A SOCIOLINGUISTIC SURVEY

OF

FAR-WESTERN DEVELOPMENT REGION

A REPORT

SUBMITTED

TO

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By

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Preface

Since time immemorial, Nepal, a small country in the lap of the Himalayas, has presented a complex panorama of linguistic and cultural diversity in parallel with biological diversity. More than 92 languages genetically affiliated with different language families, namely, Indo-Aryan, Tibeto-Burman, Austro-Asiatic, Dravidian and Kusunda, a language isolate, have been identified as the mother tongues spoken in bilingual/multilingual setting of Nepal. However, there is a lack of reliable information as to the number of languages and their dialects as well as the sociolinguistic situation. The national census conducted in 1952-54, for the first time, made an attempt to identify the languages of Nepal. Such attempts have been continued as ritual in the subsequent population censuses in Nepal. However, except the censuses conducted in 1971 and 1981, neither they could provide a coherent number of languages nor they could identify a reliable number of ethnic languages in Nepal.

The reports of the population censuses do not visualize the real picture of the present language situation in Nepal. Many spoken languages especially of indigenous nationalities have not yet been recorded in the 2001 census. Linguists from home and abroad as well as the speech communities are very concerned about the situation of languages of Nepal. Many languages in Nepal are used in a few domains only by a few adult speakers. Such languages have been categorized as seriously endangered and endangered. Many speech communities are gradually shifting to Nepali, the language of the wider communication. The loss of language has been equalized with the loss of cultural heritage, a conceptualization of the world, intellectual knowledge and diversity. In other words, with the death of a language, the culture, inheritance of the speech community shaped by countless generations, unique packaging of the human experience are lost.

Many languages of Nepal are endangered. Neither they have a big size of children speakers nor do they have response to new domains and new media and no materials for language education and literacy. There are some seriously endangered languages in Nepal. These languages have an extremely small number of speakers mostly below 500. Such languages are prone to face extinction unless some drastic measures are taken for revitalization. In the past, attempts were made on behalf of institutions as well as individuals to conduct the survey of the languages spoken in Nepal. However, no attempt was able to provide a detailed,

reliable, comprehensive and all-inclusive picture of the situation of the languages. There have been raised some crucial issues related to the languages of Nepal. They may include the ethnic identity in relation to language; mother-tongue based multilingual education, identification of the role of languages as mother-tongues in federal restructuring of the nation. In order to address such complex issues there is undoubtedly required a more comprehensive survey of the languages of Nepal.

Recognizing the complex linguistic diversity, a strong recommendation was made by the National Languages Policy Recommendation Commission (1994) to conduct a linguistic survey in Nepal. The Interim Constitution of Nepal (2007) substantially granted a number of linguistic rights to the citizen of Nepal. A strong need was realized to conduct a more comprehensive survey to determine more precise identification of languages the country. National Planning Commission (NPC), Government of Nepal, announced for developing a detailed proposal for the linguistic survey of Nepal. The Central Department of Linguistics was selected for developing its proposal. A proposal drafting committee was constituted and the detailed proposal was prepared and approved for the survey. With the aegis of National Planning Commission, the linguistic survey of Nepal, since 2009, has been conducted under the Central Department of Linguistics, Tribhuvan University. The survey has started with a clear vision of laying a foundation providing for the linguistic rights of the citizens to be included in the overall fabric of the nation regardless of linguistic background. The linguistic survey of Nepal (LinSuN) has embodied five main objectives with a view to meeting such issues systematically and effectively. They include to produce a sociolinguistic profile including language and dialect mapping; to produce a basic description of at least ten languages; to develop and maintain a complete database of the languages of Nepal; to develop a description of the use of mother tongues in education (formal and non-formal); and to publish the report of the major research activities in written and electronic versions.

Far-western development region also exhibits a complex sociolinguistic phenomena. Some languages which were previously thought to be the dialect of Nepali have evolved as separate languages, however, closely related to Nepali. Some languages, namely, Rana Tharu and Khona have not yet been recognized at the government level. Raji and Raute are seriously endangered. Similarly Sonaha, a language spoken by Sonaha, an indigenous community is on the verge of extinction. However, there was no reliable information about the linguistic situation in the far-western region. Linguistic survey of Nepal, with the financial support of Ministry of Culture, Tourism and Civil Aviation, Government of Nepal, especially

endangered as well as major languages spoken in Far-western region have been surveyed from sociolinguistic point of view. Such languages include Byansi, Raji, Raute, Dagaunra Tharu, Rana Tharu, Khona, Sonaha, Awadhi, Bajureli and Bajhangi, Dotyali and Achhami. The report of each language was submitted to Linguistic Survey of Nepal (LinSuN) by the survey teams.

This is an attempt to compile all the reports submitted in a single report so that a complete present socio-linguistic situation of Far-western development region can be pictured at a time.

The main purpose of this survey is to present the sociolinguistic situation of the endangered and major languages of Far-western region.. The specific goals /objectives of the study are as follows:

a) To examine the dialectal variation by assessing the levels of lexical similarity among the selected varieties in the language;

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

c) To assess the mother tongue proficiency of the language speakers in their respective languages;

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

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

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

These reports are still preliminary in nature. Each language may need a detailed documentation. However, the findings have shown that mother-tongue based multilingual education has been very essential for the preservation, promotion and development of the

languages spoken in Far-western region in Nepal. These reports may help the concerned authorities the speech communities to frame out the plans and policies for the development of the languages in the future as well.

Last but not the least, the linguistic survey of Nepal believes it is the responsibility of the government as well as non-governmental agencies to provide logistic as well as financial support to complete the survey of all the languages spoken in other development regions. The survey hopes that the Government of Nepal will support the survey in the days to come, too.

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Acknowledgements

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Table of Contents

RANA THARU

(As spoken in Kailai and Kanchanpur Districts, Far-Western Development Region, Nepal)

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DURATION: 28 JUNE-11 JULY, 2012

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1 Introduction

This is a report of the sociolinguistic survey of Rana Tharu, an Indo-Aryan language, spoken in Kailali and Kanchanpur by approximately more than two hundred thousand people. This language which is linguistically close to Awadhi and Hindi was unfortunately not recorded separately in the public census, 2001, carried out by Government of Nepal.

As per the census, Tharu is one of the ethnic groups of Nepal, living in low land locally known as Terai/Madhesh. There are different clans of Tharus, namely, Kochila, Chitwaniya, Dagaura, Kathoria, Lamposwa, Rana and so on. As per their clans, the language they speak is also known as Tharu as a whole in the records of the Government of Nepal, but each clan now claims to speak separate language named after clan. This survey concentrates on Rana Tharu, a native language spoken by Rana Tharus who live in the Farwestern Terrain districts of Kailali and Kanchanpur. They also live in the adjacent Indian territories of Khiri district of Uttar Pradesh and Khati district of Nainital (Tharu 2011:1). Acording the 2001 public census, Tharu constitutes 5.9% of the total population of Nepal but no clear distribution of population as per their clans is known till date. Meanwhile, the ethnic organization entitled Nepal Rana Tharu Soceity estimates 250,000 Rana Tharus living in Kailali and Kanchanpur (Tharu, 2001:2).

1.1 People:Caste/Ethnic groups

Rana Tharu is one of the ethnicities of the Tharu people. But they identify themselves as independent of the other Tharu ethnicities. Their main occupation is agriculture. Traditionally they have their own agro-economy. So, they feel same to buy food-grains from market and to have their garment sewn by tailors[1]. They feel still isolated from the attention of the state as they do not accept to be part of Tharu as a whole. This research also finds them separate from other Tharu clans. This team observed Rana Tharu and Dagaura Tharu having quite different from each other in terms of language, life-style and other parts of culture. One joke is still very popular in Rana Tharu society. Once a Rana Tharu landlord told his Dagaura Tharu worker *lafi*

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1. अहिलेपनि रानाथारु लुगा सिउन दमाईकामा जाँदा, माछा र कुखुरा किनेर, दाल आदि खाद्य बस्तुहरु किनेर खाएमा रानासमुदाय भित्र निकम्माको रुपमा चित्रित गरिन्छ । (याम्फू र साथीहरु (२०६६), आदिवासी जनजातिकोरुपमा सुचिकृत हुन आवेदित मध्य तथा सुदुर पश्चिमका समुहहरुको मानवशास्त्रीय तथा भाषावैज्ञानिक अध्ययन)

$d^h o \underline{r} a$ 'bring the mustard' but the Dagaura Tharu worker plunged the mustard into water as $d^h o$ in Dagaura means 'wash'. It makes clear Rana Tharu language is a separate language, not the dialect of others.

The survey has selected the five main points in the two districts, Kailali and Kanchanpur. Table 1 presents the survey points of Rana Tharu.

Table 1: The survey points of Rana Tharu

	Names of the areas	ward No.	V.D.C/Municipality	District	Zone
1	Jugeda	11	Dhangadi Municipality	Kailali	Seti
2	Dhangadhi	8	Dhangadi Municipality	Kailali	Seti
3	Seharigaun	2	Beladevipur V.D.C.	Kailali	Seti
4	Dekhatbhuli	8	Dekhatbhuli V.D.C.	Kanchanpur	Mahakali
5	Kalkattagaun	6	Rampur/Bilaspur V.D.C.	Kanchanpur	Mahakali

Source: Sociolinguistic Survey of Nepal, 2012

We have taken Jugeda village of Dhangadhi Municipality of Kailali district as the core point. Since Rana Tharu is spoken in this village is considered as out of influence of other languages and it is also accepted by the community itself. Moreover, most of the Rana Tharu speakers have been reported to be monolingual at this point. Besides, this survey does not record any further castes or ethnicities in Rana Tharu. Table 2 presents situation of castes/ethnic groups in Rana Tharu.

Table 2: Castes/Ethnic groups in Rana Tharu

	Castes/Ethnic Groups	**Place**
1.	Rana Tharu	Jugeda
2.	Rana Tharu	Dhangadhi
3.	Rana Tharu	Sehari
4.	Rana Tharu	Dekhatbhuli
5.	Rana Tharu	Kalkatta

Source: Sociolinguistic Survey of Nepal, 2012

Table 2 shows that Rana Tharu speech community a monoethnic speech community.

(a) Religion

Dominantly Rana Tharu speech community is under faith of Hinduism. However, at present a few of them are following religions other than Hindu. Table 3 presents the situation of religions in Rana Tharu speech community.

