexical items (like cabbage, cauliflower, groundnut etc. are not relevant in Dumi language) were omitted.

'Points' refers to the five linguistic field survey points carried out in the Dumi community. The five linguistic field survey points were Makpa village in Makpa VDC, Sasarka village in Jalapa VDC, Sabru village in Kharmi VDC, Baksila village in Baksila VDC and Tharpu village in Sapteshwor VDC. Of them, Makpa village (Makpa VDC) is deemed as the core linguistic field survey point, and the rest as periphery.

Then, the collected lexical items were entered into the computer software called 'Wordsurv'. With the help of it, the comparative analysis of the lexicon variations was carried out. They are as follows:

3.1.2.1 The total wordlist comparison

Of the 210 wordlist for the dialectal variation, the 200 relevant lexical items were collected from the Dumi speakers from the five survey points in Khotang district. They are presented in Table 3.3.

Table 3.3: Total wordlist collected in five survey points (i.e. VDCs)

	Variety	Kharmi	Baksila	Sapteshwor	Makpa	Jalapa
1.	**Kharmi**	200	200	200	200	200
2.	**Baksila**	200	200	200	200	200
3.	**Sapteshwor**	200	200	200	200	200
4.	**Makpa**	200	200	200	200	200
5.	**Jalapa**	200	200	200	200	200

Source: Linguistic field survey of Dumi (2013)

3.1.2.2 Tally form of the lexical variation

The tally form of the lexical variations from the five survey points (i.e. namely Kharmi, Jalapa, Baksila, Sapteshwor and Makpa VDCs) is presented in Table 3.4.

Table 3.4: Tally form of the lexical variation

	Variety	Kharmi	Jalapa	Baksila	Sapteshwor	Makpa
1.	Kharmi	200	153	145	148	152
2.	Jalapa	153	200	158	164	180
3.	Baksila	145	158	200	183	157
4.	Sapteshwor	148	164	183	200	159
5.	Makpa	152	180	157	159	200

Source: Linguistic field survey of Dumi (2013)

3.1.2.3 Lexical comparison of 210 wordlist

For the purpose of the lexical comparison, Makpa is considered as a core survey point. Being based on this point, the remaining four survey points (i.e. VDCs) are compared. The percentage of lexical comparison among the five VDCs is presented in Table 3.5.

Table 3.5: Lexical comparison (in percentage)

Kharmi	100%				
Jalapa	76%	100%			
Baksila	72%	79%	100%		
Sapteshwor	74%	82%	92%	100%	
Makpa	76%	90%	78%	80%	100%
	Kharmi	Jalapa	Baksila	Sapteshwor	Makpa

Source: Linguistic field survey of Dumi (2013)

Table 3.4 shows the statistical information on lexical comparison that Makpa VDC as the core survey point holds 100%. Being based on the Makpa variety, the rest of the

four VDCs were compared. In the comparison, the Jalapa variety shares the most similarity (90%) with the Makpa. In the same way, the wordlist provided by the participants from the Sapteshwor variety is 80% similar to the wordlist of Makpa. The Baksila variety shares 78% similarity with the Makpa. And, Kharmi variety shares the least 76%.

Fundamentally, the only lexical comparative analysis cannot predict the issue of the least similar dialect as the distinct language. The comparative analysis carried out here is only based on the lexical items to show the similarity and variations among them.

3.2 Summary

In this chapter, we attempted to examine the possible dialectal variations in Dumi. The study was carried out on the basis of the comparison of standardized 210 wordlist by employing the computer program 'WordSurv'. The survey points from which 210 wordlist was collected during the survey were Makpa, Jalapa, Baksila, Sapteshwor and Kharmi.

Of the survey points, Norung, Lumdu, Chhuka, Ilim and Bepla villages of Makpa VDC in Khotang district are deemed as the core survey point. And being based on the Makpa VDC as the core point, the Sasarka village of Jalapa VDC lies to the west; Sabru village of Kharmi VDC to the south-east; the Halkhum village of Baksila VDC and Poklu village of Sapteshwor VDC to the east.

Being based on Makpa survey point, the rest of the four survey points were compared. In the comparison, the Jalapa survey point shares 90% similarity to the core survey point of Makpa; Sapteshwor 80%; Baksila 78% and Kharmi 76%, respectively.

CHAPTER 4

DOMAINS OF LANGUAGE USE

4.0 Outline

This chapter looks at major domains of language use in Dumi. It consists of ten sections. Section 4.1 deals with the patterns of language use in general domains. In section 4.2, we deal with the patterns of language use at home. Section 4.4 looks at the patterns of language use by the children whereas in section 4.5 the patterns of language use by the community for marriage invitations are discussed. Section 4.6 deals with the patterns of language used to write minutes in community meeting. In section 4.7, we present the frequency of use of mother tongue in Dumi. Section 4.8 presents the frequency of use of the language of wider communication (LWC). In section 4.9, we examine the pattern of language use with the speakers of other languages visiting at home. Likewise, in section 4.10, the preference of language for children's medium of instruction at primary level is discussed. Ultimately, section 4.11 presents the summary of the findings of the chapter.

4.1 Patterns of language use in general domains

In this section, we examine the languages most frequently used by the Dumi speakers in terms of sex, age and literacy in different domains consisting of counting, singing, chanting, joking, shopping/marketing (bargaining), storytelling, discussing/debate, praying, blessing, quarrelling, abusing (scolding/using taboo words), telling stories to children, singing at home, family gatherings and village meetings. Table 4.1 presents the languages most frequently used by the Dumi speakers in different domains by sex.

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

Domains	Sex					
	Male (N=45)			Female (N=15)		
	Dumi	D & N	Nepali	Dumi	D & N	Nepali
Counting	12 (27%)	12 (27%)	21 (47%)	6 (40%)	5 (33%)	4 (27%)
Singing	-	9 (25%)	36 (75%)	-	6 (40%)	9 (60%)
Joking	6 (13%)	18 (40%)	21 (47%)	3 (20%)	7 (47%)	5 (33%)
Shopping/Marketing	-	17 (38%)	28 (62%)	-	5 (33%)	10 (67%)
Story telling	7 (16%)	16 (36%)	22 (49%)	2 (13%)	6 (40%)	7 (47%)
Discussing/Debate	6 (13%)	19 (42%)	20 (44%)	6 (40%)	6 (40%)	3 (20%)
Praying	23 (51%)	17 (38%)	5 (11%)	9 (60%)	4 (27%)	2 (13%)
Quarrelling	7 (16%)	17 (38%)	21 (47%)	2 (13%)	6 (40%)	7 (46.7%)
Abusing (scolding/using taboo words)	12 (27%)	19 (42%)	14 (31%)	5 (33%)	7 (47%)	3 (20%)
Telling stories to children	11 (24%)	18 (40%)	16 (36%)	5 (33%)	6 (40%)	4 (27%)
Singing at home	5 (11%)	14 (31%)	26 (58%)	2 (13%)	5 (33%)	8 (53%)
Family gatherings	14 (31%)	18 (40%)	13 (29%)	5 (33%)	6 (40%)	4 (27%)
Village meetings	4 (9%)	22 (49%)	19 (42%)	3 (20%)	8 (53%)	4 (27%)

Source: Linguistic field survey of Dumi (2013)

Table 4.1 shows that the languages most frequently used in different domains are Dumi and Nepali. Nepali has been the language of wider communication (LWC) in Dumi community. Regarding the domain of counting, twelve males participants (27%) reported that they most frequently used their mother tongue and both the mother tongue and Nepali language as well while counting; and twenty-one (47%) reported that they most frequently used Nepali. Likewise, six female participants (40%) reported that they most frequently used mother tongue; five (33%) reported that they most frequently used both mother tongue and Nepali; and 4 (27%) reported that they most frequently used only Nepali.

The data reveals the fact that majority of both male and female participants most frequently used both mother tongue and Nepali while counting. Regarding the domain of singing, neither male nor female participant reported that they used mother tongue, whereas nine male participants (25%) and six female participants (40%) reported that they most frequently used both mother tongue and Nepali while singing. The data also reveals the fact that the majority of both male (75%) and female (60%) participants most frequently used Nepali rather than their mother tongue in singing domain. Under the domain of joking, six male participants (13.3%) reported that they used most frequently mother tongue; twenty-one (47%) reported that they most frequently used Nepali; and eighteen (40%) reported that they most frequently used both mother tongue and Nepali. Likewise, three female participants (20%) reported that they used most frequently mother tongue; five (33%) reported that they most frequently used Nepali; and seven (47%) reported that they most frequently used both mother tongue and Nepali. In this domain, the data shows that majority of both male and female participants most frequently used their mother tongue rather than Nepali at all.

Under the domain of shopping or marketing, none of the male or female participants reported that they most frequently used mother tongue; seventeen (38%) male participants reported that they most frequently used both mother tongue and Nepali. Similarly, five (33%) female participants reported that they most frequently used both mother tongue and Nepali. The data shows that a majority of both male and female participants most frequently used Nepali in bargaining while shopping/marketing.

A majority of the male participants (49%) reported that they most frequently used the Nepali language while telling stories, which is followed by both Dumi-Nepali (36%) and Dumi (16%) languages respectively. Likewise, a majority of the female

participants (47%) reported that they most frequently used the Nepali language, which is followed by both Dumi-Nepali (40%) and Dumi (13%) languages respectively while telling stories. Regarding the domain of discussion and debate, six male participants (13%) reported that they most frequently used their mother tongue; nineteen (42%) reported that they most frequently used both mother tongue and Nepali; and twenty (44%) reported that they most frequently used Nepali. On the other hand, three female participants (20%) reported that they most frequently used mother tongue; six female participants (40%) reported that they most frequently used both mother tongue and Nepali; and six (40%) reported that they most frequently used Nepali. The data also show that majority of both male and female participants less frequently used mother tongue under the domain of discussion and debate.

As the participants reported, they most frequently used mother tongue rather than Nepali under the domain of praying. A majority of male participants (51%) and female participants (60%) reported that they most frequently used mother tongue. On the other hand, a minority of male participants (11%) and female participants (13%) reported that they least frequently used both mother tongue and Nepali while praying. The reverse situation is seen in quarreling as majority of male participants (47%) and female participants (47%) reported that they most frequently used Nepali while quarreling, and a minority of 7 male participants (16%) and 2 female participants (13%) reported that they most frequently used both mother while quarreling. In the domain of abusing (scolding and using taboo words), a majority of both male participants (42%) and female participants (47%) reported that they most frequently used mother tongue and Nepali. On the other hand, a minority of both male participants (27%) and female participants (33%) reported that they most frequently used mother tongue.

As reported by the participants under the domain of telling stories to children, a majority of both male participants (40%) and female participants (40%) reported that they most frequently used both mother tongue and Nepali, and a minority of both male participants (24%) and female participants (33%) reported that they most frequently used mother tongue. Similarly, a majority of both male participants (58%) and female participants (53%) reported that they most frequently used Nepali while singing at home; a minority of both male participants (31%) and female participants (33%) reported that they most frequently used both mother tongue and Nepali while

singing at home; and five male participants (11%) and two female participants (13%) reported that they most frequently used mother tongue only while singing at home.

Under the domain of family gathering, a majority of both male participants (40%) and female participants (40%) reported that they most frequently used both mother tongue and Nepali, and a minority of both male participants (29%) and female participants (27%) reported that they most frequently used Nepali; and fourteen male participants (31%) and five female participants (33%) reported that they most frequently used mother tongue while family gathering.

A majority of the male participants (49%) and the female participants (53%) reported that they most frequently used both mother tongue and Nepali in village meetings; and nineteen male participants (42%) and four female participants (27%) reported that they most frequently used Nepali; and four male participants (9%) and three female participants (20%) reported that they most frequently used their mother tongue in village meeting.

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

Figure 4.1: Languages most frequently used by male in different domains
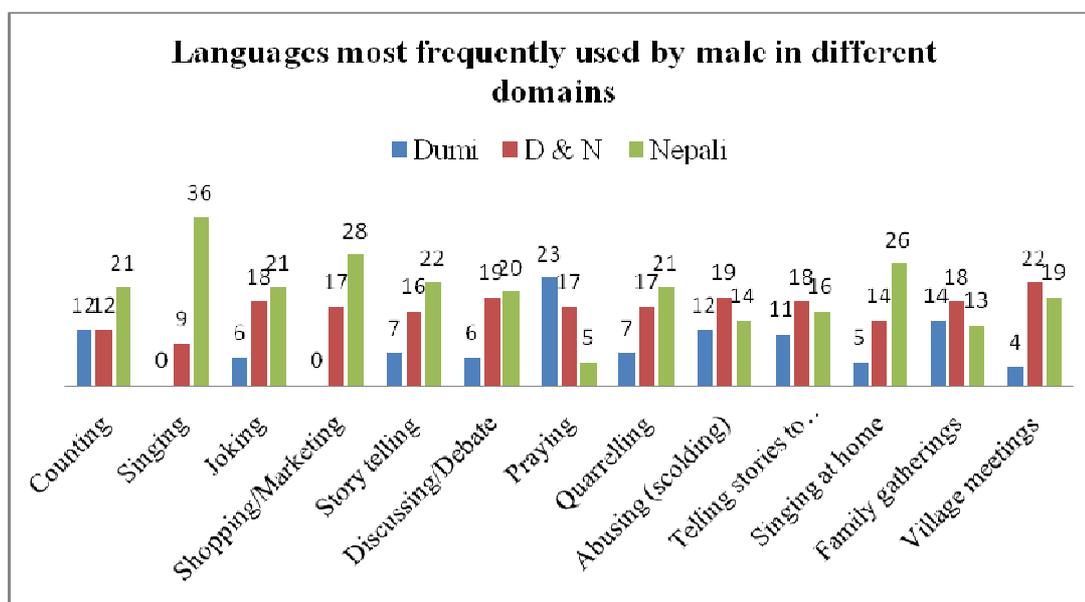
Source: Linguistic field survey of Dumi (2013)

Figure 4.2: Languages most frequently used by female in different domains
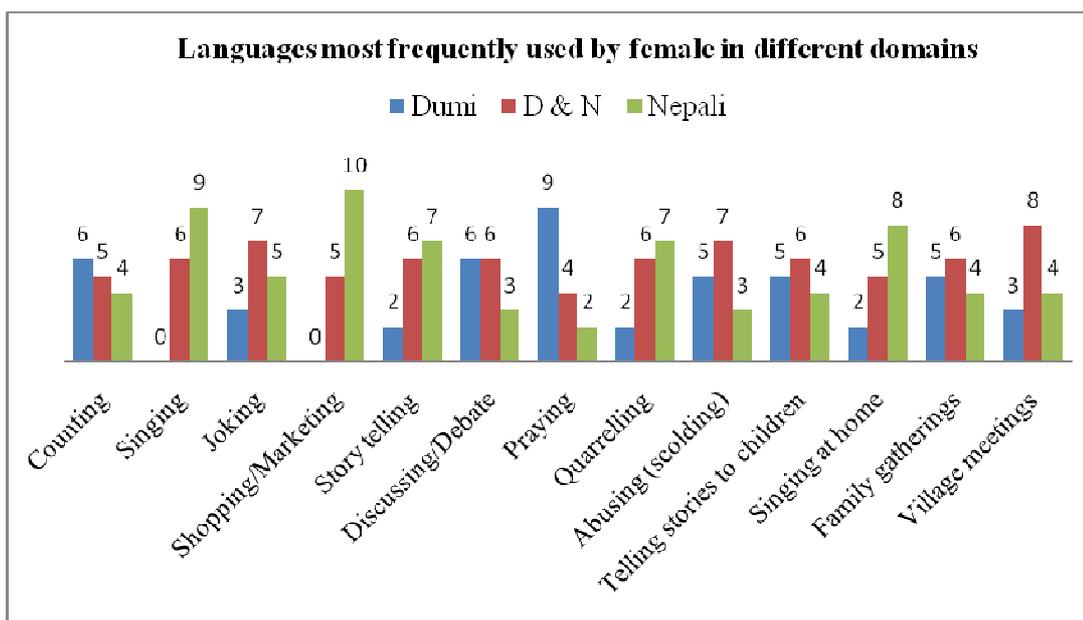
Source: Linguistic field survey of Dumi (2013)

The age groups of the total participants are categorized into three as A_1 (n=10), A_2 (n=32) and A_3 (n=18). The group A_1 consists of age margin from 15 to 34; A_2 from 35 to 59; and A_3 from 60 above. Regarding the age group, the languages most frequently used in different domains are presented in Table 4.2.