Table 3: Religions out of sixty informants (N = 60)

	Religion	Number	Percentage
1.	Hindu	54	90%
2.	Animism	5	8.33%
3.	Buddhism	-	
4.	Christianity	1	1.67%
5.	Islam	-	
	Total	60	100%

Source: Sociolinguistic Survey of Nepal, 2012

Table 3 shows that out of 60 respondants, 54(90%) responded that they follow Hindism whereas 5(8.33%) follow Animism as their religion. Only 1(1.67%) responded that they follow Christianity.

(b) Occupation

Traditionally Rana Tharu community is entirely involved in agriculture. Besides, they are also engaged in business, household works, government and public services, etc.

(c) Literacy

Generally literacy in Rana Tharu speech community is still poor. Especially women are deprived of formal education. The survey has estimated the general trends of literacy in this community. Table 4 presents the literacy in the Rana Tharu speech community.

Table 4: Literacy in Rana Tharu speech community

Male (n = 30)		Female (n = 30)	
L	IL	L	IL
20(66.67%)	10(33.33%)	11(36.67%)	19(63.33%)

Source: Sociolinguistic Survey of Nepal, 2012

Table 4 shows 10 (33.33%) male informants were only found literate but 11 (36.67%) female informants were only found literate. This fact shows literacy rate is very poor in female Rana Tharu populace. In totality the 31 informants are found literate comprising 51.67% and the rest 29 (48.33%) are illiterate.

1.2 Demography

Rana Tharu is an ethnic language mainly spoken by the same ethnic group of people. Being an ethnic language, it is spoken where the Rana Tharus live, i. e., in Kailali and Kanchanpur districts of Far Western Region of Nepal as well as in the adjacent neighbouring Indian territories of Khiri and Khati in Uttar Pradesh. The native Rana Tharus claim their language is separate from others. They say Rana language within themselves and the other communities also name it Rana Tharu language. It seems to be nearer to Hindi (Rana, 2010). This language is said to be written in Unam script in the past but now it is written in Devnagari script. As the latest public census, 2001 only categorizes Tharu language spoken by 5.9% of the total population. However, there is no clear authorized demography of Rana Tharu language. Ethnologue, 2009 estimates total Rana Tharu population to be 486,000 among which 336,000 live in Nepal.

It is reported that Rana Tharu speech community resides in Dhangadhi Municipality and seven other village development committees namely Geta, Urma, Chaumala, Malakheti, Shreepur, Beladevipur and Gadariya in Kailali as well as in Bhimdatta Municipality and 17 village development committees namely Baisbichawa, Beldadi, Daiji, Dekhatbhuli, Jhalari, Kalika, Krishnapur, Laxmipur, Prasan, Pipaladi, Raikwar Bichawa, Rampur Bilaspur, Rauteli Bichawa, Shankarpur, Shreepur, Suda and Tribhuvanbasti in Kanchanpur districts. In this way, Rana Tharu speech community is estimated to live in almost 135 villages of the two municipalities and 24 village development committees of the two districts in Far Western Nepal.

1.3 Linguistic affiliation

Rana Tharu is one of the unclassified members of central zone in the Indo-Aryan Languages. Figure 1 presents its linguistic affiliation.

Figure 1: Indo-Aryan Languages

Central   Eastern

Rana Tharu
Kathoriya Tharu
DagauraTharu
Gujrati
Marathi
Hariynwi
Urdu
Hindi
Kumali
Koche
Oriya
Assamese
Bangla
Magahi
Majhi
Bhojpuri
Angika
Bajjika
Maithili
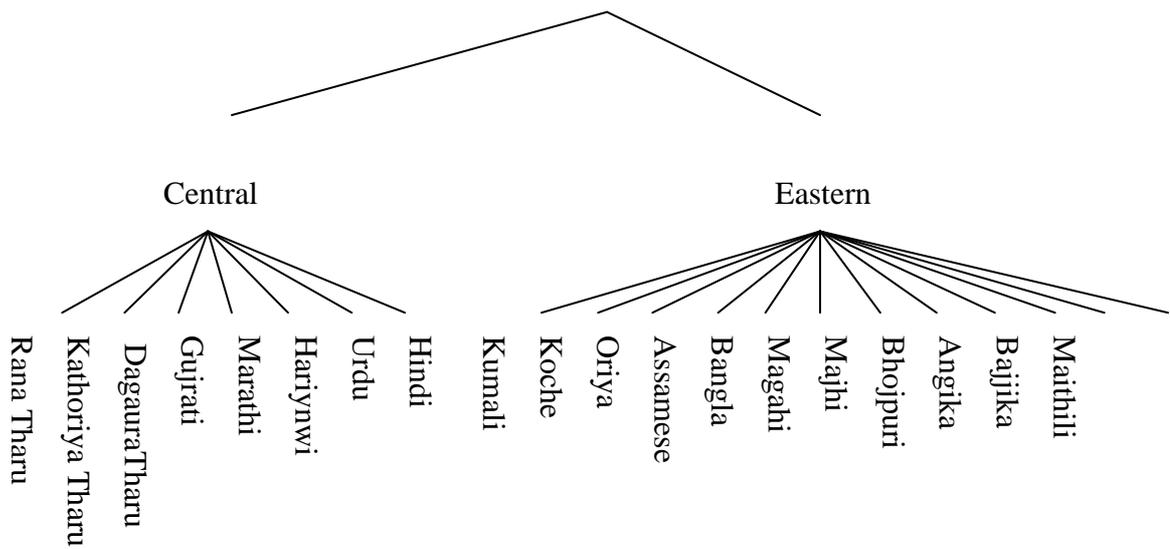
Adapted from Yadava (2004) and Ethnologue (2009)

Figure 1 shows that the Rana Tharu language (thr) belongs to an unclassified variety in the Central Zone of Indo-Aryan group of Indo-Iranian branch of the Indo-Eurpean language family.

1.4 Purpose and goals

The main purpose of this study is to present the sociolinguistic situation of the Rana Tharu language which has been categorized as an isolated Indo-Aryan language of Nepal. The specific goals /objectives of the study are as follows:

a) To examine the dialectal variation by assessing the levels of lexical similarity among the selected varieties in the language;

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

c) To assess the mother tongue proficiency of Rana Tharu speakers in their language

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

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

1.5 Research methodology

1.5.1 Overview

This survey has employed three different methods/tools in order to fulfill its goals. The methods/ tools consist of Sociolinguistic Questionnaire (SLQ), Wordlist Comparisons (WLC), and Participatory Method (PM). The Sociolinguistic Questionnaire (SLQ) consists of three sets: Sociolinguistic Questionnaire A, Sociolinguistic Questionnaire B and Sociolinguistic Questionnaire C. Participatory Method (PM) comprises four tools: Domains of Language Use (DLU), Bilingualism (BLM), Dialect Mapping (DLM) and Appreciative Inquiry (ACI). Table 4 presents the major goals of the survey, the research methods / tools used, a brief description of the methods/tools including the major focus of the tools in the survey.

Table 5: Overview of the major survey goals, research methods/tools including the major focus of the tools

	GOALS OF THE SURVEY	RESEARCH METHODS/ TOOLS	BRIEF DESCRIPTION	FOCUS OF THE METHODS/TOOLS
1.1	To examine the patterns of language use in certain domains, language attitudes, and language vitality, language maintenance, mother-tongue proficiency and multilingualism and language resources in Rana Tharu;	Sociolinguistic Questionnaires (SLQ)	Consisting of three sets: A, B and C	
		Sociolinguistic Questionnaires- A (SLQ A)	80 questions to be administered on individual of different age groups, sex and literacy in at least five points including the core point	• Language resources • Mother-tongue proficiency and multilingualism • Domain of language use • Language vitality • Language maintenance • Language attitudes
		Sociolinguistic Questionnaires-B	The four tools: DLU , BLM, DLM	• Domain of language use

		(SLQ B)	and ACI be used in a group of at least eight to twelve participants of mixed category	• 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

1.5.2   Research methods/tools

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

There have been employed three sets of sociolinguistic questionnaires in this survey.

(a) Sociolinguistic Questionnaire A (SLQ A)

This set, consisting of eighty questions, is intended to be administered to the individuals of the speech community. The main purpose of this set is to gather information from the individuals about the language resources, mother-tongue proficiency and multilingualism, domains 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, five points of the Rana Tharu speaking areas were

selected on the basis of pre-information about the Rana Tharu community (Dhangadhi and Jugeda villages in Ward No. 8 and 11 of Dhangadhi Municipality and Sehari in Ward No. 2 of Beladivipur VDC of Kailali District in Seti Zone; and Dekhatbhuli in Ward No. 8 of Dekhatbhuli VDC and Kalkatta in Ward No. 6 of Rampur Bilaspur VDC of Kanchanpur District in Mahakali Zone).

Secondly, the individuals were chosen from different categories of sex, age and educational background from each survey points.[2] Figure 1 presents a model for sampling of informants from each point in Rana Tharu speech community.
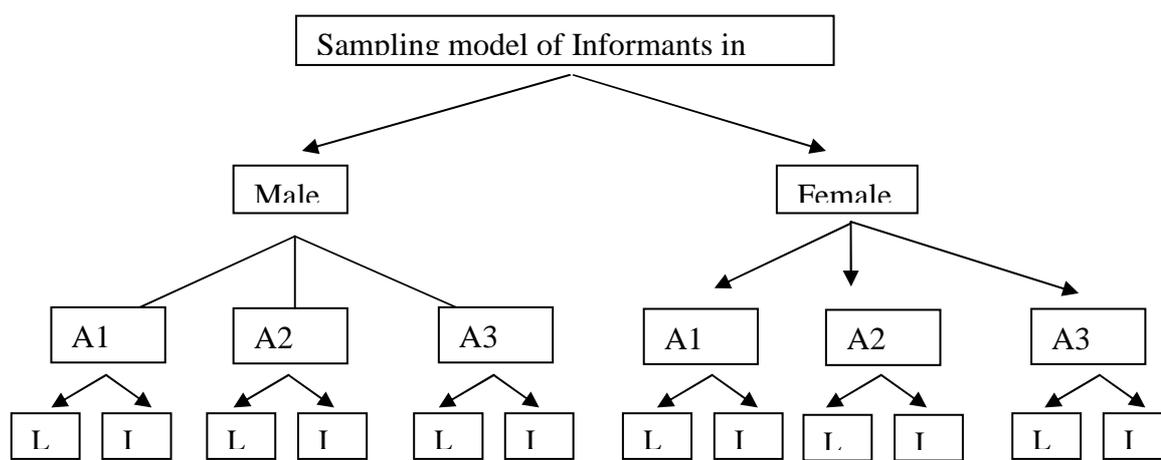
A1= 15-29, A2= 30-59, A3= 60 and above, L= Literate, IL= Illiterate

The survey has used a specific checklist for conducting sociolinguistic questionnaire A. Table 6 presents the checklist for sociolinguistic questionnaire A.

Table 6: Checklist for Sociolinguistic questionnaire A

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

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

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

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

(b) Sociolinguistic Questionnaire B (SLQ B)

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

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

a) The group 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 at least one of his/her parents must be from native speakers of 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.

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

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

(c) Sociolinguistic Questionnaire C (SLQ C)

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

(d) Wordlist

The basic wordlist contains 210 items. The main purpose of this wordlist is to determine the thresholds of lexical similarity uniting groups of languages and dialects at various percentage levels on the basis of standard word lists elicited from the native Rana Tharu speakers. The results have been presented in a table which illustrate the relative linguistic distances among various speech communities, and lexical differences have been compared in an exhaustive matrix of pairs.

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

For each item on the word list, the researcher elicited, in Nepali, the local Rana Tharu word from a native Rana Tharu speaker. The responses were transcribed using the International Phonetic Alphabet (IPA). Afterwards, the words of one wordlist from each survey point were compared with those of others manually and the lexical items were compared in order to determine similarities and differences among the varieties sampled.

2. Geographical location of the survey points in Rana Tharu

Rana Tharu is primarily spoken throughout Kailali and Kanchanpur districts of Seti and Mahakali zones respectively in the Far Western Region of Nepal.

Table 7 presents the GPS information of the areas selected as the survey points in Kailali and Kanchanpur where Rana Tharu is spoken as mother tongue.

Table 7: GPS information of Rana Tharu speaking areas in Kailali & Kanchanpur

	Areas	GPS Coordinates		Elevation (in meter)
1.	JUGEDA	$080^0 37.584'$ E	$028^0 39.598'$ N	170
2.	DHANGADHI	$080^0 36.062'$ E	$028^0 41.436'$ N	180
3.	SEHARI	$080^0 38.614'$ E	$028^0 45.648'$ N	183
4.	DEKHATBHULI	$080^0 23.709'$ E	$028^0 49.481'$ N	190
5.	KALKATTA	$080^0 18.517'$ E	$028^0 43.395'$ N	163

Source: Field visit, Linguistic Survey of Nepal (2012)

Map 1 presents the geographical location of the Sonaha speech community.
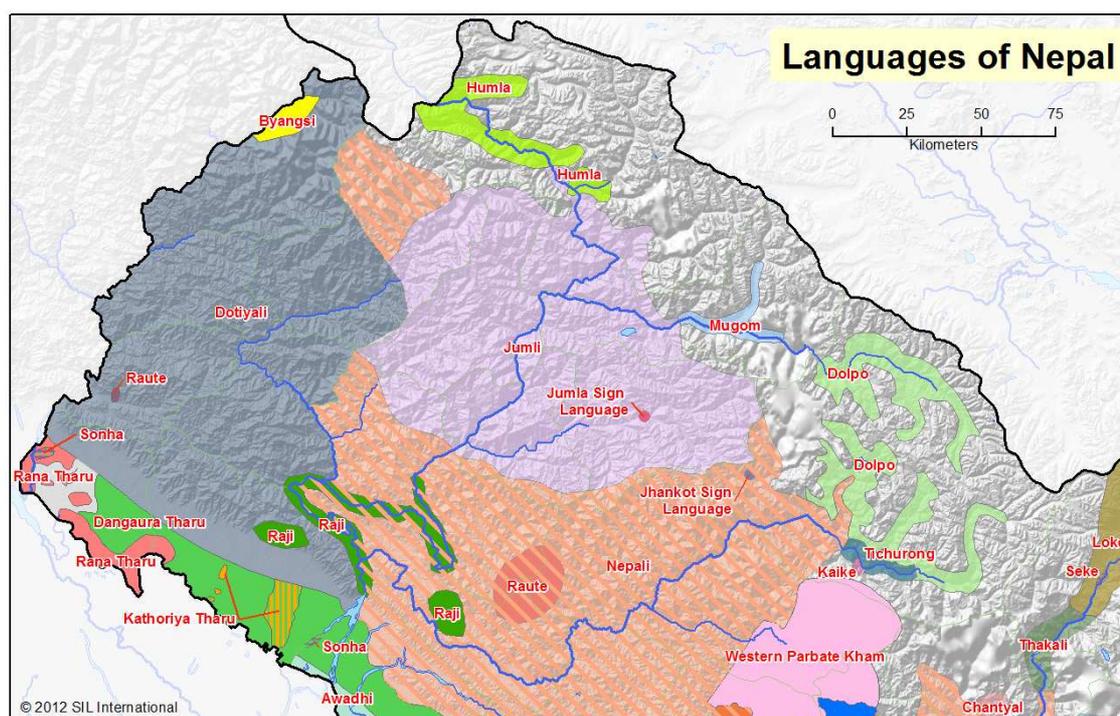
Source: SIL International, 2012

12

3. Limitations

Following are the limitations of the Sociolinguistic Survey of Rana Tharu:

1) This language is spread in a vast stretch of 135 villages of the two districts. However, as it is a survey, we have selected only 5 major points. So, it may not be statistically valid and reliable sampling for the data collection. Besides, we had to select three categories of the estimated 12 informants at each point. As per our expectations we did not find illiterate informants of 15-29 age group and literate informants of 60^+ age group at some points. To conduct the survey, only three types of sociolinguistic questionnaires A, B and C as well as a wordlist of 210 words were used in the survey. Table 8 shows all the information categorically.

Table 8: Questionnaires and Wordlist used in the Survey

S.N	Areas	SLQ A	SLQ B	SLQ C	Wordlist
1	Jugeda	12	4	2	2
2	Dhangadigaun	12	4	2	3
3	Seharigaun	12	4	2	2
4	Dekhatbhuli	12	4	2	2
5	Kalkattagaun	12	4	2	2
	Total	60	20	10	11

Source: Sociolinguistic Survey of Nepal, 2012

4. Dialectical variations

The Rana Tharu speech community totally denies any dialect variation in their language. However, the language gets slight change as the speakers vary geographically and socially also. Table 9 presents the lexical similarity comparison of Rana Tharu.

Table 9: Lexical similarity comparison of Rana Tharu as per the 210 word-list filled up at five points of research:

	Jugeda	Dhangadhi	Sehari	Dekhatbhuli	Kalkatta
Jugeda	100%	83%	84%	74%	86%
Dhangadhi	83%	100%	89%	86%	92%
Sehari	84%	89%	100%	88%	92%
Dekhatbhuli	74%	86%	88%	100%	88%
Kalkatta	86%	92%	92%	88%	100%

Source: Sociolinguistic Survey of Nepal, 2012

Table 9 shows that there is high similarity of 92% of the variety of Rana Tharu spoken in Dhangadhi and Sehari with that of Kalkatta. Likewise, the least similarity of 74% is seen between the varieties of Rana Tharu spoken in Jugeda and Dekhatbhuli. In this way the dialectical variation in Rana Tharu language is almost negligible.

5. Language resources

The Rana Tharu language seems to be isolated. Recently the MLE practice has entered into the speech community and the Rana Tharu people have started to develop some materials in their mother tongue. Table 10 presents language resources in Rana Tharu.

Table 10: Language Resources in Rana Tharu

	Resources	Yes/No	Script	Remarks
1.	Phonemic Inventory	Yes	Devanagari	
2.	Grammar	No		
3.	Dictionary	No		
4.	Textbooks	Yes	Devanagari	
5.	Literacy Materials	Yes	Devanagari	
6.	Newspapers	No		
7.	Magazines	No		
8.	Written Literature	No		
9.	Folklore	Yes	Devanagari	

Source: Sociolinguistic Survey of Nepal, 2012

Table 10 shows that phonemic inventory, textbooks, literacy materials and folklore are available in Rana Tharu in Devanagari script. But they have yet to make efforts to develop grammar, dictionary, newspapers, magazines and written literature.

6. Mother tongue proficiency and bi/multilingualism

The Rana Tharu speech community is multilingual. However, they are highly proficient in mother tongue speaking. Regarding reading and writing, those who are literate can read and write Rana Tharu. Monolingualism was also found, especially among elderly female in the rural areas. Table 11 shows mother tongue proficiency in speaking, reading and writing in Rana Tharu.

14

Table 11: Mother tongue proficiency in speaking, reading and writing in Rana Tharu

Speaking (N=60)			Reading and writing (N=60)	
Degrees	Male n=30	Female n=30	Male n=30	Female n=30
Very well	30 (100%)	30 (100%)	20(66.67%)	11(36.67%)
Average				
Only a little				

Source: Field visit, Linguistic Survey of Nepal, 2012

Table 11 shows cent percent proficiency in Rana Tharu speaking in the speech community. Moreover, 66.67% male and 36.67% female of them can only read and write in their mother tongue.

(a) Bi/multilingualism among parents and spouses

Regarding bi/multilingualism, male population is more bilingual than the female one. Table 12 presents situation of other languages known to the family members of the informants by sex.

Table 12: Other languages known to your family members by sex

	Parents		Spouse	
Languages	Father n=30	Mother n=30	Male n=30	Female n=30
Nepali	25 (83%)	14 (47%)	8 (27%)	7 (23%)
Hindi	15 (50%)	11 (37%)	5 (17%)	5 (17%)
Dagaura Tharu	9 (30%)	6 (20%)	6 (20%)	1 (3%)
Dotyali	2 (7%)		1 (3%)	

Source: Sociolinguistic Survey of Nepal, 2012

Table 12 shows the Rana Tharu speech community is his highly bilingual with Nepali, especially the male population. Regarding parents of the informants, 25 (83%) reported their fathers are bilingual in Nepali whereas only 14 (47%) reported their mothers know Nepali. Likewise, fathers of 15 (50%) and mothers of 11 (37%) informants know Hindi. The third language other than Rana Tharu is Dagaura Tharu which is reported to be known by fathers of 9 (30%) and by mothers of 6 (20%) of the informants. The least known language to the parents of the informants is Dotyali by fathers of 2 (7%) informants.