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

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

Domains	Age groups								
	A_1(n=10)			A_2(n=32)			A_3(n=18)		
	Dumi	D & N	Nepali	Dumi	D & N	Nepali	Dumi	D & N	Nepali
Counting	3 (30%)	3 (30%)	4 (40%)	10 (31%)	9 (28%)	13 (41%)	5 (28%)	5 (28%)	8 (44%)
Singing	-	3 (30%)	7 (70%)	-	8 (25%)	24 (75%)	-	4 (22%)	14 (78%)
Joking	2 (20%)	4 (40%)	4 (40%)	5 (15%)	13 (41%)	14 (44%)	2 (12%)	8 (44%)	8 (44 %)
Bargaining/ Shopping	-	4 (40%)	6 (60%)	-	12 (37%)	20 (63%)	-	6 (33%)	12 (67%)

35

Story telling	2 (20%)	4 (40%)	4 (40%)	5 (16%)	12 (37%)	15 (47%)	2 (12%)	7 (38%)	9 (50%)
Discussing/ Debate	2 (20%)	4 (40%)	4 (40%)	6 (18%)	13 (41%)	13 (41%)	4 (23%)	8 (44%)	6 (33%)
Praying	5 (50%)	4 (40%)	1 (10%)	17 (53%)	11 (34%)	4 (13%)	10 (55%)	6 (33%)	2 (12%)
Quarrelling	2 (20%)	4 (40%)	4 (40%)	5 (16%)	12 (37%)	15 (47%)	2 (12%)	7 (38%)	9 (50%)
Abusing (scolding)	3 (30%)	4 (40%)	3 (30%)	9 (28%)	14 (44%)	9 (28%)	5 (28%)	8 (44%)	5 (28%)
Telling stories	3 (30%)	4 (40%)	3 (30%)	9 (28%)	13 (41%)	10 (31%)	4 (22%)	7 (39%)	7 (39%)
Singing at home	1 (10%)	3 (30%)	6 (60%)	4 (13%)	10 (31%)	18 (56%)	2 (12%)	6 (33%)	10 (55%)
Family gatherings	3 (30%)	4 (40%)	3 (30%)	10 (31%)	13 (41%)	9 (28%)	6 (34%)	7 (38%)	5 (28%)
Village meetings	1 (10%)	5 (50%)	4 (40%)	4 (13%)	16 (50%)	12 (37%)	2 (12%)	9 (50%)	7 (38%)

Source: Linguistic field survey of Dumi (2013)

Table 4.2 shows that under the age group of A_1 (n=10), a majority of the participants in most of the domains, reported that they used Nepali, and both mother tongue and Nepali. Likewise, the age group of A_2 (n=32), a majority of the participants in most of the domains, reported that they used Nepali, and both mother tongue and Nepali. Similarly, a majority of the participants under the age group of A_3 (n=18) reported that they used mother tongue in most of all the domains; on the other hand, a majority of the participants in the domain of praying (50%), reported that they used their mother tongue.

In the domain of joking, with age group A_1 majority of the participants (40%) reported that they most frequently used the Dumi-Nepali and Nepali language, which is followed by Dumi (20%) language. In age group A_2, a majority of the participants (44%) reported that they most frequently used the Nepali language, which is followed by Dumi-Nepali (41%) and Dumi (15%) respectively. In age group A_3, a majority of

the participants (44%) reported that they most frequently used the Dumi-Nepali and Nepali language, which is followed by Dumi (12%).

In the domain of bargaining, with age group A_1, a majority of the participants (60%) reported that they most frequently used the Nepali language, which is followed by Dumi-Nepali (40%). In age group A_2, a majority of the participants (63%) reported that they most frequently used the Nepali language, which is followed by Dumi-Nepali (37%). In age group A_3, a majority of the participants (67%) reported that they most frequently used the Nepali language, which is followed by Dumi-Nepali (33%).

In the domain of story-telling, with age group A_1, a majority of the participants (40%) reported that they most frequently used the Dumi-Nepali and Nepali language, which is followed by Dumi (20%). In age group A_2, a majority of the participants (47%) reported that they most frequently used the Nepali language, which is followed by Dumi-Nepali (37%) and Dumi (16%) respectively. In age group A_3, a majority of the participants (50%) reported that they most frequently used the Nepali language, which is followed by Dumi-Nepali (38%) and Dumi (12%) respectively.

In the domain of discussion, with age group A_1, a majority of the participants (40%) reported that they most frequently used the Dumi-Nepali and Nepali language, which is followed by Dumi (20%). In age group A_2, a majority of the participants (41%) reported that they most frequently used the Dumi-Nepali and Nepali language, which is followed by Dumi (18%). In age group A_3, a majority of the participants (44%) reported that they most frequently used the Dumi-Nepali language, which is followed by Nepali (33%) and Dumi (23%), respectively.

In the domain of praying, with age group A_1, a majority of the participants (50%) reported that they most frequently used Dumi, which is followed by the Dumi-Nepali language (40%) and Nepali (10%) respectively. In age group A_2, a majority of the participants (53%) reported that they most frequently used Dumi, which is followed by the Dumi-Nepali language (34%) and Nepali (13%) respectively. In age group A_3, a majority of the participants (55%) reported that they most frequently used the Dumi language, which is followed by Dumi-Nepali (33%) and Nepali (12%) respectively.

In the domain of quarrelling, with age group A_1, a majority of the participants (40%) reported that they most frequently used the Dumi-Nepali and Nepali language, which is followed by Dumi (20%). In age group A_2, a majority of the participants (47%)

reported that they most frequently used the Nepali language, which is followed by Dumi-Nepali (37%) and Dumi (16%) respectively. In age group A_3, a majority of the participants (50%) reported that they most frequently used the Nepali language, which is followed by Dumi-Nepali (38%) and Dumi (12%) respectively.

In the domain of abusing, with age group A_1, a majority of the participants (40%) reported that they most frequently used the Dumi-Nepali language, which is followed by Dumi and Nepali (30%) respectively. In age groups A_2 and A_3, a majority of the participants (44%) reported that they most frequently used Dumi-Nepali, which is followed by the Dumi and Nepali language (28%).

In the domain of telling-story, with age group A_1, a majority of the participants (40%) reported that they most frequently used the Dumi-Nepali language, which is followed by Dumi and Nepali (30%) respectively. In age group A_2, a majority of the participants (41%) reported that they most frequently used the Dumi-Nepali language, which is followed by Nepali (31%) and Dumi (28%) respectively. In age group A_3, a majority of the participants (39%) reported that they most frequently used Dumi-Nepali and Nepali, which is followed by the Dumi language (22%).

In the domain of singing at home, with age group A_1, a majority of the participants reported that they most frequently used the Nepali language (60%), which is followed by Dumi-Nepali (30%) and Dumi language (10%) respectively. In age group A_2, a majority of the participants (56%) reported that they most frequently used the Nepali language, which is followed by Dumi-Nepali (31%) and Dumi language (13%) respectively. In age group A_3, a majority of the participants reported that they most frequently used Nepali (55%) which is followed by the Dumi-Nepali (33%) and Dumi language (12%).

In the domain of family gatherings, with age group A_1, a majority of the participants (40%) reported that they most frequently used the Dumi-Nepali language, which is followed by Dumi and Nepali (30%) respectively. In age group A_2, a majority of the participants (41%) reported that they most frequently used the Dumi-Nepali language, which is followed by Dumi (31%) and Nepali language (28%) respectively. In age group A_3, a majority of the participants (38%) reported that they most frequently used Dumi-Nepali which is followed by the Dumi (34%) and Nepali language (28%) respectively.

And, in the domain of village meetings, with age group A_1, a majority of the participants (50%) reported that they most frequently used the Dumi-Nepali language, which is followed by Nepali (40%) and Dumi (10%) languages respectively. In age group A_3, a majority of the participants (50%) reported that they most frequently used the Dumi-Nepali language, which is followed by Nepali (38%) and Dumi (33.3%) languages respectively.

Figure 4.3: Languages most frequently used by the age group of A_1 (n=10) in different domains
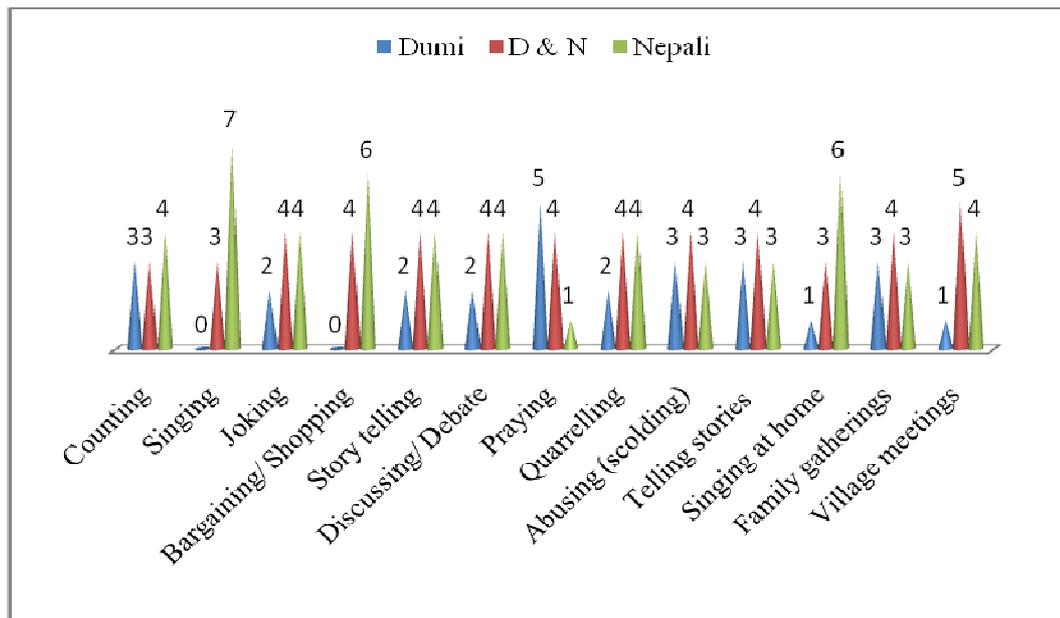
Source: Linguistic field survey of Dumi (2013)

Figure 4.3 shows the age group of A_1 with the majority of the participants who use mother tongue in most of the domains of language use, except in three domains of singing, bargaining and singing at home. In these domains, the majority of the participants use Nepali.

Figure 4.4: Languages most frequently used by the age group of A_2 (n=32) in different domains
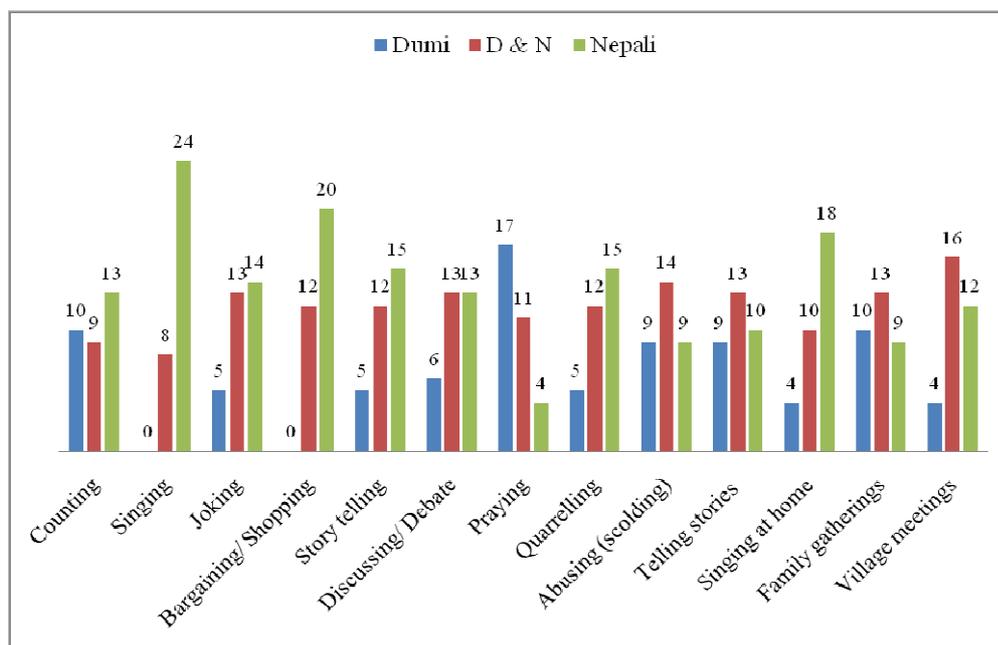
Source: Linguistic field survey of Dumi (2013)

Figure 4.4 shows the age group of A_2 with the majority of the participants who use mother tongue in most of the domains of language use, except in three domains of singing, bargaining and singing at home. In these domains, the majority of the participants use Nepali.

Figure 4.5: Languages most frequently used by the age group of A_3 (n=18) in different domains

Source: Linguistic field survey of Dumi (2013)

40
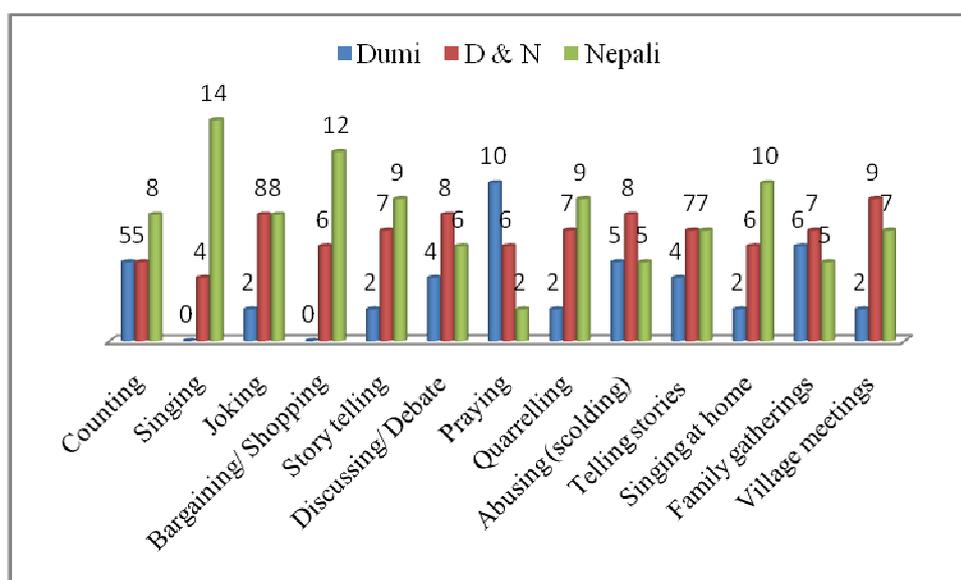
Figure 4.5 shows the age group of A_3 with the majority of the participants who use mother tongue in most of the domains of language use, except in three domains of singing, bargaining and singing at home. In these domains, the majority of the participants use Nepali.

Table 4.3 presents the languages most frequently used by the Dumi speakers in different domains by literacy.

Table 4.3: Languages most frequently used in different domains by literacy

Domains	Literacy					
	Literate (N=48)			Illiterate (N=12)		
	Dumi	D & N	Nepali	Dumi	D & N	Nepali
Counting	12 (25%)	14 (29%)	22 (46%)	6 (50%)	3 (25%)	3 (25%)
Singing	-	12 (25%)	36 (75%)	-	3 (25%)	9 (75%)
Joking	7 (15%)	21 (44%)	20 (42%)	2 (17%)	4 (33%)	6 (50%)
Shopping/ Marketing	-	18 (38%)	30 (62%)	-	4 (33%)	8 (67%)
Story telling	7 (15%)	18 (38%)	23 (47%)	2 (17%)	4 (33%)	6 (50%)
Discussing/ Debate	10 (21%)	21 (44%)	17 (35%)	2 (17%)	4 (33%)	6 (50%)
Praying	26 (54%)	17 (35%)	5 (10%)	6 (50%)	4 (33%)	2 (17%)
Quarrelling	7 (14%)	19 (40%)	22 (46%)	2 (17%)	4 (33%)	6 (50%)
Abusing (scolding)	13 (27%)	20 (42%)	15 (31%)	4 (33%)	6 (50%)	2 (17%)
Telling stories to children	18 (38%)	14 (29%)	16 (33%)	5 (42%)	3 (25%)	4 (33%)
Singing at home	6 (13%)	15 (31%)	27 (56%)	1 (8%)	4 (33%)	7 (59%)

Family gatherings	15 (31%)	19 (40%)	14 (29%)	4 (33%)	5 (42%)	3 (25%)
Village meetings	5 (10%)	24 (50%)	19 (40%)	2 (17%)	6 (50%)	4 (33%)

Source: Linguistic field survey of Dumi (2013)

Table 4.3 shows that of the total 60 participants, forty-eight are literate and twelve illiterate. Regarding the domain of counting, twelve literate (25%) and six illiterate (50%) reported that they most frequently used their mother tongue; fourteen literate (29%) and three illiterate (25%) participants reported that they most frequently used both Dumi and Nepali languages; and twenty-two literate (46%) and three illiterate (25%) participants reported that they most frequently used Nepali language only.

A majority of the literate participants (75%) reported that they most frequently used Nepali language while singing, which is followed by the Dumi-Nepali language (25%). Likewise, a majority of the illiterate participants (75%) reported that they most frequently used Nepali language while singing, which is followed by the Dumi-Nepali (25%).

A majority of the literate participants (44%) reported that they most frequently used the Dumi-Nepali languages while joking, which is followed by Nepali (42%) and Dumi languages (15%) respectively. Likewise, a majority of the illiterate participants (50%) reported that they most frequently used the Dumi language, which is followed by Nepali (33%) and Dumi (17%) languages respectively.

A majority of the literate participants (62%) reported that they most frequently used the Dumi language while shopping, which is followed by both Dumi-Nepali (38%) languages. Likewise, a majority of the illiterate participants (67%) reported that they most frequently used the Dumi language, which is followed by both Dumi-Nepali (33%) languages.

A majority of the literate participants (47%) reported that they most frequently used the Dumi language while telling stories, which is followed by both Dumi-Nepali (38%) and Nepali (15%) languages respectively. Likewise, a majority of the illiterate participants (50%) reported that they most frequently used the Dumi language, which is followed by both Dumi-Nepali (33%) and Nepali (17%) languages respectively.

A majority of the literate participants (44%) reported that they most frequently used the Dumi-Nepali language while discussing, which is followed by both Nepali (35%) and Dumi languages (21%) respectively. Likewise, a majority of the illiterate participants (50%) reported that they most frequently used the Nepali language, which is followed by both Dumi-Nepali (33%) and Dumi (17%) languages respectively.