Regarding spouses' proficiency in other languages, many of the informants reported unmarried. Those married, wives of 7 (23%) informants know Nepali, of 5 (17%) know Hindi and of only one (3%) knows Dagaura Tharu. Likewise, husbands of 8 (27%) informants know Nepali, of 5 (17%) know Hindi, of 6 (20%) know Dagaura Tharu and of only one (3%) knows Dotyali.

In this way it can be concluded that male population is more bi/multilingual than that of the female one.

(b) Bi/multilingualism among children

After the parents and spouses' proficiency of bi/multilingualism, the turn comes to the children. Table 13 presents other languages known to the Rana Tharus' children as well as where they learnt those languages.

Table 13: Other languages known to your children and where they learnt those languages

N=60	Responses	Where they learnt
Nepali	46 (76.67%)	In the school
Hindi	19 (31.67%)	In the society and Indian market
English	18 (30%)	In the school
Dotyali	2 (3.33%)	In the society
Dagaura Tharu	1 (1.67%)	In the society

Source: Sociolinguistic Survey of Nepal, 2012

The Rana Tharu children are known to be highly bilingual with Nepali. Other languages they know are Hindi, English, Dotyali and Dagaura Tharu. Among the 60 informants, 46 (76.67%) reported their children know Nepali, of 19 (31.67%) know Hindi, of 18 (30%) English, of 2 (3.33%) Dotyali and of 1 (1.67%) knows Dagaura Tharu. They report their children learnt Nepali and English at school and other languages in the society. Regarding Hindi, they reported their children learnt it in the society as well as due to their close touch with Indian market.

(c) Bi/multilingualism in Rana Tharu community

When the informants were asked what languages they can speak, all of them responded they speak Rana Tharu first. Regarding other languages, they also responded affirmatively. Table 14 presents Bi/multilingualism in Rana Tharu community.

Table 14: Bilingualism/Multilingualism in Rana Tharu community (N= 60)

	Languages	No of speakers	Percentage	Remarks
1	Rana Tharu	60	100%	
2	Nepali	42	70%	
3	Hindi	38	63.33 %	
4	Dagaura Tharu	20	33.33%	
5	English	5	8.33%	
6	Bhojpuri	1	1.67%	
7	Doteli	4	6.67%	
9	Tamil	1	1.67%	
10	Telagu	1	1.67%	
11	Kannada	1	1.67%	
12	Marathi	1	1.67%	

Source: Sociolinguistic Survey of Nepal, 2012

Table 14 shows that all informants of Rana Tharu are fluent in mother tongue. Besides, 70% of them are bilingual in Nepali, 63.33% in Hindi, 33.33% in Dagaura Tharu, 8.33% in English, 6.67% in Doteli and 1.67% each in Bhojpuri, Tamil, Telagu, Kannada and Marathi.

7. Domains of language use

Rana Tharu is used in different domains such as counting, singing, joking, bargaining or marketing, storytelling, discussion, praying, quarrelling, abusing or scolding, story-telling to children, singing at home, family gatherings and village meetings. Table 15 presents the language most frequently used in different domains by sex.

Table15: Languages most frequently used in different domains by sex

N=60

Domains	Sex										
	Male (N=30)						Female (N=30)				
	R	N	H	R+N	N+H	R+N+H	R	N	H	R+N	R+N+H
counting	12 (40%)	17 (57%)			1 (3%)		9 (30%)	21 (70%)			
Singing	26 (87%)		1 (3%)	2 (7%)		1 (3%)	27 (90%)	1 (3%)	1 (3%)	1 (3%)	
Joking	29 (97%)			1 (3%)			30 (100%)				
Bargaining/ marketing	24 (80%)	1 (3%)		4 (13%)		1 (3%)	25 (83%)	2 (7%)		2 (7%)	1 (3%)
Story telling	30 (100%)						28 (93%)	1 (3%)		1 (3%)	
Discussing/ Debate	29 (97%)			1 (3%)			29 (97%)			1 (3%)	
Praying	29 (97%)			1 (3%)			28 (3%)	1 (3%)		1 (3%)	
Quarrelling	30 (100%)						30 (100%)				
Abusing/ scolding	30 (100%)						29 (97%)	1 (3%)			
Telling stories to children	30 (100%)						30 (100%)				
Singing at home	28 (93%)			1 (3%)	1 (3%)		28 (93%)		1 (3%)	1 (3%)	
Family gatherings	30 (100%)						30 (100%)				
Village meetings	29 (97%)	1 (3%)					24 (80%)	5 (17%)		1 (3%)	

R = Rana Tharu, N = Nepali, H = Hindi, R + N = Rana Tharu and Nepali, N + H = Nepali and Hindi, R+N+H = Rana Tharu, Nepali and Hindi

Source: Field visit, Linguistic Survey of Nepal, 2012

Table 15 shows Rana Tharu people use their mother tongue in different domains in high frequency. The rate of mother tongue being used by both male and female Rana Tharus for quarrelling and telling stories to children as well as in family gathering is cent percent. Besides, cent percent of male Rana Tharus use mother tongue for story telling and abusing or scolding; and cent percent of female Rana Tharus use mother

tongue for joking. The rate of use of mother tongue by Rana Tharus in other domains is also the highest, at least 80% by each of male and female for bargaining or marketing and in village meetings respectively among all the domains except counting. For counting, the use of Nepali is at maximum, i. e., 57% by male and 70% by female respectively. But the rest of both male and female use mother tongue in this domain. The table also shows bilingualism is higher with Nepali by the female Rana Tharu speakers.

In this survey, we have employed a participatory tool of domains of language use. The general findings are as follows:

a) The Rana Tharu community mostly uses its mother tongue in almost all domains of language use. However, sometimes they use Nepali also. Gradually the youngsters are inclined to use Nepali as it is the vernacular of education.

b) The speech community uses Nepali for official purposes, especially in the government offices, hospitals and NGOs too.

c) They use both Nepali and Hindi in the business sector.

The responses, to the questionnaire and participatory tool regarding domains of language use, have provided impression that Rana Tharu language is still strong and sustainable.

8. Language vitality

In the Rana Tharu community, all the speakers of the community use their language as mother tongue. Table 16 presents the responses related to language vitality provided by the informants at key points.

Table 16: Language vitality in Rana Tharu

PLACES	Do all your children speak your mother tongue?		Do young people speak your mother tongue as well as it ought to be spoken?		What language do most parents in this village usually speak with their children?		
	YES	NO	YES	NO	MT	NEPALI	OTHERS
JUGEDA	10	2	12		12		
DHANGADHI	11	1	12		12		
SEHARI	12		12		12		
DEKHATBHULI	12		12		12		
KALKATTA	12		12		12		
TOTAL	57	3	60		60		
PERCENTAGE	95%	5%	100%		100%		

MT=Mother Tongue

Source: Sociolinguistic Survey of Nepal, 2012

Table 16 shows that 95% of the children from Rana Tharu community speak their mother tongue. Similarly, young people of Rana Tharu speech community speak their mother tongue as well as it aught to be spoken. It also shows that most parents in the Rana Tharu community usually speak mother tongue with their children. From this analysis we can conclude that there is almost cent percent vitality of Rana Tharu language.

9. Language maintenance/transmission

Rana Tharu community in common is seen to have maintained their language. The rate of shifting toward Nepali is almost negligible. Table 17 presents the situation of language maintenance in the key points in Rana Tharu.

Table 17: Language maintenance in key points in Rana Tharu

	Is there practice of inter-caste or inter-ethnic marriage in your village?		*Do you like your children speaking mother tongue?*	
	YES	NO	YES	NO
JUGEDA	3	9	12	
DHANGADHI	3	9	11	1
SEHARI	5	7	9	3
DEKHATBHULI	4	8	12	
KALKATTA	2	10	12	
TOTAL	17	43	56	4
PERCENTAGE	28.33%	71.67%	93.33%	6.67%

Source: Sociolinguistic Survey of Nepal, 2012

Table 17 shows that out of the 60 respondents only 28.33% responded that there is inter-caste or inter-ethnic marriage in Rana Tharu community while 71.67% said that there is no inter-caste or inter-ethnic marriage in the community. Similarly, 93.33% of the Rana Tharu speakers like their children learn/study in the mother tongue. Only 6.67% denies mother tongue education in Rana Tharu. Besides, some of the informants did not respond the query as they are still unmarried or they have no kids yet. From this analysis we can conclude that language maintenance and transmission rate in Rana Tharu is very high.

10. Language attitudes

In general, the Rana Tharu speech community is very positive towards their language. The informants revealed that there are some institutions that work for preservation and promotion of the Rana Tharu language and culture and they also fight discrimination against Rana Tharu community. Table 18 shows the institutions and their responsibilities.

Table 18: Institutions and their Responsibilities

	Name of the Institution	Responsibilities	Remarks
1.	Rana Tharu Culture & Tourism Promotion Committee	To preserve Rana Tharu Culture	
2.	Nepal Rana Tharu Society	To struggle against discriminations	
3.	Rana Tharu Struggle Committee	To struggle against discriminations	

Source: Sociolinguistic Survey of Nepal, 2012

Table 18 shows there are three prominent institutions in the Rana Tharu community, i. e., Rana Tharu Culture and Tourism Promotion Committee, Nepal Rana Tharu Society and Rana Tharu Struggle Committee. These organizations work to preserve and promote Rana Tharu culture as well as to struggle against discriminations with the Rana Tharu community.

(a) Expectation of vernacular in Education

As the Rana Tharu people have positive attitude towards their mother tongue, they are in favor of mother tongue primary education. Table 19 presents medium of instruction they prefer for primary education.

Table 19: The medium of instruction you preferred for your children in primary education

	Male n=30	Female n=30
Mother tongue	30 (100%)	30 (100%)
Nepali		

Source: Field visit, Linguistic Survey of Nepal, 2012

Table 19 shows that cent percent of both males and females preferred their mother tongue, Rana Tharu, as the medium of instruction for their children in primary education.

(b) Feeling of the Rana Tharu community while speaking their mother tongue

Language maintenance is directly related to the attitude of the speech community. If they feel prestigious to speak their mother tongue even in presence of the other dominant language speakers, their mother tongue can be maintained and it sustains for long. Table 20 presents feelings of the Rana Tharu informants while speaking the mother tongue in the presence of the speakers of the dominant language.