A majority of the literate participants (54%) reported that they most frequently used the Dumi language while praying, which is followed by both Dumi-Nepali (35%) and Nepali languages (10%) respectively. Likewise, a majority of the illiterate participants (50%) reported that they most frequently used Dumi, which is followed by Dumi-Nepali (33%) and Nepali languages (17%) respectively.

A majority of the literate participants (46%) reported that they most frequently used the Nepali language while quarreling, which is followed by On the other hand; a majority of the illiterate participants (50%) reported that they most frequently used the Dumi language, which is followed by both Dumi-Nepali (33%) and Dumi languages (17%) respectively.

A majority of the literate participants (42%) reported that they most frequently used the Dumi-Nepali languages while abusing, which is followed by Nepali (31%) and Dumi languages (27%) respectively. On the other hand, a majority of the illiterate participants (50%) reported that they most frequently used the Dumi-Nepali language, which is followed by Dumi (33%) and Nepali (17%) languages respectively.

A majority of the literate participants (38%) reported that they most frequently used the Dumi language while telling stories to children, which is followed by Nepali (33%) and Dumi-Nepali (29%) languages respectively. On the other hand, a majority of the illiterate participants (42%) reported that they most frequently used the Dumi language, which is followed by both Nepali (33%) and Dumi-Nepali (25%) languages respectively.

A majority of the literate participants (56%) reported that they most frequently used the Nepali language while singing at home, which is followed by both Dumi-Nepali (31%) and Dumi (13%) languages respectively. On the other hand, a majority of the illiterate participants (59%) reported that they most frequently used the Nepali language, which is followed by Dumi-Nepali (33%) and Dumi (8%) languages respectively.

A majority of the literate participants (40%) reported that they most frequently used the Dumi-Nepali languages in their family gathering, which is followed by Dumi (31%) and Nepali (29%) languages respectively. On the other hand, a majority of the illiterate participants (42%) reported that they most frequently used the Dumi-Nepali languages, which is followed by Dumi (33%) and Nepali (25%) languages respectively.

Regarding the village meetings, a majority of the literate participants (50%) reported that they most frequently used both the Dumi-Nepali language, which is followed by both Nepali (40%) and Dumi (10%) languages respectively. On the other hand, a majority of the illiterate participants (50%) reported that they most frequently used the Dumi-Nepali language in their village meetings, which is followed by both Dumi (33%) and Nepali 17%) languages respectively.

At all, the data clearly shows that those who are literate are more open to shifting to Nepali in Dumi community. Languages most frequently used by literate may be more clearly presented in Figure 4.6.
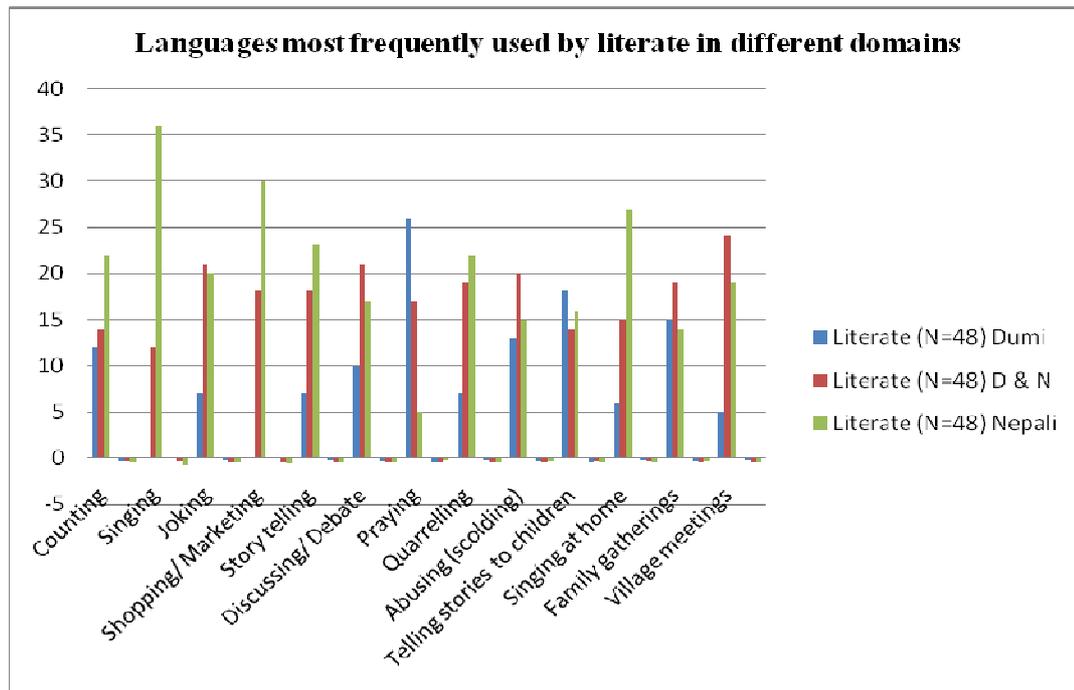
Figure 4.6: Languages most frequently used by literate in different domains

Figure 4.6 shows that except in the domain 'praying', literate in Dumi speech community use Nepali most frequently in all different domains of language use.
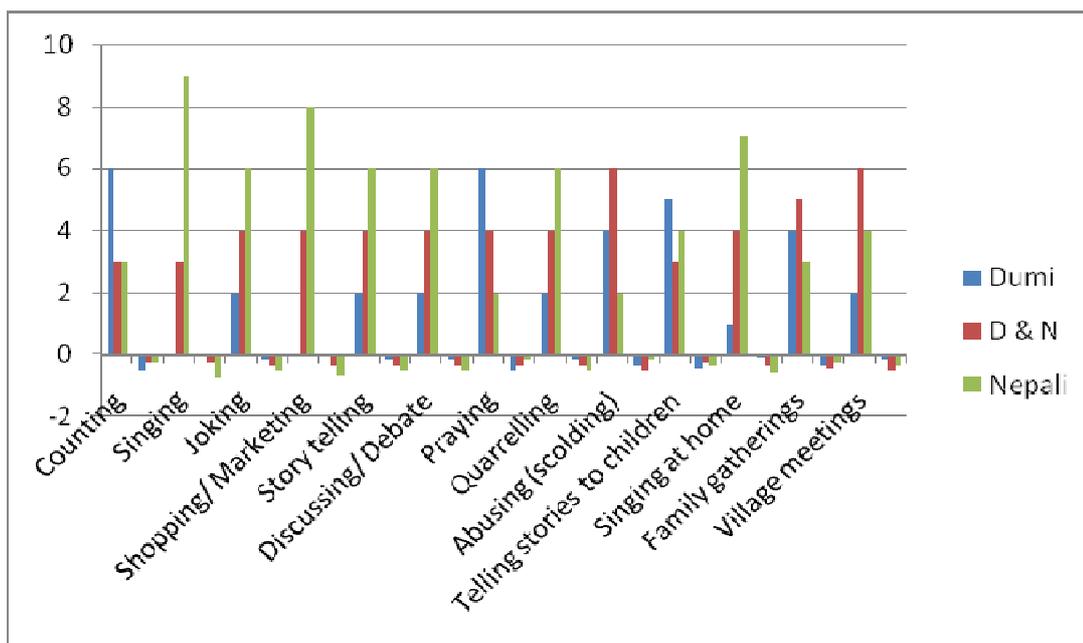
Figure 4.7: Languages most frequently used by illiterate in different domains

Figure 4.7 shows that like the literate in Dumi speech community, the illiterate also use Nepali most frequently in all different domains of language use. However, illiterate uses Nepali less frequently than the literate does.

4.2 Patterns of language use at home

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

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

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

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

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

Domains	Sex					
	Female (N=15)			Male (N=45)		
	Dumi	D & N	Nepali	Dumi	D & N	Nepali
Grandfather	12 (80%)	3 (20%)	-	35 (78%)	10 (22%)	-
Grandmother	11 (73%)	4 (27%)	-	35 (78%)	10 (22%)	-
Father	10 (67%)	3 (20%)	2 (13%)	30 (67%)	10 (22%)	5 (11%)
Mother	9 (60%)	4 (27%)	2 (13%)	30 (67%)	10 (22%)	5 (11%)
Spouse	8 (53%)	4 (27%)	3 (20%)	20 (45%)	15 (33%)	10 (22%)
Children	9 (60%)	3 (20%)	3 (20%)	18 (40%)	14 (31%)	13 (29%)

Source: Linguistic field survey of Dumi (2013)

Table 4.3 shows that the language most frequently used by the female participants with their grandfather, grandmother, father and mother while talking about educational matter like school, admission, studies, school teachers is their own mother tongue. In case of spouse, a majority of female participants (53%) reported that they most frequently used mother tongue with their husbands while talking about educational matters; likewise, in the case of children, a majority of female participants (60%) reported that they most frequently used mother tongue while talking about educational matters. On the other hand, a minority of female participants (20%) reported that they most frequently used both mother tongue and Nepali. Similarly, a majority of female participants (60%) reported that they most frequently used mother tongue with their children while talking to their children; on the other hand, a minority of female participants (20%) reported that they most frequently used both mother tongue and Nepali while talking to their children.

Regarding the male participants, they reported that they most frequently used their mother tongue while talking about educational matters with their grandfather, grandmother, father, and mother. In case of spouse, a majority of male participants (45%) reported that they most frequently talked to their wives in their own mother tongue; On the other hand, a minority of male participants (22%) reported that they most frequently talked to their wives in Nepali. Similarly, a majority of male participants (29%) reported that they most frequently talked to their children in their own mother tongue while talking about educational matters, on the other hand, a minority of male participants (31%) reported that they most frequently used both their mother tongue and Nepali languages.

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

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

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

Domain	Age groups								
	A_1 (n=10)			A_2 (n=32)			A_3 (n=18)		
	Dumi	D & N	Nepali	Dumi	D & N	Nepali	Dumi	D & N	Nepali
Grandfather	6 (60%)	4 (40%)	-	23 (72%)	9 (28%)	-	18 (100%)	-	-
Grandmother	6 (60%)	4 (40%)	-	22 (69%)	10 (31%)	-	18 (100%)	-	-
Father	6 (60%)	2 (20%)	2 (20%)	16 (50%)	11 (34%)	5 (16%)	18 (100%)	-	-
Mother	6 (60%)	2 (20%)	2 (20%)	15 (47%)	12 (37%)	5 (16%)	18 (100%)	-	-
Spouse	3 (30%)	3 (30%)	4 (40%)	12 (38%)	11 (34%)	9 (28%)	13 (72%)	5 (28%)	-
Children	2 (20%)	3 (30%)	5 (50%)	14 (44%)	10 (31%)	8 (25%)	11 (61%)	4 (22%)	3 (17%)

Source: Linguistic field survey of Dumi (2013)

Table 4.5 shows the participants' age groups of A_1, A_2, A_3 and their responses on the educational matters. In regard to age group A_1, a majority of the participants (60%) reported that they most frequently used the Dumi language with their grandfather and grandmother while talking about educational matters like school, admission, studies, teachers, etc., which is followed by Dumi-Nepali (40%). With their father and mother, a majority of the participants (60%) reported that they most frequently used Dumi, which is followed by and Dumi-Nepali (20%) and Nepali language (20%). With their spouse, a majority of the participants (40%) reported that they most frequently used the Nepali language, which is followed by Dumi-Nepali (30%) and Nepali (30%) language respectively. And, with their children, a majority of the participant (50%) reported that they most frequently used Nepali, which is followed by Dumi-Nepali (30%) and the Dumi language (20%) respectively.

In regard to age group A_2, a majority of the participants (72%) reported that they most frequently used the Dumi language with their grandfather while talking about educational matters like school, admission, studies, teachers, etc., which is followed by Dumi-Nepali (28%). Likewise, a majority of the participants (69%) reported that they most frequently used the Dumi language with their grandmother while talking about educational matters like school, admission, studies, teachers, etc., which is followed by Dumi-Nepali (31%).

With their father, a majority of the participants (50%) reported that they most frequently used the Dumi language, which is followed by Dumi-Nepali (34%) and Nepali language (16%) respectively. Similarly, with their mother, a majority of the participants (47%) reported that they most frequently used the Dumi language, which is followed by Dumi-Nepali (37%) and Nepali (16%) respectively.

With their spouse, a majority of the participants (38%) reported that they most frequently used the Dumi language, which is followed by Dumi-Nepali (34%) and Nepali language (28%) respectively. And, with their children, a majority of the participant (44%) reported that they most frequently used the Dumi, which is followed by Dumi-Nepali (31%) and Nepali language (25%) respectively.

In regard to age group A_3, all the participants (100%) reported that they most frequently used the Dumi language with their grandfather, grandmother, father and mother while talking about educational matters like school, admission, studies,

teachers, etc. With their spouse, a majority of the participants (72%) reported that they most frequently used the Dumi language, which is followed by Dumi-Nepali (28%). And, with their children, a majority of the participants (61%) reported that they most frequently used the Dumi language, which is followed by Dumi-Nepali (22%) and Nepali language (17%) respectively.

The participants are categorized into two groups as literate and illiterate and their responses on educational matters. Regarding this issue, Table 4.6 presents the languages most frequently used while talking about education matters like school, admission, studies, teacher with different family members by literacy.

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

Domains	Literacy					
	Literate (N=48)			Illiterate (N=12)		
	Dumi	D & N	Nepali	Dumi	D & N	Nepali
Grandfather	39 (81%)	9 (19%)	-	8 (75%)	4 (25%)	-
Grandmother	39 (81%)	9 (19%)	-	8 (75%)	4 (25%)	-
Father	33 (69%)	8 (17%)	7 (14%)	7 (58%)	5 (42%)	-
Mother	33 (69%)	8 (17%)	7 (14%)	7 (58%)	5 (42%)	-
Spouse	23 (48%)	15 (31%)	10 (21%)	5 (42%)	4 (33%)	3 (25%)
Children	19 (40%)	15 (31%)	14 (29%)	8 (67%)	2 (17%)	2 (17%)

Source: Linguistic field survey of Dumi (2013)

Table 4.6 shows the participants' information on literacy, wherein, forty-eight participants are literate and twelve illiterate. In regard to the literate group, a majority of the participants (81%) reported that they most frequently used the Dumi language

with their grandfather and grandmother while talking about educational maters like school, admission, studies, teachers, etc., which is followed by Dumi-Nepali (19%). With their father and mother, a majority of the participants (69%) reported that they most frequently used the Dumi language, which is followed by Dumi-Nepali (17%) and Nepali (14%) respectively. With their spouse, a majority of the participants (48%) reported that they most frequently used the Dumi language, which is followed by Dumi-Nepali (31%) and Nepali (21%) respectively. And, with their children, a majority of the participants (40%) reported that they most frequently used the Dumi language, which is followed by Dumi-Nepali (31%) and Nepali (29%) respectively.

In regard to the illiterate group, a majority of the participants (75%) reported that they most frequently used the Dumi language with their grandfather and grandmother while talking about educational maters like school, admission, studies, teachers, etc., which is followed by Dumi-Nepali (25%). With their father and mother, a majority of the participants (58%) reported that they most frequently used the Dumi language, which is followed by Dumi-Nepali (42%).

With their spouse, a majority of the participants (42%) reported that they most frequently used the Dumi language, which is followed by Dumi-Nepali (33%) and Nepali (25%) respectively. And, with their children, a majority of the participants (67%) reported that they most frequently used Nepali, which is followed by Dumi-Nepali (17%) and the Dumi language (17%) respectively.

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

The participants were asked whether they used mother tongue or other languages at home while discussing social events and family matters such as festivals, election, ceremonies, marriage, savings, spending, etc. Regarding this issue, the response of the participants is presented in Table 4.7.

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

Domains	Sex					
	Female (N=15)			Male (N=45)		
	Dumi	D & N	Nepali	Dumi	D & N	Nepali
Grandfather	13 (87%)	2 (13%)	-	39 (87%)	6 (13%)	-
Grandmother	13 (87%)	2 (13%)	-	39 (87%)	6 (13%)	-
Father	11 (73%)	3 (20%)	1 (7%)	32 (71%)	10 (22%)	3 (7%)
Mother	11 (73%)	3 (20%)	1 (7%)	32 (71%)	10 (22%)	3 (7%)
Spouse	9 (60%)	4 (27%)	2 (13%)	27 (45%)	12 (33%)	6 (22%)
Children	10 (67%)	3 (20%)	2 (13%)	21 (47%)	16 (36%)	8 (17%)

Source: Linguistic field survey of Dumi (2013)

Table 4.7 shows the sex category of the participants and their responses on the subject matter of discussing social events and their family matters like festivals, election, ceremonies, marriage, savings, spending, etc. In regard to female participants, a majority of the participants (87%) reported that they most frequently used the Dumi language with their grandfather and grandmother, which is followed by Dumi-Nepali (13%) languages. With their father and mother, a majority of the participants (71%) reported that they most frequently used the Dumi language, which is followed by Dumi-Nepali (22%) and Nepali (7%) respectively. With their spouse, a majority of the participants (60%) reported that they most frequently used the Dumi language, which is followed by Dumi-Nepali (27%) and Nepali (13%) respectively. And, with their children, a majority of the participants (67%) reported that they most frequently

51

used Dumi-Nepali, which is followed by the Dumi language (20%) and Nepali (13%) respectively.

In regard to this point with male participants, a majority of the participants (87%) reported that they most frequently used the Dumi language with their grandfather and grandmother, which is followed by Dumi-Nepali (13%) languages. With their father and mother, a majority of the participants (73%) reported that they most frequently used the Dumi language, which is followed by Dumi-Nepali (20%) and Nepali (7%) respectively. With their spouse, a majority of the participants (45%) reported that they most frequently used the Dumi language, which is followed by Dumi-Nepali (33%) and Nepali (22%) respectively. And, with their children, a majority of the participants (47%) reported that they most frequently used Dumi-Nepali, which is followed by the Dumi language (36%) and Nepali (17%) respectively.