Table 20: Feeling of the informants while speaking the mother tongue in the presence of the speakers 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=30	Female N=30	Total N=60
1	prestigious	25 (83.33%)	23 (76.67%)	48 (80.00%)
2	embarrassed	1 (3.33%)	1 (3.33)	2 (3.33%)
3	neutral	4 (13.33%)	6 (20.00%	10 (16.67%)

Source: Sociolinguistic Survey of Nepal, 2012

Table 20 shows that 83.33% male and 76.67% female comprising 80% of the Rana Tharu speakers feel prestigious while speaking their mother tongue in the presence of the speakers of the dominant language. Similarly, 1% each of male and female feel embarrassed. Moreover, 42% male and 34% female comprising 16.67% of the total Rana Tharu population feel neither prestigious nor embarrassed while speaking the mother tongue in the presence of the speakers of the dominant language. This situation is a good signal for maintenance for Rana Tharu language.

(c) Expectations from the future generations

Unless the future generation is encouraged, the mother tongue maintenance is impossible. Table 21 presents expectations of language maintenance by future generations.

Table 21: Expectations of Language Maintenance by future generations

Do you think children of the children at present will speak your language speak?	Male n=12	Female n=12
Will speak	12 (100%)	12 (100%)
Will not speak		

Source: Sociolinguistic Survey of Nepal, 2012

Table 21 shows that all the respondents responded that the children of the children will speak their language.

Likewise, the speech community's expectation from their children about what language their children should speak first play important role to maintain the language for long. Table 22 presents what language the Rana Tharu speech community expects from their children to speak first.

Table 22: Responses to what language should their children speak first

What language should your children speak first?	Male N=30	Female N=30
Rana Tharu	30 (100%)	30 (100%)

Source: Sociolinguistic Survey of Nepal, 2012

Table 22 shows that all the Rana Tharu speakers responded that their children should speak their mother tongue, Rana Tharu, at first. Rana Tharu speakers have positive attitude towards their language.

11. Language development

In the survey, a participatory tool known as appreciative inquiry was used in all five key points in Rana Tharu. The main purpose of this survey was to gather information about the dreams and aspirations of the Rana Tharu community members for the development of their language as well their culture. It was conducted in each point in a group of at least eight participants of different demographic categories of sex, education and educational status. The participants in each key point were asked to describe things that made them feel happy or proud about their language or culture.

They were asked to write down the 'good things' in a piece of paper and placed them serially in the floor. Then they were asked to, based on those good things in Rana Tharu language and culture, say they "dreamed" about how they could make their language or culture even better. After having received their responses in the group they were advised to categorize the dreams from the easiest to the most difficult, specify which ones were most important and to choose a few to start on developing plans such as who else should be involved, what the first step should be and what resources they needed. Conclusively, appreciative inquiry, as the name suggests, is designed to help the participants think of future possibilities about their language and culture. Table 23 presents the summary of the responses to the Appreciative Inquiry in all five key points in Rana Tharu.

Table 23: Important things to do for Rana Tharu as a result of Appreciative Inquiry

	Areas	What to do?	Who will do?	When to do?
1.	JUGEDA	To develop the reading materials for primary level Rana Tharu school children	Government of Nepal & the Community	Within 5 years since now
2.	DHANGADHI	To enlist the Rana Tharu language in the category of the Indigenous Nationalities	Government of Nepal	As early as possible
3.	SEHARI	To enlist the Rana Tharu language in the category of the Indigenous Nationalities	Government of Nepal	As early as possible
4.	DEKHATBHULI	To enlist the Rana Tharu language in the category of the Indigenous Nationalities	Government of Nepal	As early as possible
5.	KALKATTA	To enlist the Rana Tharu language in the category of the Indigenous Nationalities	Government of Nepal	As early as possible

Source: Field visit, Linguistic Survey of Nepal, 2012

Table 23 shows almost the entire Rana Tharu community is highly in efforts to enlist their ethnicity as a separate Indigenous Nationality by the Government of Nepal as early as possible. As already mentioned, they no more want to be included in Tharu

community as a whole. In the past the government tried but result is not officially positive till now in favor of Rana Tharu people. So, they are effortful to have independent recognition as a separate Indigenous Nationality what they expressed during this survey. Besides, participants at Jugeda sought to develop the reading materials for primary level for Rana Tharu school children as early as possible. They think this work should be done on the joint efforts of the Government of Nepal and Rana Tharu community.

12. Findings and recommendations

12.1 Findings

This survey has revealed a number of facts about the present situation of the Rana Tharu language. They are presented as follows:

a) This is a distinct language spoken by an indigenous nationality called Rana Tharu.

b) It is spoken by approximately three hundred thousand Rana Tharus in about 135 villages of 24 village development committees and two municipalities in Kailali and Kanchanpur districts of Far Western Region of Nepal.

c) Indeed, Rana Tharu does not exhibit dialectal variation as the least similarity between the two places of the survey is found 74%. Therefore, Recorded Text Test (RTT) is not required to evaluate the intelligibility among the key points.

d) This language is overwhelmingly used in all domains of language use.

e) Mother tongue proficiency is significantly high and strong in the speech community.

f) In this speech community, still in rural areas, most of the populace is monolingual, especially the women over 40 in the age.

g) Traditionally the language of wider communication is Hindi. But due to official necessity and mixed up with the Nepali speaking community, Nepali is now exceeding as the lingua franca. The other languages they use include Dotyali, Dagaura Tharu, Baitadeli and other western dialects of Nepali.

h) Most of the Rana Tharu children face difficulty in their basic education as the textbooks and medium of instruction is compulsorily Nepali which is unfamiliar to them.

i) Linguistically and culturally, Rana Tharu community is distinct from other Tharus.

j) Rana Tharu community is traditionally involved in agriculture.

k) Religiously, the community is predominantly Hindu.

l) The language is vibrantly used in all domains, however, not identified as a distinct language from other Tharus. It is lexically and structurally close to Awadhi and Hindi.

m) The Rana Tharu community has highly positive attitudes towards the mother tongue and the language maintenance is optimum.

n) Female literacy rate is appalling.

o) They are very eager and effortful to preserve and promote their language and culture. For it, they are looking for recognition as a separate indigenous nationality.

p) The community lives widespread in Kailali and Kanchanpur.

12.2 Recommendations

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

a) The government should immediately recognize the form of the speech used by the Rana Tharu community as a distinct national language of Nepal.

b) As Rana Tharu children face difficulty in basic education because of their unfamiliarity with the vernacular and textbooks in Nepali as well as the Interim Constitution of Nepal has also guaranteed the right of mother tongue based multilingual education, schools should immediately be facilitated financially and logistically from the concerned sectors to run multilingual education in the true sprit of the constitution.

c) Textbooks should be developed in such a way that they embody the local needs and local settings.

d) By means of non-formal education in their mother tongue, the literacy classes must be conducted to uplift those illiterate.

e) The government should immediately address the efforts and grievances of the Rana Tharu community.

f) A detailed language documentation project is essential to preserve, promote and develop their language and culture in which life crucial knowledge is embodied from time immemorial.

g) Immediately grammar and dictionary should be written and compiled and the folklore must be documented.

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RAUTE

Languages of Nepal
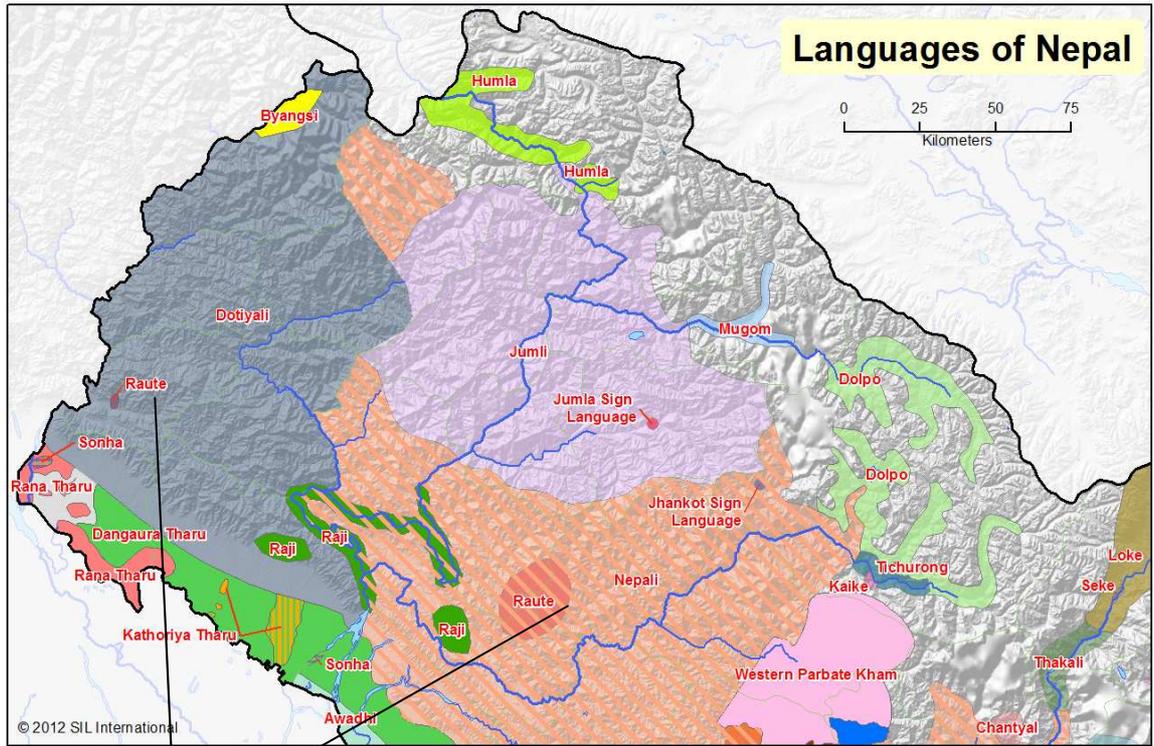
Source: Ethnologue, 2012

Raute Speaking Areas

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1 Introduction

Raute as a language is also known as Bhoto boli, Khamchi, Rajwar, Rautya, Rautye. Around 143 nomadic Raute are found in the dense forest of Midwestern and Far Western regions. Around 500 settled Rautes are in Mahakali Zone, Dadeldhura district, Jogbudha, Sirsa VDCs, in the Karnali River and Mahakali (Kali) River watershed regions. Settled nomadic Rautes camp in different parts of Far western and Mid-Western Nepal. It is a vigorous language and is recognized nationality (2002, NFDIN Act, No. 20, Sec. 2C). The language is Sino-Tibetan, Tibeto-Burman, Western Tibeto-Burman, Himalayan, Central Himalayan, Raute-Raji-Rawat. (It has SOV syntax; it is postpositional; has noun head final; no noun classes or gender; content q-word in situ; clause constituents indicated by case-marking; verbal affixation marks person and number; ergativity; both tense and aspect; non-tonal; 35 consonant and 7 vowel phonemes). There are no known dialects. There are many similarities with Raji, but the relationship of Raute with and intelligibility between Rawat and Raji needs further investigation. Raute shows some lexical similarities with other languages too. It shows lexical similarity: 80% with Rawat , 60% with Chepang , 25% with Kham. They use their language in different domains of home, friends, religion, work and they use it with children, older adults, and elderly. Nomadic Raute are secretive about their language. Most of the youth speak Nepali and some speak Hindi too among themselves in front of outsiders. Settled Rautes use Nepali and Doteli with outsiders. Among nomadic Raute, only the headman is allowed to speak with outsiders. They have extremely low literacy rate and don not have published language resources. The name may be of Tibeto-Burman origin, from ra- meaning 'human' plus a person marker, -to/-te. Other scholars suggest it derives from the Sanskrit Indo-Aryan word raut (based on Sanskrit, Rajaputra), meaning 'prince.' Rautes deem their language sacred, are linguistically conservative toward adopting non-Raute words or grammatical features. They follow traditional religion.