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

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

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

Domains	Age groups								
	A_1 (n=10)			A_2 (n=32)			A_3 (n=18)		
	Dumi	R&N	Nepali	Dumi	R&N	Nepali	Dumi	R&N	Nepali
Grandfather	8 (80%)	2 (20%)	-	26 (81%)	6 (19%)	-	18 (100%)	-	-
Grandmother	8 (80%)	2 (20%)	-	26 (81%)	6 (19%)	-	18 (100%)	-	-
Father	6 (60%)	2 (20%)	2 (20%)	19 (59%)	11 (34%)	2 (7%)	18 (100%)	-	-
Mother	6 (60%)	2 (20%)	2 (20%)	19 (59%)	11 (34%)	2 (7%)	18 (100%)	-	-
Spouse	3 (30%)	3 (30%)	4 (40%)	20 (38%)	8 (34%)	4 (28%)	13 (72%)	5 (28%)	-
Children	2 (20%)	4 (40%)	4 (40%)	17 (53%)	11 (34%)	4 (28%)	12 (67%)	4 (22%)	2 (11%)

Source: Linguistic field survey of Dumi (2013)

Table 4.8 shows the participants' age groups of A_1, A_2, A_3 and their responses while discussing social events and family matter like festivals, election, ceremonies, marriage, savings, spending, etc. In regard to age group A_1, a majority of the participants (80%) reported that they most frequently used the Dumi language with their grandfather and grandmother while discussing social events and family matter like festivals, election, ceremonies, marriage, savings, spending, etc., which is followed by Dumi-Nepali (20%). With their father and mother, a majority of the participants (60%) reported that they most frequently used Dumi, which is followed by and Dumi-Nepali (20%) and Nepali language (20%). With their spouse, a majority of the participants (40%) reported that they most frequently used the Nepali language, which is followed by Dumi (30%) and Dumi-Nepali (30%) language respectively. And, with their children, a majority of the participant (40%) reported that they most frequently used Nepali, which is followed by Dumi-Nepali (40%) and the Dumi language (20%) respectively.

In regard to age group A_2, a majority of the participants (81%) reported that they most frequently used the Dumi language with their grandfather and grandmother while discussing social events and family matter like festivals, election, ceremonies, marriage, savings, spending, etc., which is followed by Dumi-Nepali (19%).

With their father and mother, a majority of the participants (60%) reported that they most frequently used the Dumi language, which is followed by Dumi-Nepali (20%) and Nepali language (20%) respectively

With their spouse, a majority of the participants (40%) reported that they most frequently used the Dumi language, which is followed by Dumi-Nepali (30%) and Nepali language (30%) respectively. And, with their children, a majority of the participant (40%) reported that they most frequently used the Nepali, which is followed by Dumi-Nepali (40%) and Dumi language (20%) respectively.

In regard to age group A_3, all the participants (100%) reported that they most frequently used the Dumi language with their grandfather, grandmother, father and mother while discussing social events and family matter like festivals, election, ceremonies, marriage, savings, spending, etc. With their spouse, a majority of the participants (72%) reported that they most frequently used the Dumi language, which is followed by Dumi-Nepali (28%). And, with their children, a majority of the

participants (67%) reported that they most frequently used the Dumi language, which is followed by Dumi-Nepali (22%) and Nepali language (11%) respectively.

The participants are categorized into two groups as literate and illiterate and their responses on educational matters. Regarding this issue, Table 4.6 presents the languages most frequently used while talking about education matters like school, admission, studies, teacher with different family members by literacy.

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

Table 4.9: Languages most frequently used with different family members by literacy (Discussing social events and family matters like festivals, election, ceremonies, marriage, savings, spending, etc.)

Domains	Literacy					
	Literate (n=48)			Illiterate (n=12)		
	Dumi	D & N	Nepali	Dumi	D & N	Nepali
Grandfather	42 (88%)	6 (12%)	-	10 (83%)	2 (17%)	-
Grandmother	42 (88%)	6 (12%)	-	10 (83%)	2 (7%)	-
Father	36 (75%)	8 (17%)	4 (8%)	7 (58%)	5 (42%)	-
Mother	36 (75%)	8 (17%)	4 (8%)	7 (58%)	5 (42%)	-
Spouse	31 (65%)	12 (25%)	5 (10%)	5 (42%)	4 (33%)	3 (25%)
Children	26 (54%)	14 (29%)	8 (17%)	5 (42%)	5 (42%)	2 (16%)

Source: Linguistic field survey of Dumi (2013)

Table 4.9 shows the participants' information on literacy, wherein, forty-eight participants are literate and twelve illiterate. In regard to the literate group, a majority of the participants (88%) reported that they most frequently used the Dumi language with their grandfather and grandmother while discussing social events and family

matter like festivals, election, ceremonies, marriage, savings, spending, etc., which is followed by Dumi-Nepali (12%). With their father and mother, a majority of the participants (75%) reported that they most frequently used the Dumi language, which is followed by Dumi-Nepali (17%) and Nepali (8%) respectively. With their spouse, a majority of the participants (65%) reported that they most frequently used the Dumi language, which is followed by Dumi-Nepali (25%) and Nepali (10%) respectively. And, with their children, a majority of the participants (54%) reported that they most frequently used the Dumi language, which is followed by Dumi-Nepali (29%) and Nepali (17%) respectively.

In regard to the illiterate group, ten of the participants (83%) reported that they most frequently used the Dumi language with their grandfather and grandmother while discussing social events and family matter like festivals, election, ceremonies, marriage, savings, spending, etc., which is followed by Dumi-Nepali (17%). With their father and mother, a majority of the participants (58%) reported that they most frequently used the Dumi language, which is followed by Dumi-Nepali (42%).

With their spouse, a majority of the participants (42%) reported that they most frequently used the Dumi language, which is followed by Dumi-Nepali (33%) and Nepali (25%) respectively. And, with their children, a majority of the participants (42%) reported that they most frequently used Nepali, which is followed by Dumi-Nepali (42%) and the Dumi language (16%) respectively.

4.2.3 Patterns of language use at home while writing letters

The patterns of language that is most frequently used at home with different family members are presented as in the table 4.10.

Table 4.10: Languages most frequently used with different family members by sex (while writing letters)

Domains	Sex					
	Female (n=15)			Male (n=45)		
	Dumi	D & N	Nepali	Dumi	D & N	Nepali
Grandfather	12 (80%)	3 (20%)	-	40 (89%)	5 (11%)	-
Grandmother	12 (80%)	3 (20%)	-	40 (89%)	5 (11%)	-
Father	10 (67%)	4 (27%)	1 (6%)	33 (73%)	9 (20%)	3 (7%)
Mother	10 (67%)	4 (27%)	1 (6%)	33 (73%)	9 (20%)	3 (7%)
Spouse	10 (67%)	3 (20%)	2 (13%)	26 (58%)	13 (29%)	6 (13%)
Children	9 (60%)	3 (20%)	3 (20%)	22 (49%)	16 (36%)	7 (15%)

Source: Linguistic field survey of Dumi (2013)

Table 4.10 shows the sex category of the participants and their responses with different family members by sex while writing letters. In regard to female participants, a majority of the participants (80%) reported that they most frequently used the Dumi language with their grandfather and grandmother, which is followed by Dumi-Nepali (20%) languages. With their father and mother, a majority of the participants (67%) reported that they most frequently used the Dumi language, which is followed by Dumi-Nepali (27%) and Nepali (6%) respectively. With their spouse, a majority of the participants (67%) reported that they most frequently used the Dumi language, which is followed by Dumi-Nepali (20%) and Nepali (13%) respectively. And, with their children, a majority of the participants (60%) reported that they most frequently used Dumi-Nepali, which is followed by the Dumi language (20%) and Nepali (20%) respectively.

In regard to this point with male participants, a majority of the participants (89%) reported that they most frequently used the Dumi language with their grandfather and grandmother, which is followed by Dumi-Nepali (11%) languages. With their father and mother, a majority of the participants (73%) reported that they most frequently used the Dumi language, which is followed by Dumi-Nepali (20%) and Nepali (7%) respectively. With their spouse, a majority of the participants (58%) reported that they most frequently used the Dumi language, which is followed by Dumi-Nepali (29%) and Nepali (13%) respectively. And, with their children, a majority of the participants (49%) reported that they most frequently used Dumi-Nepali, which is followed by the Dumi language (36%) and Nepali (15%) respectively.

Concerning the age category of the participants, Table 4.11 presents the languages most frequently used with different family matters by age while writing letters.

Table 4.11: Languages most frequently used with different family members by age while writing letters (A$_1$= 15-34 years, A$_2$=35-60 years, A$_3$= 60 +)

Domains	Age groups								
	A$_1$ (n=10)			A$_2$ (n=32)			A$_3$ (n=18)		
	Dumi	D & N	Nepali	Dumi	D & N	Nepali	Dumi	D & N	Nepali
Grandfather	7 (70%)	3 (30%)	-	27 (84%)	5 (16%)	-	18 (100%)	-	-
Grandmother	7 (70%)	3 (30%)	-	27 (84%)	5 (16%)	-	18 (100%)	-	-
Father	4 (40%)	3 (30%)	3 (30%)	21 (66%)	10 (31%)	1 (3%)	18 (100%)	-	-
Mother	4 (40%)	3 (30%)	3 (30%)	21 (66%)	10 (31%)	1 (3%)	18 (100%)	-	-
Spouse	2 (20%)	2 (20%)	6 (60%)	20 (63%)	10 (31%)	2 (6%)	13 (72%)	5 (28%)	-
Children	2 (20%)	3 (30%)	5 (50%)	17 (53%)	12 (38%)	3 (9%)	12 (67%)	4 (22%)	2 (11%)

Source: Linguistic field survey of Dumi (2013)

Table 4.11 shows the participants' age groups of A$_1$, A$_2$, A$_3$ and their responses while writing letters. In regard to age group A$_1$, a majority of the participants (70%)

reported that they most frequently used the Dumi language with their grandfather and grandmother while writing letters, which is followed by Dumi-Nepali (30%). With their father and mother, a majority of the participants (40%) reported that they most frequently used Dumi, which is followed by and Dumi-Nepali (30%) and Nepali language (30%). With their spouse, a majority of the participants (60%) reported that they most frequently used the Nepali language, which is followed by Dumi-Nepali (20%) and Dumi (20%) language respectively. And, with their children, a majority of the participant (50%) reported that they most frequently used Nepali, which is followed by Dumi-Nepali (30%) and the Dumi language (20%) respectively.

In regard to age group A_2, a majority of the participants (84%) reported that they most frequently used the Dumi language with their grandfather and grandmother while writing letters, which is followed by Dumi-Nepali (16%). With their father and mother, a majority of the participants (66%) reported that they most frequently used the Dumi language, which is followed by Dumi-Nepali (31%) and Nepali language (3%) respectively

With their spouse, a majority of the participants (63%) reported that they most frequently used the Dumi language, which is followed by Dumi-Nepali (31%) and Nepali language (6%) respectively. And, with their children, a majority of the participant (53%) reported that they most frequently used the Nepali, which is followed by Dumi-Nepali (38%) and Dumi language (9%) respectively.

In regard to age group A_3, all the participants (100%) reported that they most frequently used the Dumi language with their grandfather, grandmother, father and mother while writing letters. With their spouse, a majority of the participants (72%) reported that they most frequently used the Dumi language, which is followed by Dumi-Nepali (28%). And, with their children, a majority of the participants (67%) reported that they most frequently used the Dumi language, which is followed by Dumi-Nepali (22%) and Nepali language (11%) respectively.

The participants are categorized into two groups as literate and illiterate and their responses on educational matters. Regarding this issue, Table 4.12 presents the languages most frequently used while writing letters.

Table 4.12: Languages most frequently used with different family members by literacy (while writing letters)

Domains	Literacy					
	Literate (n=48)			Illiterate (n=12)		
	Dumi	**D & N**	**Nepali**	**Dumi**	**D & N**	**Nepali**
Grandfather	41 (85%)	7 (15%)	-	9 (75%)	3 (25%)	-
Grandmother	41 (85%)	7 (15%)	-	9 (75%)	3 (25%)	-
Father	37 (77%)	7 (15%)	4 (8%)	6 (50%)	6 (50%)	-
Mother	37 (77%)	7 (15%)	4 (8%)	6 (50%)	6 (50%)	-
Spouse	30 (63%)	12 (25%)	6 (12%)	5 (42%)	5 (42%)	2 (16%)
Children	27 (56%)	13 (27%)	8 (17%)	4 (33%)	6 (50%)	2 (17%)

Source: Linguistic field survey of Dumi (2013)

Table 4.12 shows the participants' information on literacy, wherein, forty-eight participants are literate and twelve illiterate. In regard to the literate group, a majority of the participants (85%) reported that they most frequently used the Dumi language with their grandfather and grandmother while writing letters, which is followed by Dumi-Nepali (15%). With their father and mother, a majority of the participants (50%) reported that they most frequently used the Dumi language, which is followed by Dumi-Nepali (50%). With their spouse, a majority of the participants (63%) reported that they most frequently used the Dumi language, which is followed by Dumi-Nepali (25%) and Nepali (12%) respectively. And, with their children, a majority of the participants (56%) reported that they most frequently used the Dumi language, which is followed by Dumi-Nepali (27%) and Nepali (17%) respectively.

In regard to the illiterate group, ten of the participants (75%) reported that they most frequently used the Dumi language with their grandfather and grandmother while writing letters, which is followed by Dumi-Nepali (25%). With their father and

mother, a majority of the participants (50%) reported that they most frequently used the Dumi language, which is followed by Dumi-Nepali (50%).

With their spouse, a majority of the participants (42%) reported that they most frequently used the Dumi language, which is followed by Dumi-Nepali (42%) and Nepali (16%) respectively. And, with their children, a majority of the participants (50%) reported that they most frequently used Dumi-Nepali, which is followed by Dumi (33%) and Nepali the language (17%) respectively.

4.3 Patterns of language use by the children

There are three domains to examine the patterns of language used by the children: Playing with other children and talking with neighbors and at school. The responses of the participants in this issue are presented as in the table 4.13.

Table 4.13: Languages usually spoken by children by sex

Domains	Sex					
	Female (n=15)			Male (n=45)		
	Dumi	D & N	Nepali	Dumi	D & N	Nepali
Playing with other children	8 (53%)	4 (27%)	3 (20%)	27 (60%)	10 (22%)	8 (18%)
Talking with neighbors	9 (60%)	4 (27%)	2 (13%)	30 (67%)	12 (27%)	3 (6%)
At school	7 (46%)	4 (27%)	4 (27%)	22 (49%)	14 (31%)	9 (20%)

Source: Linguistic field survey of Dumi (2013)

Table 4.13 shows the sex category of the patterns of language used by the children: Playing with other children and talking with neighbors and at school. In regard to this point with male participants, a majority of the participants (53%) reported that they most frequently used the Dumi language with other children, which is followed by Dumi-Nepali (27%) and Nepali (20%) language respectively. With their neighbours, a majority of the participants (60%) reported that they most frequently used the Dumi language, which is followed by Dumi-Nepali (27%) and Nepali (13%) language respectively. And, at school, a majority of the participants (46%) reported that they

most frequently used the Dumi language, which is followed by Dumi-Nepali (27%) and Nepali (27%) language respectively.

In regard to female participants, a majority of the participants (60%) reported that they most frequently used the Dumi language other children, which is followed by Dumi-Nepali (22%) and Dumi (18%) languages respectively. With their father and mother, a majority of the participants (67%) reported that they most frequently used the Dumi language, which is followed by Dumi-Nepali (27%) and Nepali (6%) respectively. And, at school, a majority of the participants (49%) reported that they most frequently used the Dumi language, which is followed by Dumi-Nepali (31%) and Nepali (20%) languages respectively.

Concerning the age category of the participants, the responses of the participants in this issue are presented as in the table 4.14.

Table 4.14: Languages usually spoken by children by age

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

Domains	Age groups								
	A$_1$ (n=10)			A$_2$ (n=32)			A$_3$ (n=18)		
	Dumi	R&N	Nepali	Dumi	R&N	Nepali	Dumi	R&N	Nepali
Playing with other children	4 (40%)	4 (40%)	2 (20%)	21 (66%)	5 (16%)	6 (18%)	10 (55%)	5 (28%)	3 (17%)
Talking with neighbors	6 (60%)	3 (30%)	1 (10%)	24 (75%)	5 (16%)	3 (9%)	9 (50%)	6 (33%)	3 (17%)
At school	3 (30%)	3 (30%)	4 (40%)	21 (66%)	6 (18%)	5 (16%)	11 (61%)	3 (17%)	4 (22%)

Source: Linguistic field survey of Dumi (2013)

Table 4.14 shows the participants' age groups of A$_1$, A$_2$, A$_3$ and their responses while writing letters. In regard to age group A$_1$, a majority of the participants (40%) reported that they most frequently used the Dumi language with other children, which is followed by Dumi-Nepali (40%) and Nepali (20%) language respectively. With their neighbours, a majority of the participants (60%) reported that they most frequently used Dumi, which is followed by and Dumi-Nepali (30%) and Nepali (10%) language respectively. And, at school, a majority of the participants (30%)

reported that they most frequently used the Nepali language, which is followed by Dumi-Nepali (30%) and Dumi (40%) language respectively.

In regard to age group A_2, a majority of the participants (66%) reported that they most frequently used the Dumi language with other children, which is followed by Nepali (18%) and Dumi-Nepali (16%) language respectively. With their neighbours, a majority of the participants (75%) reported that they most frequently used Dumi, which is followed by and Dumi-Nepali (16%) and Nepali (9%) language respectively. And, at school, a majority of the participants (66%) reported that they most frequently used the Nepali language, which is followed by Dumi-Nepali (18%) and Nepali (16%) language respectively.

In regard to age group A_3, a majority of the participants (55%) reported that they most frequently used the Dumi language with other children, which is followed by Dumi-Nepali (28%) and Nepali (17%) language respectively. With their neighbours, a majority of the participants (50%) reported that they most frequently used Dumi, which is followed by and Dumi-Nepali (33%) and Nepali (17%) language respectively. And, at school, a majority of the participants (61%) reported that they most frequently used the Dumi language, which is followed by Nepali (22%) and Dumi-Nepali (17%) language respectively.

The participants are categorized into two groups as literate and illiterate and their responses on the patterns of language used by the children: Playing with other children and talking with neighbors and at school. Regarding this issue, the responses of the participants in this issue are presented as in the table 4.15.

Table 4.15: Languages usually spoken by children in different domains by literacy

Domains	Literacy					
	Literate (n=48)			Illiterate (n=12)		
	Dumi	D & N	Nepali	Dumi	D & N	Nepali
Playing with other children	24 (50%)	10 (21%)	14 (29%)	7 (58%)	2 (17%)	3 (25%)
Talking with neighbors	25 (52%)	11 (23%)	12 (25%)	7 (58%)	3 (25%)	2 (17%)
At school	18 (38%)	12 (24%)	18 (38%)	4 (33%)	5 (42%)	3 (25%)

Source: Linguistic field survey of Dumi (2013)

Table 4.15 shows the participants' information on literacy, wherein, forty-eight participants are literate and twelve illiterate. In regard to the literate group, a majority of the participants (50%) reported that they most frequently used the Dumi language with other children, which is followed by Nepali (29%) and Dumi-Nepali (21%) languages respectively. With their neighbours, a majority of the participants (52%) reported that they most frequently used Dumi, which is followed by and Nepali (22%) and Dumi-Nepali (23%) languages respectively. And, at school, a majority of the participants (38%) reported that they most frequently used the Nepali language, which is followed by Nepali (38%) and Dumi-Nepali (24%) language respectively.

In regard to the illiterate group, seven of the participants (58%) reported that they most frequently used the Dumi language with other children, which is followed by Nepali (25%) and Dumi-Nepali (17%) language respectively. With their neighbours, a majority of the participants (58%) reported that they most frequently used Dumi, which is followed by and Dumi-Nepali (25%) and Nepali (17%) language respectively. And, at school, a majority of the participants (42%) reported that they most frequently used the Dumi-Nepali language, which is followed by Dumi (33%) and Nepali (25%) language respectively.

4.4 Patterns of language use by the community for marriage invitations

The participants were asked what languages they used in the community for marriage invitations. Regarding this issue, the responses of the participants from Dumi community are presented as in the table 4.16.

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

	Sex		Total
	Female (n=15)	Male (n=45)	(N=60)
Dumi	9 (60%)	24 (53%)	33 (55%)
Dumi and Nepali	-	-	-
Nepali	6 (40%)	21 (47%)	27 (45%)

Source: Linguistic field survey of Dumi (2013)

Table 4.16 shows that nine female participants (60%) reported that they used the Dumi language for marriage invitations in their community, which is followed by and Nepali (44%) language. Similarly, twenty-four male participants (53%) reported that they used the Dumi language for marriage invitations in their community, which is followed by and Nepali (47%) language.

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

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

	Age groups			Total
	A_1 (n=10)	A_2(n=32)	A_3(n=18)	**(N=60)**
Dumi	4 (40%)	17 (53%)	12 (67%)	33 (55%)
Dumi and Nepali	-	-	-	-
Nepali	6 (60%)	15 (47%)	6 (33%)	27 (45%)

Source: Linguistic field survey of Dumi (2013)

Table 4.17 shows that a majority of the participants (60%) from the age group A_1 reported that they used Nepali for marriage invitation in their community, which is followed by four participants (31%) who reported that they used the Dumi language for this purpose. Regarding the age group A_2, a majority of participants (53%) reported that they used the Dumi language for marriage invitation in their community, which is followed by fifteen participants (47%) who reported that they used Nepali for this purpose. Regarding the age group A_3, a majority of the participants (67%) reported that they used the Dumi language for marriage invitation in their community, while a minority of the two participants (33%) reported that they used Nepali for this purpose.

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

	Literacy		Total (N=60)
	Literate (n=48)	Illiterate (n=12)	
Dumi	25 (53%)	8 (67%)	33 (55%)
Dumi and Nepali	-	-	-
Nepali	23 (47%)	4 (33%)	27 (45%)

Source: Linguistic field survey of Dumi (2013)

Table 4.18 shows that twenty-five literate participants (53%) reported that they used Dumi for marriage invitation in their community, while twenty-three (47%) reported that they used the Nepali language for this purpose. On the other hand, eight illiterate participants (67%) reported that they used the Dumi language, which is followed by Nepali (33%) language.

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

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

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

	Sex		Total (N=60)
	Female (n=15)	Male (n=45)	
Dumi	-	-	-
Dumi and Nepali	-	-	-
Nepali	15(100%)	45(100%)	60 (100%)

Source: Linguistic field survey of Dumi (2013)

Table 4.19 shows that all the male and female participants reported that they usually used Nepali to write minutes in community meetings.

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

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

Language	Age groups			Total (N=60)
	A$_1$ (n=10)	A$_2$ (n=32)	A$_3$ (n=18)	
Dumi	-	-	-	-
Dumi and Nepali	-	-	-	-
Nepali	10(100%)	32(100%)	18(100%)	60(100%)

Source: Linguistic field survey of Dumi (2013)

Table 4.20 shows that all the participants, regarding age groups of A$_1$, A$_2$ and A$_3$, reported that they usually used Nepali to write minutes in community meetings.

Table 4.21: Languages usually used to write minutes in community meetings by literacy

Language	Literacy		Total (N=60)
	Literate (n=48)	Illiterate (n=12)	
Dumi			
Dumi and Nepali	-	-	-
Nepali	48(100%)	12(100%)	60(100%)

Source: Linguistic field survey of Dumi (2013)

Table 4.21 also shows that all the participants from literate and illiterate groups reported that they usually used Nepali to write minutes in community meetings.

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

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

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

	Sex		Total (N=60)
	Male (n=45)	Female (n=15)	
Everyday	27 (60%)	9 (60%)	36 (60%)
Rarely	18 (40%)	6 (40%)	24 (40%)
Total	-	-	-

Source: Linguistic field survey of Dumi (2013)

Table 4.22 shows that all the male and female participants reported that they frequently used mother tongue in comparison to other languages.

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

	Age groups			Total (N=60)
	A_1 (n=10)	A_2(n=32)	A_3(n=18)	
Everyday	6 (60%)	19 (59%)	11 (61%)	36 (60%)
Rarely	4 (40%)	13 (41%)	7 (39%)	24 (40%)
Never	-	-	-	-

Source: Linguistic field survey of Dumi (2013)

Table 4.23 shows that all the participants, regarding age group of A_1, A_2 and A_3 reported that they frequently used mother tongue in comparison to other languages.

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

	Literacy		Total (N=60)
	Literate (n=48)	Illiterate (n=12)	
Everyday	28 (58%)	8 (67%)	36 (60%)
Rarely	20 (42%)	4 (33%)	24 (40%)
Never	-	-	-

Source: Linguistic field survey of Dumi (2013)

Table 4.24 shows that all the literate and illiterate participants reported that they frequently used mother tongue in comparison to other languages.

4.7 The frequency of use of the language of wider communication

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

Table 4.25: The frequency of the use of the language of wider communication by sex

	Sex		Total
	Female (n=15)	Male (n=45)	(N=60)
Everyday	8 (53%)	25 (55%)	33 (55%)
Rarely	7 (47%)	20 (45%)	27 (45%)
Never	-	-	-

Source: Linguistic field survey of Dumi (2013)

Table 4.25 shows that all the male and female participants reported that Nepali served as the language of wider communication in their everyday life.

Table 4.26: The frequency of the use of the language of wider communication by age (A_1= 15-34 years, A_2=35-60 years, A_3= 60 +)

	Age groups			Total
	A_1 (n=10)	A_2(n=32)	A_3(n=18)	(N=60)
Everyday	5 (50%)	18 (56%)	10 (55%)	33 (55%)
Rarely	5 (50%)	14 (44%)	8 (35%)	27 (45%)
Never	-	-	-	-

Source: Linguistic field survey of Dumi (2013)

Table 4.26 shows that all the participants from the age group of A_1, A_2 and A_3 reported that Nepali served as the language of wider communication in their everyday life.

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

	Literacy		Total
	Literate (n=48)	Illiterate (n=12)	(N=60)
Everyday	27 (56%)	9 (75%)	36 (60%)
Rarely	21 (44%)	3 (25%)	24 (40%)
Never	-	-	-

Source: Linguistic field survey of Dumi (2013)

Table 4.27 shows that all the literate participants reported that Nepali served as the language of wider communication in their everyday life. On the other hand, a majority of the participants (60%) from the illiterate group reported that Nepali served as the language of wider communication in their everyday life; and a participant (24%) reported that Nepali served rarely as the language of wider of communication in everyday life.

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

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

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

	Sex		Total
	Male (n=45)	Female (n=15)	(N=60)
Dumi	-	-	-
Dumi and Nepali	-	-	-
Nepali	45(100%)	15(100%)	60(100%)

Source: Linguistic field survey of Dumi (2013)

Table 4.28 shows the responses of the participants including both male and female categories. Concerning the responses of both male and female participants, all the

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

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

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

	Age groups			Total
	A$_1$ (n=10)	A$_2$ (n=32)	A$_3$ (n=18)	**(N=60)**
Dumi	-	-	-	-
Dumi and Nepali	-	-	-	-
Nepali	10 (100%)	32 (100%)	18 (100%)	60(100%)

Source: Linguistic field survey of Dumi (2013)

Table 4.29 shows the responses of the participants including age groups of A$_1$, A$_2$, and A$_3$. Concerning the responses of participants of age groups of A$_1$, A$_2$, and A$_3$, all the participants reported that they usually used Nepali when the speakers of other languages visit at their home.

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

	Literacy		Total
	Literate (n=48)	Illiterate (n=12)	**(N=60)**
Dumi	-	-	-
Dumi and Nepali	-	-	-
Nepali	48(100%)	12(100%)	60(100%)

Source: Linguistic field survey of Dumi (2013)

Table 4.30 shows the responses of the participants including literacy category. Concerning the responses of literate and illiterate participants, all the participants reported that they usually used Nepali when the speakers of other languages visit at their home.

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

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

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

Table 4.31: The preference of language for children's medium of instruction at primary level by sex

	Sex		Total (N=60)
	Female (n=15)	Male (n=45)	
Mother tongue	10 (67%)	38 (84%)	48 (80%)
Nepali	4 (27%)	5 (12%)	9 (15%)
English	1 (6%)	2 (4%)	3 (5%)

Source: Linguistic field survey of Dumi (2013)

Table 4.31 shows that a majority of the female participants (67%) reported that they preferred their mother tongue to be used as the language for their children's medium of instruction at primary level by sex. However, a minority of the female participants (27%) preferred to Nepali and (6%) to English respectively as the language for their children's medium of instruction at primary level.

Regarding the male participants, a majority of the participants (84%) preferred to their mother tongue to be used as the language for their children's medium of instruction at primary level by sex. However, a minority of the participants (15%) preferred to Nepali and (5%) to English respectively as the language for their children's medium of instruction at primary level. Preference of language for children's medium of instruction at primary level by sex is presented in Figure 4.6

Figure 4.6: Preference of language for children's medium of instruction at primary level by sex
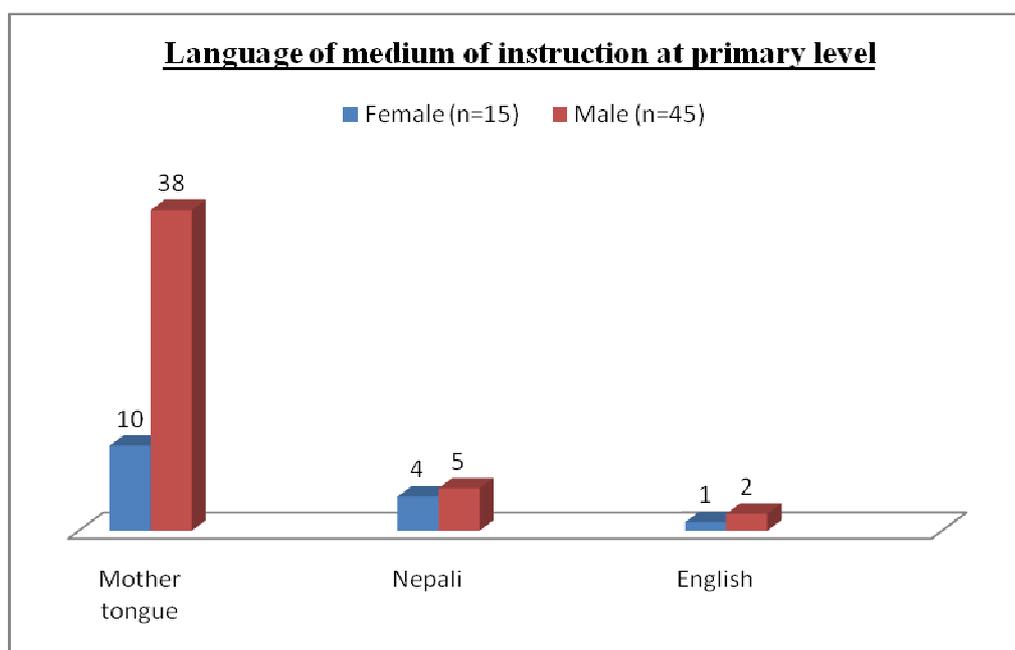
Source: Linguistic field survey of Dumi (2013)

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

Table 4.32: The preference of language for children's medium of instruction at primary level by age (A$_1$= 15-34 years, A$_2$=35-60 years, A$_3$= 60 + years)

	Age groups			Total
	A$_1$ (n=10)	A$_2$ (n=32)	A$_3$ (n=18)	**(N=60)**
Mother tongue	7 (70%)	24 (75%)	17 (94%)	48 (80%)
Nepali	2 (20%)	6 (19%)	1 (6%)	9 (15%)
English	1 (10%)	2 (6%)	-	3 (5%)

Source: Linguistic field survey of Dumi (2013)

Table 4.32 shows the responses of the participants by different age groups of A$_1$, A$_2$, and A$_3$. Regarding the age group of A$_1$, a majority of the participants (70%) reported

that they preferred to mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (20%) and English (10%) respectively.

Similarly, a majority of the participants (75%) from the age group of A_2, reported that they preferred to mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (19%) and English (6%). Regarding the age group of A_3, a majority of the participants (94%) reported that they preferred to mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (6%). Preference of language for children's medium of instruction at primary level by age is presented in Figure 4.7

Figure 4.7: Preference of language for children's medium of instruction at primary level by age
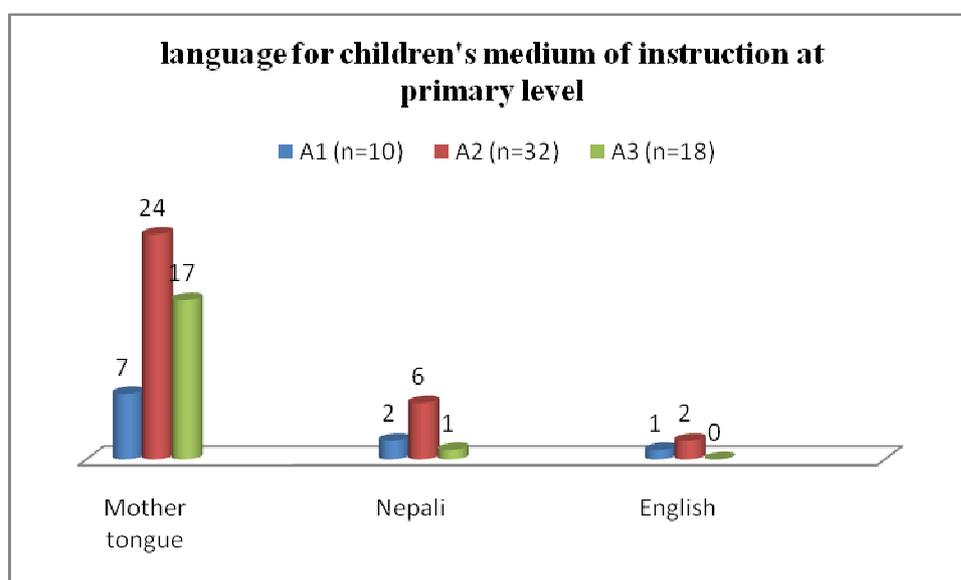
Source: Linguistic field survey of Dumi (2013)

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

73

Table 4.33: The preference of language for children's medium of instruction at primary level by literacy

	Literacy		Total
	Literate (n=48)	Illiterate (n=12)	(N=60)
Mother tongue	42 (88%)	6 (50%)	48 (80%)
Nepali	3 (6%)	6 (50%)	9 (15%)
English	3 (6%)	-	3 (5%)

Source: Linguistic field survey of Dumi (2013)

Table 4.33 shows the responses of the literate and illiterate participants. Regarding the literate group, a majority of the participants (88%) reported that they preferred to mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (6%), and English (6%) respectively. Regarding the illiterate group, a majority of the participants (50%) reported that they preferred to mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (50%). Preference of language for children's medium of instruction at primary level by literacy is presented in Figure 4.8

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

language for children's medium of instruction at primary level

■ Literate (n=48) ■ Illiterate (n=12)

Mother tongue	Nepali	English
42 6	3 6	3 0
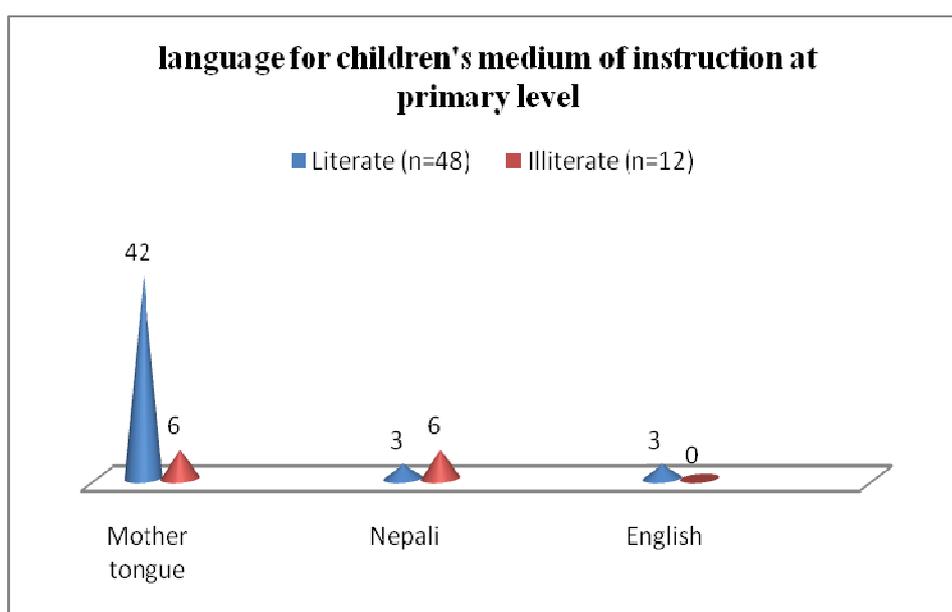
Source: Linguistic field survey of Dumi (2013)

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

4.10 Summary

In this chapter we looked at the language vitality in Dumi by analyzing the responses to questions related to the major domains of language use. The summary of this chapter is presented in the following points.