1.1 People

1.1.1   Caste/ethnic groups

There are two kinds of Rautes: Settled and nomadic. The settled Rautes live in Dadeldhura district and two VDCs: Shirsha and Jogbudha. The Rautes were settled by the government of Nepal in 2040 BS. They were given one and half bigha of land to

each family by the government. Many of the Rautes had returned back to the jungles and returned after some years. Some parts of the land which were occupied by others after they 'sold' them off was requested for the construction of the houses. The government has sanctioned budget and started construction of 37 units each in both the villages of Ampani in Jogbudha – 1 and Rajyouda – 6 of Shirsha VDC. The settled Rautes reported to have four clans: Chand, Pal, Singh and Rawat. They are exogamous society. Marital relations take place only across the clans.

The nomadic Rautes move around the jungles of Far Western and Mid-western Region, covering mainly the jungles of Mahakali, Seti, Rapti, Bheri and Karnali zones. We met them in Balle village in Tulasipur Municipality of Dang district where they were camping for two months and were about to shift their camp shortly. They live in one place for a couple of months until any mishap like death happens there. They have three clans: Kalyal, Rajkoti and Samal. They are also exogamous society. Marital relations take place only across the clans

Caste wise, Rautes regard themselves as the descendent of Kings of Nepal, so they consider themselves as Thakuris, the king's clan. The term 'Rajwar' as used by the Rautes in Dadeldhura refers to their kinship with the kings. The place Rajyouda is believed to have been named after the Rajwars – the place where Rajwars live. The nomadic Rautes also call themselves the kings (of jungle). So according their own claim, they belong to Kshyatriya/ Thakuri caste. However, linguistically their language is akin to Kham Magar, Chepang and Newar of the Central Himalayish group of Tibeto-Burman family. Ethnically, they have physical appearance similar to the janajati stock of Nepal, close to Magars. At present, they are classified under seriously endangered tribes of Nepal. Table 1 presents the Castes/Ethnic groups in Raute.

Table 1: Castes/Ethnic groups in Raute

	Castes/Ethnic Groups	**Place**
1.	Thakuri/Raute (Chand, Pal, Singh, Rawat)	Ampani, Jogbuda-1, Dadeldhura
2.	Thakuri/Raute (Chand, Pal, Singh, Rawat)	Rajyouda, Shirsha-6, Dadeldhura
3.	Thakuri/Raute (Kalyal, Rajkoti, Samaal)	Balle, Tulsipur-7, Dang

Source: Linguistic Survey (2012)

1.1.2 Religion

Most of the Rautes (60. 52%) mentioned that they followed Hinduism in terms of religion.   39. 48% said they followed Animism. The Rautes of Dadeldhura said they worshipped on the altar of 'Kedar' – an incarnation of Shiva in Hindu mythology. They consider themselves close to Hinduism. The Rautes of Nomadic faction said they worshiped 'Masta' (məs□ə) or to be specific they worship 'Darya Masta '(ðarja məs□ə) which is a kind of nature-worship on teh alter, where they also sacrifice animals. Table 2 shows the situation of the religion in Raute speech community.

Table 2: The situation of the religion in Raute speech community

	Religions	**Number**	**Percentage**
1	Hinduism	23	60.52%
2	Buddhism	-	
3	Christianity	-	
4	Animism	15	39.48%
5	Islam	-	
	Total	38	100%

Source: Linguistic Survey of Nepal (2012)

1.1.3 Literacy

Among 38 Rautes surveyed for literacy, the majority of them 23 (60. 53%) of them are illiterate and only 15 (39.47%) are literate. Table 3 shows the literacy rate in Raute community.

Table 3: Literacy in Raute

Literacy			
Male (N=21)		Female (N=17)	
Literate	Illiterate	Literate	Illiterate
8(38.09%)	13(61.90%)	7(41.17%)	10 (58.82%)
Total = 38 (100%)	Literate = 15 (39.47%)	Illiterate=23 (60.53%)	

Source: Linguistic Survey of Nepal (2012)

Among 38 Rautes surveyed for literacy, the majority of them 23 (60. 53%) of them are illiterate and only 15 (39.47%) are literate. The literacy is found only among the settled Rautes for whom there are community schools in their villages, one each in Ampani and Rajyouda. Among the literates, the population within the age group of 15 to 30 years only is literate. The elderly population is illiterate. The education process among the settled Rautes began only after 2040s. Therefore, the population born after 2040s only has got access to education. However, some families in Ampani, who had migrated here from Doti in 2016/17 BS had settled earlier on their own and had more access to education. The present Chairman of Nepal Raute Development Authority, Mr. Dan Singh Raute is studying B.Ed in Jogbuda which is of course, the highest academic qualification among the Rautes here. But he has lost fluency in his own mother tongue and is not able to speak Raute.

The nomadic Rautes we met in Balle in Dang are against sending their children to school. They don't believe in settled life and anything related with settled life.

1.2 Demography

According to 2001 census, the total number of Rautes is 366. Table 4 presents the distribution of settled Rautes in different districts of Nepal.

Table 4: Distribution of the Raute (Settled)

	Districts	Number	Percentage
1	Doti, Kalikasthan	66	18.03%
2	Kalilali, Sadepani	16	4.37%
3	Dadeldhura, Jogbuda + Shirsha	104 +180 = 284	77.59%
4	Total	366	100%

Source: Population Census 2001

The Rautes are mainly settled in the district of Dadeldhura (77.59%). A very small number of Rautes 4.37% are found in Kailali district. Our survey was confined to the area with highest population Rautes, that is Jogbuda and Shirsha VDC of Jogbuda district. The data collection was done mainly from Ampani village of Jogbuda VDC and Rajyouda village of Shirsha VDC.

The Nomadic Rautes were found in Dang district and Salyan district. Since the nomadic Rautes re inaccessible and resent the interference of outsiders, we had to be very cautious about visiting and dealing with them. When we reached Balle, a village atop 1800 meters above mean sea level in Tulasipur Municipality of Dang, we learned that there were two factions, this was the first time that they had splitted. The other faction was camping in Salyan district. According to our field visit notes, the two factions would join after few months in another camp in other district. The total population of nomadic Rautes when we met them was 143 altogether. This is also verified by a report in Kantipur national daily that was published in the same week when we visited them. Table 5 shows the distribution of the Raute (Nomadic).

Table 5: Distribution of the Raute (Nomadic)

	Districts	Number	Percentage
1	Dang, (Balle)	83	58.05%
2	Salyan	60	41.95%
	Total	143	100%

Source: Linguistic Survey of Nepal 2012 (Field Notes)

1.3 Linguistic affiliation

Genetically, Raute is classified under Central Himalayish sub-branch of Bodic branch of Tibeto-Burman family. This language shares its affinity with Kham Magar, Chepang and Newar. Figure 1 presents the linguistic classification of Raute.

TIBETO-BURMAN
|
BODIC

BODISH   HIMALAYISH

WEST HIMALAYISH   CENTRAL HIMALAYISH   EAST HIMALAYISH

Kham Magar Chepang **Raute** Newar   Hayu Raji   Other Kirati
languages
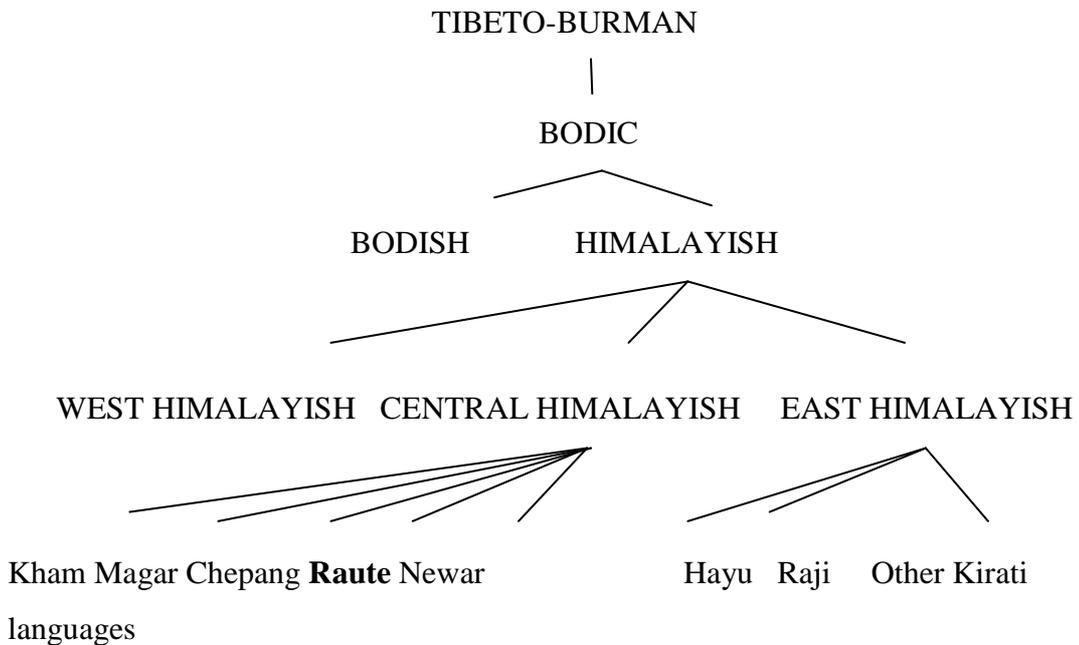
Figure 1: Genetic classification of Raute

1.4 Purpose and goals

The main purpose of this study is to present the sociolinguistic situation of the Raute language which has been categorized as a seriously endangered Tibeto-Burman language of Nepal. The specific goals /objectives of the study are as follows:

a) To examine the dialectal variation by assessing the levels of lexical similarity among the different key points;

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

c) To assess the mother tongue proficiency in Raute speech community;

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

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

1.5 Research methodology

1.5.1 Overview

This survey has employed three different methods/ tools in order to fulfill its goals. The methods/ tools consist of Sociolinguistic Questionnaire (SLQ), Wordlist Comparisons (WLC), and Participatory Method (PM). The Sociolinguistic Questionnaire (SLQ) consists of three sets: Sociolinguistic Questionnaire A, Sociolinguistic Questionnaire B and Sociolinguistic Questionnaire C. Participatory Method (PM) comprises four tools: Domains of Language Use (DLU), Bilingualism (BLM), Dialect Mapping (DLM) and Appreciative Inquiry (ACI). Table 2.1 presents the major goals of the survey, the research methods / tools used, a brief description of the methods/tools including the major focus of the tools in the survey. Table 5 presents the overview of the major survey goals, research methods/tools including the major focus of the tools.