1. In counting and singing domains, a majority of the participants reported that they most frequently used Dumi-Nepali. On the other hand, a majority of the participants reported that they most frequently used the Dumi language.

2. A majority of the participants reported that they most frequently used the Dumi language with different family members while talking about educational matters like school, admission, studies, teacher, etc.

3. A majority of the participants reported that they most frequently used the Dumi language with their family members while discussing social events and family matters like festivals, election, ceremonies, marriage, and savings, spending, etc., which is followed by Dumi-Nepali and Nepali languages.

4. Majority of the participants reported that they most frequently used Nepali while writing letters to their family members.

5. Majority of the male and female participants reported that their children usually speak Nepali while playing with other children, talking with neighbors and at school.

6. Thirty-three participants (55%) reported that they used the Dumi language for marriage invitations in their community, while twenty-seven participants (45%) reported that they used Nepali for marriage invitation in their community.

7. All the male and female participants reported that they usually used Nepali for writing minutes in the community meetings.

8. A majority of the thirty-three male participants (55%) reported that they frequently used mother tongue in comparison to other languages, while twenty-seven participants (45%) reported they rarely used mother tongue. On

75

the other hand, all the female participants reported that they frequently used mother.

9. All the male and female participants reported that Nepali served as the language of wider communication in their everyday life.

10. Concerning the responses of both male and female participants, all the participants reported that they usually used Nepali when the speakers of other languages visit at their home.

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

To sum up, we can say that except Makpa VDC, in four VDCs (Baksila, Sapteshwor, Kharmi and Jalapa), all the domains of language use in Dumi community, Nepali is dominantly used and there is gradual loss in intergenerational transmission of the Dumi language.

MOTHER TONGUE PROFICIENCY AND MULTILINGUALISM

5.0 Outline

The main purpose of this chapter is to evaluate the mother tongue proficiency and multilingualism in Dumi. Besides, this chapter evaluates the level and extent of community multilingualism of the Dumi speakers in standard Nepali. This chapter consists of three sections. Section 5.1 examines mother tongue proficiency in Dumi. Similarly, we examine multilingualism and determine the levels of bilingualism in Nepali among Dumi speakers at the survey points in section 5.2. Finally, in section 5.3, we summarize the findings of the chapter.

5.1 Mother tongue proficiency

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

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

	Speaking (n=60)			Reading and writing (n=48)		
Degrees	Male (n=45)	Female (n=15)	Total (N=60)	Male (n=37)	Female (n=11)	Total (N=48)
Very well	38 (84.4%)	12 (80%)	50 (83.3%)	30 (81.1%)	8 (81.8%)	40 (83.4%)
Some	7 (15.6%)	3 (20%)	10 (16.7%)	4 (10.8%)	2 (18.2%)	6 (12.5%)
Only a little	-	-	-	3 (8.1%)	1 (9.1%)	4 (8.3%)
Speaking (n=60)				Reading and writing (n=48)		

Source: Linguistic field survey of Dumi (2013)

---

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

Table 5.1 shows two categories: one 'speaking' and another 'reading and writing'. Regarding the first category, a majority of the male participants (84.4%) reported that they were 'very well' in their mother tongue proficiency in speaking, which is followed by 'some' (15.6%). Similarly, a majority of the female participants (80%) reported that they were 'very well' in their mother tongue proficiency in speaking, which is followed by 'some' (20%). In total, a majority of the participants (83.3%) reported that they were 'very well' in their mother tongue proficiency in 'speaking', which is followed by 'some' (16.7%).

Regarding the second category of 'reading and writing', only the forty-eight literate participants are analyzed; and the twelve participants who were illiterate are excluded as it is irrelevant in the subject matter of reading and writing. Concerning the category of 'reading and writing', a majority of the male participants (81.1%) reported that they were 'very well' in their mother tongue proficiency in 'reading and writing', which is followed by 'some' (10.8%), and 'only a little' (8.1%). Similarly, a majority of the female participants (72.7%) reported that they were 'very well' in their mother tongue proficiency in 'reading and writing', which is followed by 'only a little' (18.2%), and 'some' (9.1%)'. In total, a majority of the participants (79.2%) reported that they were 'very well' in their mother tongue proficiency in 'reading and writing', which is followed by 'some' (12.5%), and 'only little' (8.3%).

5.2 Multilingualism

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

5.2.1 SLQ A

Multilingualism is a common phenomenon in all the indigenous nationalities in Nepal. Dumi community is no exception. The responses of the participants are presented in Table 5.2.

Table 5.2: Multilingualism in Dumi community[2] (N= 60)

	Languages	No. of speakers	Percentage	Remarks
1	Dumi	60	100%	
2	Nepali	60	100%	
3	English	42	70%	
4	Thulung	21	35%	
5	Sampang	18	30%	
7.	Koyee	7	11.7%	
8.	Khaling	6	10%	

Source: Linguistic field survey of Dumi (2013)

Table 5.2 shows the responses of the participants on different languages that they employed. Regarding the different language, all the participants reported that they spoke Dumi and Nepali languages. They speak Nepali as the lingua franca and is the widely distributed language across the country.

On the other hand, forty-two participants (70%) reported that they also spoke English twenty-one participants (35%) reported that they also spoke Thulung; and eighteen participants (30%) reported that they spoke Sampang. Likewise, seven (11.7%) and six (10%) participants reported that they spoke Koyee and Khaling respectively.

---

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

Figure 5.1: Multilingualism in Dumi community
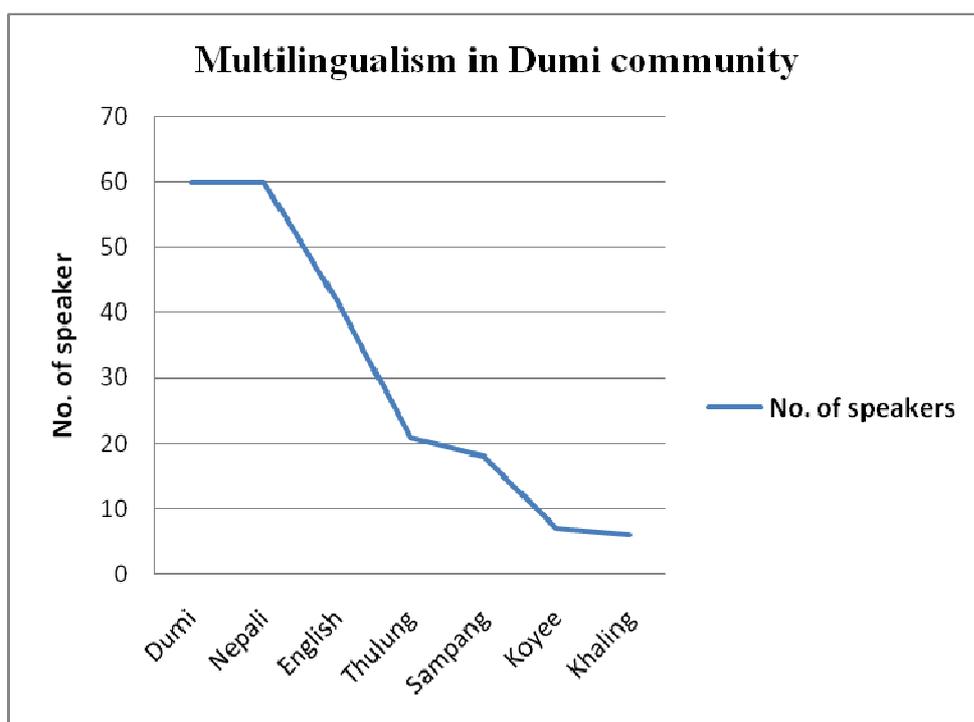
Source: Linguistic field survey of Dumi (2013)

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

5.2.2 SLQ B

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

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

5.3 Summary

In this chapter, we tried to evaluate the mother tongue proficiency and multilingualism in Dumi. Besides, we also looked at the level and extent of community multilingualism of Dumi speakers in standard Nepali.

So far as the first category of 'speaking', in total, a majority of the participants (83.3%) reported that they were 'very well' in their mother tongue proficiency in

'speaking', which is followed by 'some' (16.7%). Regarding the second category of 'reading and writing', in total, a majority of the participants (83.4%) reported that they were 'very well' in their mother tongue proficiency in 'reading and writing', which is followed by 'some' (12.5%), and 'only little' (8.3%).

Regarding the multilingualism in the Dumi community, all the participants reported that they spoke Dumi and Nepali languages. They speak Nepali as the lingua franca and is the widely distributed language across the country.

CHAPTER 6

LANGUAGE VITALITY, LANGUAGE MAINTENANCE AND LANGUAGE ATTITUDES

6.0 Outline

This chapter presents language vitality, language maintenance and language attitudes in Dumi. It comprises of five sections. Section 6.1 looks at language vitality in Dumi. In section 6.2, we discuss language maintenance in Dumi. Section 6.3 presents the attitudes of the Dumi community toward their mother tongue. In section 6.4, we deal Dumi in EGIDS rating. Finally, section 6.5 presents the summary of the whole chapter.

6.1 Language use and vitality

In this section, we will investigate the vitality of the Dumi language by discussing the language's function and intergenerational transfer in five VDCs, as well as the impact of their context on language vitality.

The Dumi community in common with other indigenous communities is gradually shifting to Nepali, the language of the wider communication (LWC) in Nepal. We will start with responses to generalized questions about language use and look at the frequency of Dumi use among the respondents. We asked participants 'how often they speak Dumi?' The responses of the participants related to language vitality from the five survey points are presented as in Table 6.1.

Table 6.1: Language vitality in survey key points in Dumi

	Do all your children speak the mother tongue?		Do young people speak your mother tongue as well as it ought to be spoken?		What language do most parents in this village usually speak with their children?	
	Yes	**No**	**Yes**	**No**	**Dumi**	**Nepali**
Kharmi	3 (25%)	9 (75%)	2 (17%)	10 (83%)	2 (17%)	10 (83%)
Jalapa	5 (42%)	7 (58%)	3 (25%)	9 (75%)	4 (33%)	8 (67%)
Baksila	4 (33%)	8 (67%)	3 (25%)	9 (75%)	3 (25%)	9 (75%)
Sapteshwor	3 (25%)	9 (75%)	2 (17%)	10 (83%)	1 (8%)	11 (92%)
Makpa	8 (67%)	4 (33%)	7 (58%)	5 (42%)	8 (67%)	4 (33%)

Source: Linguistic field survey of Dumi (2013)

Table 6.1 shows the three categories related to language vitality. In the first category, all the participants were asked if their all the children spoke the mother tongue. In the response, the participants from Makpa reported that their children speak Dumi in their daily life whereas; the participant from Jalapa and Baksila reported that their children speak the Dumi language rarely. On the other hand, the participants from Sapteshwor and Kharmi reported that their children occasionally speak the Dumi language.

In the second category of language vitality, all the participants were asked whether the young people spoke mother tongue as well as it ought to be spoken. In response, majority of the participants from Makpa survey point reported that the young Dumi people speak their mother tongue as it ought to be spoken. However, the majority of the participants from Jalapa, Baksila, Sapteshwor and Kharmi reported that the young Dumi people do not speak the Dumi language as well as it ought to be spoken.

In the third category of language vitality, all the participants were asked what language the parents in their village most usually spoke with their children. In response, majority of the participants from Makpa survey point reported that they

most usually speak Dumi with their children. However, majority of the participants from Jalapa, Baksila, Sapteshwor and Kharmi reported that they most usually speak Nepali with their children.

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

Figure 6.1: Speaking mother tongue by the children
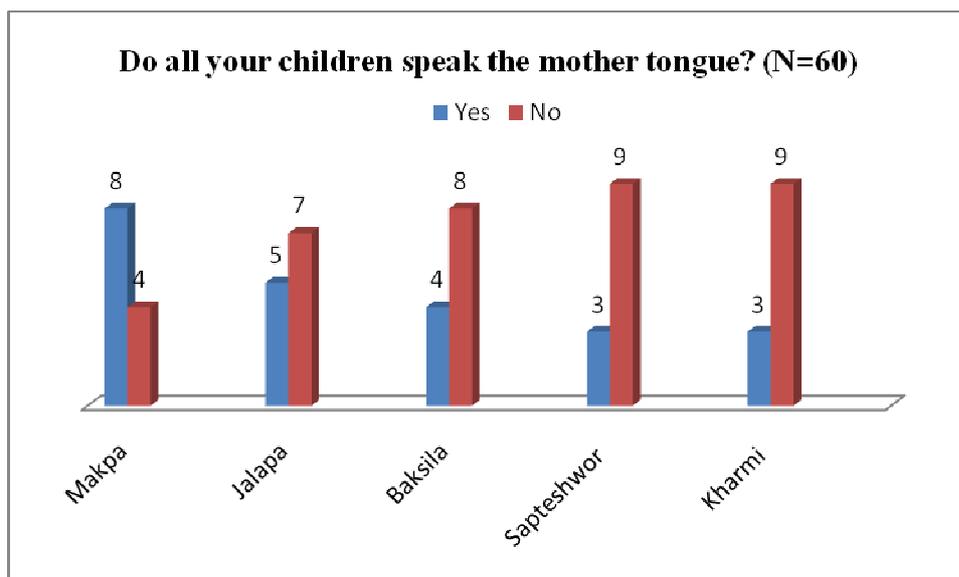
Source: Sociolinguistic survey (2012)

Figure 6.1 shows the information on speaking the Dumi language by the children. From the figure, it is clear that a majority of the participants reported that their children speak the Dumi language in Makpa. However, the situation is reverse in other four areas (i.e. Kharmi, Sapteshwor, Baksila and Kharmi VDCs).

Figure 6.2: Speaking mother tongue by the young people
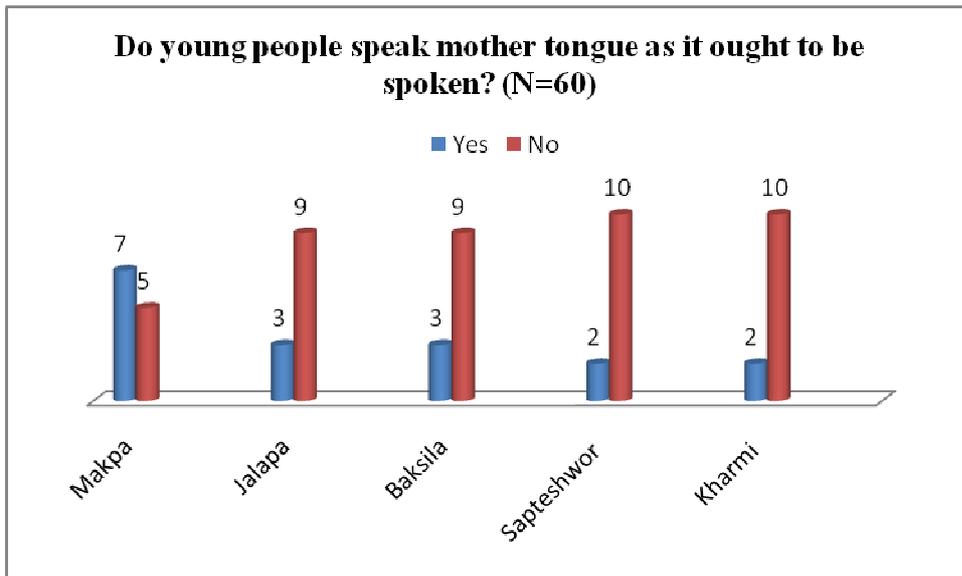
Source: Sociolinguistic survey (2012)

Figure 6.2 shows the information on the young Dumi people speaking their mother tongue as well as it ought to be spoken. It is clear from the figure that a majority of the participants from Makpa area (VDC) reported that the young Dumi people speak their mother tongue as well as it ought to be spoken but the situation is reverse in other four areas (VDCs).

Figure 6.3: Language spoken by the parents with their children

Source: Sociolinguistic survey (2012)

85
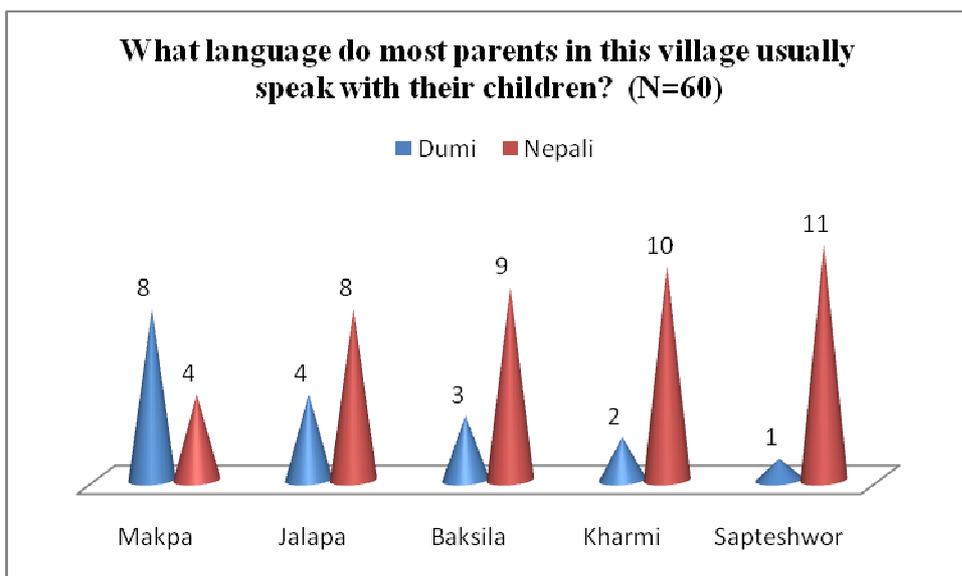
Figure 6.3 shows the information on the language spoken most usually by the Dumi parents with their children. It is clear from the figure that all the participants from Makpa most usually speak Dumi with their children whereas the situation is reverse in other four Dumi areas. The participants from Kharmi, Sapteshwor, Baksila and Jalapa reported that most parents in this village usually speak Nepali rather than Dumi with their children.

6.2 Language maintenance

Language maintenance is the subject matter that is influenced by the diverse factors such as intermarriage, learning and study of the mother tongue by the children, marital relationship with language groups, social structure, and policy of the nation for the preservation, promotion and development of mother tongues. The responses of the participants on language maintenance are presented in Table 6.2.

Table 6.2: Language maintenance in key survey points in Dumi

	Is there intermarriage in your community?		Do you like your children learn/study in mother tongue?		Which other language groups have common marital relationship with your language group?
	YES	NO	YES	NO	Thulung,
Kharmi	12	-	12	-	Nachhiring,
Jalapa	12	-	12	-	Khaling,
Baksila	12	-	12	-	Sampang,
Sapteshwor	12	-	12	-	Koyee,
Makpa	12	-	12	-	Brahmin, Kshetri
TOTAL	60	-	60	-	Others
Percentage	100%	-	100%	-	

Source: Linguistic field survey of Dumi (2013)

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

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

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

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

	If schools are opened for teaching your language, will you support it:	Number of responses	Percentage
1.	by sending children	60	100%
2.	by encouraging other people to send their children	60	100%
3.	by providing financial help	52	87%
4.	by teaching	48	80%
5.	by helping with the school	60	100%

Source: Linguistic field survey of Dumi (2013)

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

Concerning these different supports, all the participants reported that they would support the school, if opened, for teaching their language by sending their children, by encouraging other people to send their children, and by helping the school. On the other hand, a majority of the participants (87 %) reported that they would support the school by providing financial help; and (80%) by teaching at school if opened.

6.3 Language attitudes

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

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

	What languages do they love the most?	Male (n=45)	Female (n=15)	Total (N=60)
1.	Dumi	45 (100%)	15 (100%)	60 (100%)
2.	Nepali	-	-	-

Source: Linguistic field survey of Dumi (2013)

Table 6.4 shows that of the four languages such as Dumi, Nepali, Thulung, Sampang, Koyee and Nepali, all the participants reported that they loved their mother tongue most.

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

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

	When you speak your mother tongue in the presence of the speaker of the dominant language what do you feel…	Male (n=45)	Female (n=15)	Total (N=60)
1.	Prestigious	45 (100%)	15 (100%)	60 (100%)
2.	Embarrassed	-	-	-
3.	Neutral	-	-	-

Source: Linguistic field survey of Dumi (2013)

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

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

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

	Have you ever had any problem because of being a native speaker of your mother tongue?	Male (n=45)	Female (n=15)	Total (N=60)
1.	Yes	-	-	-
2.	No	45 (100%)	15 (100%)	60 (100%)

Source: Linguistic field survey of Dumi (2013)

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

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

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

	How would you feel if your son or daughter married someone who does not know your language?	Male (n=45)	Female (n=15)	Total (N=60)
1.	Good	-	-	-
2.	Indifferent	45 (100%)	15 (100%)	60 (100%)
3.	Bad	-	-	-

Source: Linguistic field survey of Dumi (2013)

89

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

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

Table 6.8: Mother tongue of the children

	When the children of your village grow up and have children, do you think these children might speak your language?	Male (n=45)	Female (n=15)	Total (N=60)
1.	Yes	25 (55%)	10 (67%)	35 (58%)
2.	No	20 (45%)	5 (33%)	25 (42%)

Source: Linguistic field survey of Dumi (2013)

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

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

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

		How do you feel if the children speak their mother tongue? (N=60)			How do you feel if the children do not speak their mother tongue? (N=60)		
		Good	**Indifferent**	**Bad**	**Good**	**Indifferent**	**Bad**
1.	Kharmi	12	-	12	-	-	-
2.	Jalapa	12	-	12	-	-	-
3.	Baksila	12	-	12	-	-	-
4.	Sapteshwor	12	-	12	-	-	-
	Makpa						
Total		60	-	60	-	-	-
Percentage		100%	-	100%	-	-	-

Source: Linguistic field survey of Dumi (2013)

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

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

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

	What language should your children speak first?	Male (n=45)	Female (n=15)	Total (N=60)
1.	Dumi	45 (100%)	15 (100%)	60 (100%)
2.	Nepali	-	-	-

Source: Linguistic field survey of Dumi (2013)

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

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

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

	Do you think that the language spoken by you is different from your grandfather?	Male (n=45)	Female (n=15)	Total (N=60)
1.	Yes	23 (51%)	8 (53%)	31 (52)%
2.	No	22 (49%)	7 (47%)	29 (48)%

Source: Linguistic field survey of Dumi (2013)

Concerning the response in Table 6.11, a majority of the male participants (51%) reported that they thought that the language spoken by them was not different. On the other hand, a minority of the male participants (49%) reported that they thought that the language spoken by them was different.

In the response of the female participants, a majority of the participants (53%) reported that they thought that the language spoken by them was not different; on the other hand, a minority of the female participants (47%) reported that they thought that the language spoken by them was different. In total, a majority of the participants (52%) reported that they thought that the language spoken by them was not different; on the other hand, a minority of the participants (48%) reported that they thought that the language spoken by them was different.

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

Table 6.12: How the language is different from the grandfather

	How is the language spoken by you is different from your grandfather?	Female (n=15)	Male (n=45)	Total (N=60)
1.	Pronunciation	6 (40%)	11 (25%)	17 (28%)
2.	Vocabulary	5 (33%)	9 (20%)	14 (23%)
3.	Use of specific type of sentences	3 (10%)	8 (18%)	11 (18%)
4.	Mixing of other languages	8 (53%)	23 (51%)	31 (52%)
5.	Way of speaking	4 (27%)	13 (29%)	17 (28%)

Source: Linguistic field survey of Dumi (2013)

Table 6.12 shows that a majority of the female participants (53%) reported that the difference between the language spoken by them and their grandfather was mixing of other languages, which is followed by pronunciation (40%), vocabulary (33%), way of speaking (27%) and use of specific type of sentences (10%). In regard to male participants, a majority of the participants (51%) reported that the difference between the language spoken by them and their grandfather was mixing of other languages, which is followed by way of speaking (29%), pronunciation (25%), vocabulary (20%) and use of specific type of sentences (18%).

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

Table 6.13: Feelings of the informants

	How do you feel when you hear young people of your own community speaking other languages instead of their first language?	Female (n=15)	Male (n=45)	Total (N=60)
1.	Good	-	-	-
2.	Indifferent	9 (60%)	25 (56%)	34 (57%)
3.	Bad	6 (40%)	20 (44%)	26 (43 %)

Source: Linguistic field survey of Dumi (2013)

In regard to the response of the participants in Table 6.13, a majority of the female participants (60%) reported that they felt neither 'good' nor 'bad', rather felt 'indifferent' when they heard the young people of their own community speaking other languages instead of their first language, which is followed by 'bad' (40%). Concerning the male participants, a majority of the participants (56%) reported that they felt 'indifferent' when they heard the young people of their own community speaking other languages instead of their first language, which is followed by 'bad' (44%).

6.4 Dumi in EGIDS rating

In general, old people use Dumi more frequently than the young, and in more domains of life. The language is being passed on to children, though at varying levels dependent on the village. In Kharmi, Sapteshwor, Baksila and Jalapa, the use and vitality among children is weak, as they are shifting to Nepali language. Table 8.1 displays a summary of each Dumi speaking area in this study along with the EGIDS[1] level for that speech community.

---

[1] EGIDS stands for Expanded Graded Intergenerational Disruption Scale, which was developed by Paul Lewis and Gary Simons (2010) and is based on Joshua Fishman's GIDS (graded intergenerational disruption scale), a measurement of language vitality (1991).

Table 8: EGIDS levels of the speech communities

Dumi speaking (Core) area	EGIDS levels	Remarks
Makpa	(6a) vigorous	Dumi is being used orally by all generations and is being transmitted to children.
Jalapa	(6b) threatened	The Dumi speakers gradually shifting toward use of more dominant language Nepali.
Baksila	(6b) threatened	
Sapteshwor	(7) shifting	The Dumi language is no longer being transmitted to all the children, though the parents still know the Dumi language.
Kharmi	(7) shifting	

In different Dumi villages like Norung, Lumdu, Chhuka, Ilim and Bepla in Makpa area, Dumi is used by all generations at home. But, in rest of the Dumi villages from other VDCs, the Dumi language is no longer being transmitted to all the children, though the parents still know the language. The mother tongue may cease to exist at a sustainable level orally unless efforts are made to increase use in different domains of daily activities.

6.4 Summary

In this chapter, we discussed language vitality. In Makpa area, majority of (67%) participants reported that their children spoke mother tongue, but participants from other four areas reported that their children spoke mother tongue not at all. Similarly, a majority of the participants that the young Dumi people, except Makpa area, spoke their mother tongue as ought to be spoken not at all. Similarly, all the participants reported that the most of the parents in their village usually spoke mother tongue. In regard to language maintenance, all the participants reported that there was intermarriage in their community. They also reported that they liked their children learn/study in mother tongue. In regard to supporting mother tongue school, all the participants reported that they would support the school, if opened, for teaching their language by sending their children, by encouraging other people to send their children, and by helping the school.

On the other hand, a majority of the participants (87%) reported that they would support the school by providing financial help; and (80%) by teaching at school if opened. All the participants reported that they loved their mother tongue most; and felt 'prestigious' when they spoke their mother tongue in the presence of the speaker of the dominant language. Similarly, they responded that they had ever had no problem because of being a native speaker of their mother tongue. All the participants reported that they felt 'indifferent' if their son or daughter married someone who did not know their language. Of the total participants, a majority of the participants (58%) reported that the children might speak their language when the children of their village grew up and had children. All the participants reported that they felt 'good' if their children spoke their mother tongue; and 'bad' if their children did not speak their mother tongue. Similarly, all the participants reported that their children should speak mother tongue first.

According to the response of the participants, the differences in the language from their grandfather were in pronunciation, vocabulary, use of specific type of sentences, mixing of other languages, and way of speaking. In total, a majority of the participants (57%) reported that they felt neither 'good' nor 'bad', rather felt 'indifferent' when they heard the young people of their own community speaking other languages instead of their first language; on the other hand, a minority of the participants (43%) reported that they felt 'bad'.

CHAPTER 7

LANGUAGE RESOURCES AND LANGUAGE DEVELOPMENT

7.0 Outline

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

7.1 Language resources

Since the Dumi language is still only in oral form, some efforts have been done to establish the writing tradition. No writing system in this language has been developed yet. According to the informants in key survey points, the major resources of oral literature in Dumi as reported by the participants consist of folk tales, songs, folk music and religious literature. Dumi community is deprived of radio program broadcast in their mother tongue. There is a Dumi-Nepali-English dictionary published by Dumi organization 'Dumi Kirat Rai Fonsikim' which is medium size of more than 7.5 thousand head entry. But there are neither grammar nor curriculum and textbooks. There is just a phonemic inventory in Dumi. Moreover, there is a magazine *'Isilim'* but it lacks literacy materials, teaching materials, newspapers and written literature.

Since five years ago, the Central Department of Linguistics, Tribhuvan University in collaboration with National Foundation for Development of Indigenous Nationalities (NFDIN), has already carried out an important work of Dumi language documentation. The documentation is based on the Makpa village. Likewise, a multilingual (Dumi-Nepali-English) dictionary on Dumi language has also been published in (2012). Table 7.1 presents the language resources on Dumi.

Table 7.1: Language resources

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

Source: Linguistic field survey of Dumi (2013)

7.2 Language development

For the preservation, development and promotion of Dumi language, the participants reported some hopes and plans. Their major hopes for the language development and promotion are orthography in Dumi language, identification and development of script for the systematic writing system in Dumi language, developing Dumi literature, getting access to the media, documentation of Dumi myths, etc. Similarly, they also organized plans for their mother tongue development and promotion such as discussion in the community, coordinating to related organizations, developing plannings, fund raising and systematic management of it. Table 7.2 presents the summary of the hopes and planning of Dumi community.

Table 7.2: Hopes and plans for Rang language

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

Source: Linguistic field survey of Dumi (2013)

7.2.1 Appreciative Inquiry (ACI)

One of the useful tools used in Participatory Method is Appreciative Inquiry (ACI). This tool was employed to gather information about the dreams and aspirations from the local language activists and community heads. In this tool, the participants were asked to describe things that made them feel happy or proud about their language or culture. Then, based on those good things in Dumi language and culture, they were asked to express they 'dreamed' about how they could make their language or culture even better. They were advised to categorize the dreams from the easiest to the most difficult, specify which ones were most important and to choose a few to start on developing plans such as who else should be involved, what the first step should be and what resources they

needed. Table 7.3 presents the summary of the responses to major queries in all four key points in Dumi.

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

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

Source: Linguistic field survey of Dumi (2013)

Table 7.3 shows that the participants in Appreciative Inquiry (ACI) from the five survey points reported that the good things that made Dumi felt happy or proud of their mother tongue were as mother tongue of Dumi, Dumi culture embodied in the language, easy to communicate in mother tongue, easy to communicate secrete matters, easy to express true feelings, symbol of ethnic identity, and feel pride of using ancestral language. Their dreams about how they could make their language even better were preparing textbooks for children in Dumi, having equal access in media, beginning mother tongue (MT) based education at primary level, having Dumi mother tongue teacher for teaching their language, and using Dumi in government offices. Their most important dreams to start on planning were organizing orthography workshop for consistency writing system and preparing reading material in Dumi; implementing Dumi in education at primary level.

7.2.2 Sociolinguistic questionnaire C

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

a) Should anything be done to preserve, promote or develop your mother tongue?

b) In what ways do you can support the preservation and promotion of your mother tongue?

c) What are the lacking parts in the development of your mother tongue?

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

i) by focusing in orthography for systematic writing.

ii) by devising the script and publishing newspapers.

iii)   by making the spelling and writing system consistent

iv)   by compiling pedagogical dictionary.

v)   by writing pedagogical grammar.

vi)   by producing audio-visual language resources

vii)   by organizing the non-formal mother tongue based education class

viii)   by using mother tongue in media sector

ix)   by encouraging people to write literature in mother tongue.

x)   by setting/designing the mother tongue based curriculum

xi)   by writing and publishing textbooks.

xii)   by implementing the multilingual education

xiii)   by publishing newspapers and other reading materials.

xiv)   by making use of the language in administration.

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

7.3 Summary

In this chapter, we discussed language resources, dreams and plans of the speech community for language development in Dumi. No well form writing system in this language is developed yet. Dumi community is rich in oral literature: folk tales, songs and religious literature. They have no access to mass media at all till today.

1. The Dumi language is a preliterate and is still limited in oral form. Quite limited writing system in this language is developed yet.

2. The major hopes for the Dumi language development and promotion are recognition of Dumi identity; identification of the Dumi phonemes; identification of development of script; identification and development of Dumi literature; identification and development of Dumi folk songs; identification and documentation of the myths in Dumi; getting support from National Foundation for Development of Indigenous Nationalities (NFDIN) for preserving the Dumi language and producing reading materials in the Dumi language; application of the

Dumi language up to primary level education; the Dumi language to be aired via media; and scholarship support to be provided by the government for the study of linguistics.