Table 5: Overview of the major survey goals, research methods/tools including the major focus of the tools

	GOALS OF THE SURVEY	RESEARCH METHODS/ TOOLS	BRIEF DESCRIPTION	FOCUS OF THE METHODS/TOOLS
1.1	To examine the patterns of language use in certain domains, language attitudes, and language vitality, language maintenance, mother-tongue proficiency and multilingualism and language resources in Raute;	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

37

				attitudes
		Sociolinguistic Questionnaires-B (SLQ B)	The four tools: DLU , BLM, DLM and ACI be used in a group of at least eight to twelve participants of mixed category	• 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

1.5.2 Research methods/tools

A. Sociolinguistic questionnaire A (SLQ A)

This set, consisting of eighty questions, is intended to be administered to the individuals of the speech community. The main purpose of this set is to gather information from the individuals about the language resources, mother-tongue proficiency and multilingualism, domain of language use, language vitality, language maintenance and their language attitudes. The opinions from the individuals are often influenced by factors such as location, education, age and sex. Prior to the administration of this set, first, the Raute speaking areas were selected on the basis of

geographical location from the core point (i.e. Ampani, a village located in Jogbuda VDC, 1) in Dadeldhura district. In this village there are 37 households who have been settled by government of Nepal. They were settled here in 2040 and each household was given one and half bigha each of land. Recently government has constructed 37 units of houses for each family. Same number of families is settled in Rajyouda village of Shirsha VDC – 6 in the same district. We made these two villages as our survey points as these are the only places in the country where substantial number of Rautes are found and for which official record also exists. Other group of Rautes are nomadic Rautes. They move around mainly in the jungles of Far western and Mid-Western Region. They don't have a particular location where they can be found. They stay in one location until any mishap happens and then they shift to some other place. During our survey, they were found camping in Balle village of Tulasipur Municipality – 7 in Dang. Secondly, the individuals were chosen from different categories of sex, age and educational background from each survey points.[1] Figure 2.1 presents a model for sampling of informants from each point in Raute speech community.

SAMPLING MODEL OF INFORMANTS IN SURVEY
POINT X

MALE   FEMALE

A1   A2   A3   A1   A2   A3

L IL L IL L IL   L IL L IL L IL
1   1   1   1   1   1   1   1   1   1   1   1

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

Figure 2: Sampling model of informants in survey points

The figure 2 shows the ideal sampling for the survey. Following the sampling model to the maximum, at least 12 informants were supposed to be selected age ranging 15-29 (A1), 30- 59(A2) and 60 and above (A3) with their sex and educational background in each survey point. However, because of geographical and socio-cultural constraints, we could not adhere to the given model. The Rautes are very less

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

in number in terms of population and they are very secretive by nature when it comes to giving any information regarding their language, culture and society. When we went for the survey, it was not possible to find the required number of informants as many of them were away from homes, especially the settled Rautes. Among the nomadic Rautes, it was almost impossible to get even access to their camp. Thanks to our mediator that we could visit their camp in Dang and get some information. We are not allowed to speak to the women and children. Only the leaders and some elderly people were allowed to speak to us. So whatever we could gather has come from the informants that we had access to. Getting access to the nomadic Rautes was quite an expensive and challenging task.

The questions were asked by the administrators in Nepali to the informants and the answers given by the informants were recorded in the questionnaire in Nepali. After the data collection the answers were entered into a database and analyzed for general patterns and trends that would contribute to fulfilling the research goals.

B. Sociolinguistic questionnaire B (SLQ B)

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

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

a) The group 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.

Each tool involves the members of the speech community in group discussion on the sociolinguistic situation of their language. The purpose and procedure of each tool is discussed in short below.

C. Sociolinguistic questionnaire C (SLQ C)

This set contains 21 questions to be administered on language activist or village head. The main purpose of this set of questions is to assess the language maintenance, language vitality and their attitudes towards their languages and their readiness for language development. This set was administered to two participants , the chieftains among the nomadic Rautes and the rest of the questionnaires were used with the leaders of the settled Rautes in both the villages of Dadeldhura.

D. Domains of language use (DLU)

We used the Domains of Language Use tool in order to help the Raute community members to think about and visualize the languages which Raute people speak in various situations. In this tool, the Raute participants discussed and thought about the situations in which they use Nepali, the language of wider communication (LWC) and wrote them on pieces of paper. Then they wrote down the situations in which they speak Raute and those situations in which they use both Nepali and Raute. Then, the participants were asked to place the labels Nepali, Raute and both Nepali and Raute. Next they were asked to organize the labels in each category according to the situations which occurred daily and those occurred less than often. At the end, the participants concluded by discussing if they would like to use each language in any other situations.

E. Dialect mapping (DLM)

The main purpose of Dialect Mapping tool is to help the community members to think about and visualize the different varieties of Raute. The Raute participants in group were asked to write on a separate sheet of paper the name of each village where Raute is spoken and placed them on the floor to represent the geographical location. Then they were asked to use the loops of string to show which villages spoke the same as others. However, when we tried to adopt the DLM tool among the settled Rautes, they said that they don't have any dialectal variation so there was no point of conducting DLM with them. And it was impossible to conduct any such group work with the nomadic Rautes.

F. Bilingualism/multilingualism

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

G. Wordlist

The basic wordlist contains 210 items. The main purpose of this wordlist is to determine the thresholds of lexical similarity uniting groups of languages and dialects at various percentage levels on the basis of standard word lists elicited from the mother tongue Raute 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.

From each survey points, informants representative of different age, sex and educational status were chosen as the word list source. In the selection, those speakers were selected who were born in the village or in the near vicinity, had to speak Raute as his/her mother tongue and should not have lived outside the village for extended periods of time. However, The settled Rautes in Dadeldhura were settled by the government of Nepal (the then His Majesty's Government, under the rule of King Birendra) in 2040 B.S. So the population that was born after this period had lived here throughout but the elder population had lived a nomadic life prior to this, which is reflected in the responses they gave which are recorded in the questionnaire. The

nomadic Rautes don't have any permanent settlement as they keep moving from place to place throughout their life, so there is no question of their living in one single place.

For each item on the word list, the researcher elicited, in Nepali, the local Raute word from a mother tongue Raute speaker. The responses were transcribed using the International Phonetic Alphabet (IPA). However, the intelligibility between dialects cannot be conclusively stated based solely on lexical similarity percentages.

H. Appreciative inquiry

This tool was used to gather information about the dreams and aspirations for the language the Raute community members have in different survey points. In this tool, the participants were asked to describe things that made them feel happy or proud about their language or culture. Then they were asked to, based on those good things in Raute language and culture, express they "dreamed" about how they could make their language or culture even better. They were advised to categorize the dreams from the easiest to the most difficult, specify which ones were most important and to choose a few to start on developing plans such as who else should be involved, what the first step should be and what resources they needed.

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

2. Geographical location of the key points in Raute

Raute is primarily spoken by settled population of Dadeldhura in two villages of Rajyouda and Ampani under Shirsha and Jogbuda VDCs respectively. The total population of Rautes of these VDCs according to the 2001 census is 366. Additionally, the census also shows the settlement of Rautes in Kalikasthan VDC of Doti (66), Sadepani VDC of Kailali (16). The nomadic Rautes don't have any permanent place of settlement. Their population of nomadic Rautes is 143 according to the Kantipur National Daily of July 11, 2012 (27 Ashad 2069). This was the period when we visited them for this survey. Table 6 presents the GPS information of the areas in Dadeldhura where Raute is spoken as mother tongue.

Table 6: GPS information of Raute speaking areas in Dadeldhura and Dang

	Areas	GPS Coordinates		Elevation (in meter)
1.	AMPANI	$080^0\,22'32.9''$ E	$029^0\,7'43.6''$ N	428 meter
2.	RAJYOUDA	$080^0\,19'20.9''$ E	$29^0\,09'07.6''$ N	482 meter
3.	BALLE	-	-	1800 meter

Source: Field study, 2012

Table 6 presents the geographical location of the Raute speech community. The settled Rautes live in a lower elevation of 420- 500 meters above mean sea level, whereas the nomadic Rautes were found camping at higher elevation of 1800 m above MSL.

3. Limitations

Following are the limitations faced in terms of methodology while working for this survey:

a. It was decided that every survey team selects five key points to conduct the survey, with one central and four peripheral points in different directions. In the case of Raute, it was not possible to stick exactly to the given five points as the Rautes are not settled in clearly discernible points and they have very less population which are concentrated in a very limited area. The settled Rautes live mainly in Ampani and Rajyouda of Dadeldhura, whereas the nomadic Rautes keep moving along the forests of Mid-Western and Far – Western Regions of Nepal. So it was not possible to make it exactly five points and we made could make only three points.

b. The total sample of population was expected to be 60 with 12 people comprising literate and illiterates males and females adults and young ones (12*5=60). Rautes was a different case. Only some young people among Rautes were literate. This is the first generation of literate Rautes. The older generation is illiterate. The schools for them in both the VDCs were established in 2040s BS, and the literacy began only around this decade. We had 14 from Ampani, 16 from Rajyouda and 8 from Balle. The sample population in Balle was only illiterate male adults.

c. SRT and RTT tools could not be used among the Rautes as the settled Rautes did not report to have any dialectal variation and the nomadic Rautes speak only one variety and they don't communicate with each other, the settled and nomadic, that is.

d. Dialect Mapping Tool also couldn't be used as they did not report any dialectal variation.

e. The Wordlist couldn't be filled from a diverse group of nomadic Rautes as members other than chieftains are not allowed to speak to outsiders. We could fill the wordlist only from what we could gather from the chieftains.