3. The plans of the participants for the Dumi language development are to have discussion and debate in the Dumi community for making plans; to carry out awareness program in the Dumi community; to coordinate the related and concerned organization; to raise fund from the community and related organizations, government agencies; and to do financial management for the Dumi language preservation, development and promotion.

4. The most important thing that makes the Dumi community feel proud is their mother tongue.

5. The dreams and planning to start on for making their language ever better is preparation of textbooks and reading materials in the Dumi language and implementing it in the primary level of education.

6. The ways reported by the participants for preserving and promoting the mother tongue in Dumi are: by devising the script and publishing newspapers; by making the spelling system systematic; by compiling dictionary; by writing grammar; by encouraging people to write literature in mother tongue; by writing and publishing textbooks; by publishing newspapers; by making use of the language in administration; and by making use of the language in the medium of instruction at primary level.

CHAPTER 8

SUMMARY OF FINDINGS AND RECOMMENDATIONS

8.1 Summary of findings

The main goal of this survey was to look at the sociolinguistic situation of Dumi, an endangered Kirati language spoken mainly in the eastern Development Region of Nepal. The survey has gathered information of the level of mother tongue proficiency and multilingualism, language vitality, language maintenance and language attitudes in Dumi. Moreover, the survey has also attempted to collect information about language resources, dreams and plans of the speech community for the development of Dumi language. This section will specify how the findings of this research can inform and guide th readers to appropriate action. The results of this research show that the Dumi language community desires language-based development. This section will specify how the findings of this research can inform and guide the readers to appropriate action.

The major findings of the survey are:

1. Being based on Jalapa survey point, the comparison of the other four survey points were, the wordlist provided by the participants from the Makpa survey point shares the maximum 90% similarity. Likewise, other areas Sapteshwor 82%; Baksila 79% and Kharmi 76% gradually in descending order.

2. Concerning the male participants, in the domains of counting and singing, a majority of the participants reported that they most frequently used Dumi-Nepali. However, in other domains as joking, bargaining, story-telling, discussion, praying, quarreling, abusing, telling stories to children, singing at home, family gatherings and village meeting, a majority of the participants reported that they most frequently used the Dumi language.

3. Concerning the female participants, in the domains of counting and singing, a majority of the female participants reported that they most frequently used Dumi-Nepali. However, in other domains as joking, bargaining, story-telling, discussion, praying, quarreling, abusing, telling stories to children, singing at home, family gatherings and village meetings, a majority of the participants reported that they most frequently used the Dumi language.

4. While talking with different family members about educational matters like school, admission, studies, teacher, etc., a majority of the participants reported that they most frequently use the Dumi language, which is followed by Dumi-Nepali and Nepali.

5. While discussing with different family members about social events and family matters like festivals, election, ceremonies, marriage, savings, spending, etc., a majority of the participants reported that they most frequently use the Dumi language, which is followed by Dumi-Nepali and Nepali.

6. A majority of the participants reported that they most frequently use Nepali while writing letters to their family members.

7. A majority of the participants reported that their children most frequently use Nepali while playing with other children, talking with neighbors and at school.

8. A majority of the participants (55%) reported that they most frequently use the Dumi language for marriage invitations, which is followed by (44%) the Nepali language.

9. All the participants reported that they most frequently use Nepali for writing minutes in the community meetings.

10. Concerning the frequency of the use of mother tongue, a majority of the participants (60%) reported that they use the Dumi language every day.

11. Concerning the frequency of the use of the language of wider communication (LWC), all the participants reported that they use Nepali every day.

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

13. All the participants reported that they prefer their mother tongue to be used as the language for the medium of instruction at primary level for their children.

8.2 Implications

The motivation for many Dumi speakers for language-based development is linked to the Dumi ethnic identity that revolves around their culture, religion and language. In every Dumi village, Dumi people and especially teachers from Dumi locality have a strong desire to use Dumi in schools and any multi-lingual education (MLE) program would be widely supported.

1. Dumi materials would be difficult for other adjoining Kirat Rai ethnic groups like Thulung, Sampang, Koyee, Khaling and Nachhiring to use. However, because of their

linguistic and ethnic closeness, working together on language-based development could be mutually beneficial.

2. Being based on the data analysed from Dumi core area and competency among those area, Dumi materials from any Dumi speaking area could be made useful in any other Dumi area, and those from Makpa would most clearly be acceptable and useful.

3. Language use of Dumi among most generations in the home is not so high, both when speaking about topics of family and education.

4. As fewer Dumi people are using the Dumi languages in their homes, language revitalization activities, viz, language documentation, efforts to create and promote awareness community groups.

5. The homogeneity of ethnic identity across the language boundaries should be considered in Dumi language development too.

6. All of the respondents in the Dumi language area expressed the positive attitudes towards their mother tongue. Makpa variety is suggested by many as being the most pure variety of Dumi; literature development efforts in Makpa would serve the Dumi area well.

7. It would be helpful to conduct comparative grammar and phonological studies between the Dumi varieties in Makpa and Baksila as the two distinct varieties.

8. In-depth research should be conducted between the Makpa variety and Baksila to investigate the extensibility and acceptability of Makpa materials for Baksila.

9. The vitality of Dumi in Sapteshwor and Kharmi is so low that it is unlikely materials would need to be developed there.

8.3 Recommendations

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

a) The envisaged perspective of this study was to survey the linguistic situation of Dumi. So, this study can help for further research in Dumi language.

b) This study can help have the current linguistic situation and issues to carry out further study.

c) This study can be useful and beneficial for the academic and general researchers who want to carry out and are interested in Dumi language.

d) This study can help for further research on sociolinguistic study in Dumi language.

e) This study can help develop linguistic materials in Dumi language.

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

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

h) The Dumi community, non-Dumi community, linguists and sociologists, and researchers can benefit from this study.

i) This study will be beneficial for the government and governmental organizations to have baseline information about the current linguistic situation in Dumi.

j) This study will also be beneficial for the government and governmental agencies to formulate linguistic policy for the preservation, promotion and development of minority languages like Dumi.

k) The government should immediately pay attention to preserve Dumi language by launching documentation program.

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

m) Teachers, head teachers and language activists in many villages expressed interest in increasing the use of Dumi in schools and in incorporating Dumi language curriculum. Language use in school is considered as a primary vehicle for Dumi language maintenance and development.

n) Participatory methods carried out in Makpa revealed a high degree of interest in producing Dumi materials. In this regard, language-based development could be beneficial part of preserving and perpetuating Dumi language and culture.

References

Grierson, G. (1909). *Linguistic Survey of India (Reprinted 1967) Volume III Part I.*

Hanβon, G. (1991). *The Rai of Eastern Nepal: Ethnic and Linguistic Grouping.* LSN/CNAS.

Hodgson, Brian Houghton (1857). Comparative vocabulary of the languages of the broken tribes of Nepal (inc. Comparative vocabulary of the Kirati language').

… … … (1980). *Miscellaneous essays relating to Indian subjects, Vol. 1* (including 'grammatical analysis of the Vayu language, analysis of the Kiranti languages and Hodgson 1857), London: Trübner & Co.

Kansakar, T. R. (November 2006). *Research on the typology of Nepal's languages. Nepalese linguistics, Volume 22* , 106-128.

Lewis, M. P. (2009). *Dumi: a language of Nepal.* SIL International.

Pokharel, M. P. (October 2005). A preliminary report of phonemes inventory in Dumi language. *Isilim Volume 8* , bls. 35-37.

Rai, M. (2011). *Mathematical concept and process practiced by Dumi Rai at Khotang District.*

Rai, N. K. (1985). A Descriptive study of Bantawa, Pune

Rai, N. M. (2011). Case marking in Dumi, 32nd conference, LSN, TU, Nepal.

Rai, N. M. (September 2011). Current situation of Dumi languge and literature. *Isilim Volume 14* , bls. 31-40.

Rai, N. M. and Krishna Paudel (2007). *Documentation of Dumi Language.*

Rai, N. M. (2009). *Dumi Language: A brief introduction, 30th conference,* LSN,TU.

Rai, N. M. (2008). *Dumi Verb Morphology (M.A. Thesis).*

Rai, N. M. (2008). *Dumi verb morphology.* MA dissertation, Tribhuvan University, Central Department of Linguistics.

Rai, N. M. (2008). *Dumi-Nepali-English Dictionary.*

Rai, N. M. (2007). *Interlineaization of Dumi texts.*

Rai, N. M. (2010). *Nominalization in Dumi, 31st conference,* LSN,TU.

Rai, N. M. (2008). *Prominalization in Dumi, 29th conference,* LSN,TU.

Rai, N. M. (2009). TAM in Dumi language. *Nepalese Linguistics,Vol. 24*, 253-262.

Rai, N. M. (2009). TAM in Dumi language. *Nepalese Linguistics, Volume 24*, 253-253.

Rai, N. M. (2063). *The Dumi Rai people and their language.* Isilim vol 9, Kathmandu, Nepal: Dumi Kirat Rai Fonsikim.

Rai, N. M. et. all (2011). *Dumi-Nepali-English.* Kathmandu, Nepal: Dumi Kirat Rai Fonsikim.

Rai, S. K. (2011). Subject-Verb agreement in Dumi and English (M. Ed. Thesis).

Sprigg, R. K. (1989). The root finals of Bantawa Rai verbs, and the congruence of Phonology with grammar and lexis. *Bulletin of the School of Oriental and African Studies, University of London, Vol. 52, No. 1* , 91-114.

Toba, S.; I. T. (November 2003). Languages of Nepal UNESCO Kathmandu Report 2002: A Brief Overview. *Nepalese linguistics*, 1-23.

Toba, S. (1976). *Exploratory Language Survey Report of Dumi,.* Central Department of Linguistics Tribhuwan University Kathmandu, Nepal.

Toba, S. (1973). *Preliminary Exploratory Language Survey Report of Some Rai Languages (dialects),.*

Toba, S. (November, 2004). Tilung: an endangered Kiranti Language Preliminary observations. *Nepalese Linguaistics, Volume-20* , 142-147.

van Driem, George. (1993). *A Grammar of Dumi.* Mouton Grammar Library 10. Mouton de Gruyter, Berlin, New York.

van Driem, George (1988a). The verb morphhology of Dumi Rai simplicia. *LTBA 11.1* , 134-207.

Watters, D. E. (2005). *Kusunda grammar.* National Foundation for the Development of Indigenous Nationalities.

Winter, W. e. (1991). *The Rai of Eastern Nepal:Ethnic and Linguistic Grouping: Finding of the Linguistic survey of Nepal.* Kathmandu: CNAS.

Yadava, Y. P. (1999). *Topics in Nepalese Linguistics.* Royal Nepal Academy.

Yadava, Y. P. (2004). *Languages of indigenous nationalities phase I.* NFDIN, Kathmandu, Nepal

Zurich, K. E. (2003). Equivalents of 'conjuctive participles' in Kiranti languages . *Themes in Himalayan Langauges and Linguistics* , 27-47.

ANNEX-I

Linguistic Survey of Nepal (LinSuN)

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

Sociolinguistic Questionnaire (A)

Notes:

Shaded items are NOT to be read aloud.

Introduce yourself first:

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

INFORMED CONSENT:	Given: ☐	Not Given: ☐

A. Meta data (Baseline information)

ENTER THE ANSWERS TO THE FOLLOWING BEFORE THE INTERVIEW:

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

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

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

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

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

11. Are you literate?

    (a)   Yes   (b)   No

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

    (a)   Formally   (b)   Non-formally

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

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

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

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

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

    (a)   Yes   (b)   No

16. Caste

17. Ethnic group: ……………….

18. Religion:

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

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

19. Your mother tongue's name:

    (a) (Given by respondent)………………

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

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

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

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

22. Your mother's mother tongue…………

23. Your father's mother tongue…………….

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

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

25. What village were you born in?

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

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

26. Where do you live now?

27. How many years have you lived here?

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

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

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

B. Language resources

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

       (a)   folk tales,

       (b)   songs,

       (c)   religious literature,

       (d)   radio,

       (e)   films,

       (f)   CD/ DVD,

       (g)   Other……………….

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

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

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

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

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

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

    (a)   Yes   (b)   No

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

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

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

    (a)   Yes   (b)   No

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

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

      (a)   Cultural

      (b)   Linguistic

      (c)   Educational

      (d)   Other…………………

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

C. Mother-tongue Proficiency and Multilingualism

39. What languages can you speak?

40. What language did you speak first?

So you speak… (remind of Q. 38)

Which language do you speak…

      41. best?

      42. second best?

      43. third best?

      44. fourth best?

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

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

      mother tongue:

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

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

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

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

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

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

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

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

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

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

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

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

D. Domain of Language Use

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

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

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

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

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

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

(c) While writing letters? (enter below)

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

56. What language do your children usually speak while:

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

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

(c) at school? ……………………………………………….

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

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

59. How often do you use your mother tongue?

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

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

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

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

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

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

E. Language Vitality

63. Do all your children speak your mother tongue?

     (a)   Yes   (b)   No

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

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

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

     (a)   Yes   (b)   No

F. Language Maintenance

66. Is there intermarriage in your community?

     (a)   Yes   (b)   No

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

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

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

     (a)   Yes   (b)   No

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

(a) by sending your children?

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

(c) by providing financial help?

(d) by teaching?

(e) by helping with the school?

(f) other………………………………

G. Language Attitudes

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

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

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

    (a)   Yes   (b)   No

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

    (a)   Social discrimination.

    (b)   Political discrimination.

    (c)   Economic discrimination.

    (d)   Hostile confrontation.

    (e)   Discrimination in education.

    (f)   Social pressure.

    (g)   Political pressure.

    (h)   Economic pressure.

    (i)   Other

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

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

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

(a) Yes   (b) No

75. How do you feel about this?

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

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

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

    (a) Yes   (b) No

78. (If "Yes") How?

    (a) pronunciation

    (b) vocabulary

    (c) use of specific type of sentences

    (d) mixing of other languages

    (e) way of speaking

    (f) Other……………………..

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

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

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

The End

ANNEX-II

Linguistic Survey of Nepal (LinSuN)

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

A. Meta data (Baseline information)

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

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

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

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

10. Age: ……………………….

11. Caste/ethnic group: ……………….

12. Your mother tongue's name: ………………

13. Your mother's mother tongue…………

14. Your father's mother tongue…………….

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

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

15. Where do you live?
        (a) Ward No……… (b) Village/Town............. (c) VDC/municipality………….

16. Have you lived anywhere else for more than a year?
        (a)   Yes   (b)   No

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

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

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

B. Domains of language use

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

C. Dialect mapping

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

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

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

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

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

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

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

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

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

D. Multilingualism

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

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

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

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

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

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

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

E. Appreciative enquiry

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

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

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

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

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

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

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

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

The End

ANNEX-III

Linguistic Survey of Nepal (LinSuN)

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

Notes:

Shaded items are NOT to be read aloud.

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

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

A. Meta data (Baseline Information)

ENTER THE ANSWERS TO THE FOLLOWING BEFORE THE INTERVIEW:

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

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

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

7. Age: …………………..

8. Caste: …………………..

9. Ethnic group: ……………….

10. Your mother tongue's name: ………………

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

12. Different names of the language if any?

        (i)…………….. ……   (ii) ……………………

        (iii)………………… …… (iv) ……………………

13. Your mother's mother tongue…………

14. Your father's mother tongue…………….

15. What village were you born in?

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

16. Where do you live now? ………………

17. How many years have you lived here? ………………

18. Other ethnic groups residing in your area: (enter below)

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

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

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

        (a)   Yes   (b)   No

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

        (a) by devising the script?

                (a)   Yes   (b)   No

        (b) by making the spelling system systematic?

                (a)   Yes   (b)   No

        (c) by compiling dictionary?

                (a)   Yes   (b)   No

        (d) by writing grammar?

                (a)   Yes   (b)   No

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

                (a)   Yes   (b)   No

        (f) by writing and publishing textbooks?

                (a)   Yes   (b)   No

        (g) by publishing newspapers?

                (a)   Yes   (b)   No

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

                (a)   Yes   (b)   No

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

                (a)   Yes   (b)   No

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

Proceed to ask individual Sociolinguistic Questionnaire A, if appropriate.

नेपालको भाषिक सर्वेक्षण

कोड नं..............

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

२१० शव्दसूची

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

अनुसन्धाता (हरू) को नामः   मितिः.........................
    (१)...................................
    (२)...................................
    (३)...................................
    (४)...................................
    (५)...................................
भाषासूचक (हरू) को नामः
    (१)...................................
    (२)...................................
    (३)...................................
    (४)...................................
    (५)...................................
स्थान :
    जिल्ला...................   गाविस/नगरपालिकाः ....   वडा नंः.......
    गाउँ/टोलः...................
    भाषाको नामः...................   अन्तर्वार्ताको माध्यमभाषाः ....

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

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

130

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

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

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

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

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

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

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

-The End-

References:

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

Gautam, Bhim Lal; Krishna Prasad Parajulu; and Rajendra Thokar. 2006. *Basic Kumal-Nepali-English Dictionary*. A report submitted to the National Foundation for Development of Indigenous Nationalities, Sanepa, Lalitpur.

Parajuli, Krishna Prasad. 2000. *A Grammar of Kumal (as spoken in Arghakhanchi)*. A dissertation submitted to the Central Department of Linguistics, T.U.

Pokharel. Bal Krishna. 2050 V.S. *Rastra Bhasa.* 8th edition, Kathmandu.

School Atlas for Nepal. 1997. Oxford University Press.