4. Dialectal variations

There were three survey points: Ampani -1 of Jogbudha and Rajyouda -6 of Shirsha VDCs of Dadeldhura district and Balle-7 of Tulasipur VDC of Dang district. The wordlist pertinent to Ampani village survey point was deemed as the core point, and the rest of the points as periphery. Regarding the Ampani village survey point as core, the wordlist collected from the rest of the two periphery points were compared with the core survey point. Table 7 presents the lexical comparison percentages in Raute.

Table 7: Lexical Similarity comparison in Raute

	X1 (DJA)	X2 (DTB)	X3 (DSR)
X1 (DJA)	100%		
X2 (DTB)	48.10%	100%	
X3 (DSR)	89.05%	50.48%	100%

Table 7 shows the statistical information on lexical comparison that the Ampani village as the core survey point holds 100%. Being based on Ampani, the rest of the two villages were compared. In the comparison, it is clearly visible that the wordlist provided by the participants from the Rajyouda village is 89.05% similar to the wordlist provided by the participants from the Ampani village. In the same way, the wordlist provided by the participants from the Balle village is 48.10% similar to the wordlist of the Ampani village. Only 50.48% is similar between Balle and Rajyouda to the wordlist of the Ampani village. But the Nomadic Rautes from Balle did not let

us know some 'secretive' words like meat, monkey as they consider it as the gift of the god[2].

5. Language resources

The Rautes did not report to have any language resources. They don't have any published source. The only linguistic work done on Raute is the documentation and MA thesis done in the Central Department of Linguistics. There is no organization that works to promote their language. They don't have any publication, radio or television transmission in Raute.

6. Mother Tongue proficiency and bilingualism

Generally Raute are very proficient in both their mother tongue as well as in Nepali. Table 8 presents mother proficiency in the speech community.

Table 8: Mother tongue proficiency in speaking, reading and writing in Raute

	SPEAKING (n=38)			READING AND WRITING (n=15)		
Degrees	Male n=21	Female n=17	Total	Male n=8	Female n=7	Total
VERY WELL	21(100%)	15 (88.23%)	36(94.73%)	8(53.33%)		7(46.67%)
SOME	-	2 (11.76%)	2(5.27%)	-	-	-

All the Rautes showed excellent proficiency in their mother tongue as they are a closed community. Only a few of them from Ampani had lost their mother tongue proficiency. A very limited number of youngsters were able to read and write among the settled Rautes. The nomadic Rautes are against any educational set up, so there is no question of any literacy. The nomadic Rautes have exhibited better mother tongue proficiency than the settled Rautes. Table: 9 presents the multilingualism in Raute community.

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[2] Nomadic Rautes were so secretive that they did not disclose their language at all. After the request we made with help of the mediator Yagya Bahadure Budha, we hardly could fill the word list. We had to provide some remuneration for collecting the data.

Table 9: Multilingualism in Raute community[3] (N= 38)

	Languages	No of speakers	Percentage	Remarks
1	Nepali	38	100%	
2	Raute	36	90.24%	
3	Dotyali	30	35.36 %	
4	Hindi	4	4.87%	
5	English	2	2. 26%	

Almost all the Rautes that we met could speak Nepali (100%). Only few of them had lost their proficiency in their own mother tongue. 90.24% could speak Raute well. Nearly one-third (35.36%) could speak Dotyali, especially the settled Rautes. A few of them could speak Hindi (4.87%) and English (2.26%). The nomadic Rautes spoke mainly Nepali besides their own mother tongue.

6.1 Sociolinguistic questionnaire B

To examine the situation of multilingualism in Raute, a participatory tool was used in a group of   at least   eight to twelve participants of mixed category, in all the reference points of the   survey. There have been three common findings from this participatory method:

a) There is no monolingual in Raute, the mother tongue, among those who were surveyed.

b) Children do speak Raute as mother tongue in Raute community.

c) Middle aged and old people, the leaders of the community, are bilingual in both Nepali and Raute.

6. Domains of language use

This language is used in different domains such as counting, singing, joking, discussing, praying, quarrelling, abusing, telling stories to children, singing at home, family gatherings. Table 10 shows the languages most frequently used in different domains by sex.

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

Table 10: Languages most frequently used in different domains by sex

Domains	Sex					
	Male (N=21)			Female (N=17)		
	Nepali	Raute	Nepali and Raute	Nepali	Raute	Nepali and Raute
Counting	1(4.74%)	21 (100%)	1 (4.74%)	-	17(100%)	5(12%)
Singing	5 (87.5%)	21	5(14.5%)	-	17(100%)	1(2%)
Joking	-	21(100%)	6(15%)	-	17(100%)	6(14%)
Bargaining/ Shopping/ Marketing	21(100%)	-	7(17.5%)	17(100%)	17 (100%)	5(12%)
Story telling	1 (4.74%)	21 (100%)	3 (7.5%)	34 (80%)	17(100%)	4(10%)
Discussing/ Debate	-	21 (100%)	4 (10%)	28 (67%)	21(100%)	7(16.5%)
Praying	-	21(100%)	4(10%)	27 (64%)	21(100%)	4(10%)
Quarrelling	-	21(100%)	6(15%)	22 (52%)	17(100%)	5(12%)
Abusing (scolding/using taboo words)	-	21(100%)	5(14.5%)	22 (52%)	17(100%)	4(10%)
Telling stories to children	-	21(100%)	4 (10%)	36(86%)	17(100%)	4(10%)
Singing at home	-	21(100%)	5(14.5%)	40 (96%)	17(100%)	1(2%)
Family gatherings	-	21(100%)	1(4.5%)	27 (64%)	11(26%)	4(10%)
Village meetings	21(100%)	-	3(7.5%)	17(100%)	4(10%)	4(10%)

Table 10 shows the most frequently used different domains of the language. They mostly prefer their own Raute language in the domains like counting, singing, joking, discussing, praying, quarrelling, abusing, telling stories to children, singing at home, family gatherings. In the domains like shopping, marketing and meeting in the village, their preference goes to Nepali.

The data indicate almost the same ratio of domains of language used by male and female.

7. Language vitality

Raute community in common with other indigenous communities is gradually shifting to Nepali, the language of the wider communication in the hilly areas in Nepal. Table 6.1 presents the data based on the responses related to language vitality provided by the informants in key points.[4]

Table 11: Language vitality in key points in Raute

	Do all your children speak your mother tongue?			Do young people speak your mother tongue as well as it ought to be spoken?		What language do most parents in this village usually speak with their children?	
	YES	**NO**	**NR**	**YES**	**NO**	**MOTHER TONGUE**	**NEPALI**
AMPANI	12	2	-	13	1	12	2
RAJYOUDA	16	-	-	14	2	16	-
BALLE	8	-	-	8	-	8	-
	36	2		35	3	36	2
	94.73%	5.27%	-	92.10%	7.90%	94.73%	5.27%

NR: No responses because the informants had no kids.

In terms of language vitality, almost all the children in Raute community speak their mother tongue (94.73%). The informants felt that the young people also speak their mother tongue as well as it ought to be spoken (92.10%). The survey showed that almost every one (94.73%) spoke their own mother tongue with their children. This situation shows that the use of mother tongue in Raute community is very strong and it is extremely vital.

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[4] The responses were made to QNs (63-65) from SLQ A.

9. Language maintenance/Transmission

Language maintenance in Raute is quite praiseworthy. Table 6.2 presents the situation of language maintenance in the key points in Raute.

Table 12: Language maintenance in key points in Raute[5]

		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	DOTYALI	NEPALI	OTHER
1	AMPANI	9	5	12	2	2	1	-
2	RAJYOUDA	6	10	16	-	-	-	-
3	BALLE	-	8	8	-	-	-	-
TOTAL		15	23	36	2		1	
%		39.47%	60.52%	94.73%	5.27%	5.27%	2.77 %	

Quite a few of the Rautes have married outside their own community. This situation was found among the Rautes of Ampani village, especially the ones who had come here from Doti. They usually marry among their own community. They have marital relation with the Rautes from India especially from the Jouljibi area of Pithouragarh District of India adjoining Far Western Districts of Nepal. The very few settled Rautes who have married outside their own linguistic community have married among the linguistic communities who speak Dotyali or Nepali.

The nomadic Rautes marry among their own community, within their own speech community only. So the language maintenance and transmission is very high among them.

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[5] The responses were made to QNs (66-68) from SLQ A.

It is only the settled Rautes who want their children to be sent to school and educated in their own mother tongue. The nomadic Rautes are against any idea of education or schooling. They don't believe in any education system of the modern world.

10. Language attitudes

In general, there are very positive attitudes towards their language in Raute community. Table 13 presents the distribution of the responses to what languages they love most.

Table 13: Distribution of the responses to what languages they love the most (n=38)

	What languages do they love the most?	Male n=21	Female n=17	Total
1	**Raute**	21(55.26%)	17(44.77)	38 (100%)
2	**Nepali**	-	-	-
3	**Dotyali**	-	-	-

There was a unanimous agreement among all the Rautes about which language they loved the most. All the informants reported that they love their own mother tongue, the Raute most. This shows they have very high degree of language loyalty.

Table:14 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=21	Female N=17	Total
1	Prestigious	3 (7.89%	2(5.26%)	5(13.5%)
2	embarrassed	5(13.5%)	6(15.78%)	11(28.94%)
3	Neutral	13(34.21%)	9(23.68)	22(57.89%)

The Rautes showed mixed feelings about how they felt about their language in presence of a dominant language which is Nepali or Dotyali. 13.5% reported that they felt prestigious while speaking Raute and 28.94% felt embarrassed, while 57. 89% felt neutral, that is, they didn't have any special feeling while speaking their own language.

Table 15: Responses to what language should their children speak first

	What language should your children speak first?	Male N=21	Female N=17	Total
1	Raute	21(55.37%)	17(44.73%)	38(100%)
2	Nepali	-	-	-

All the Rautes believed that their children should speak their own mother tongue Raute as their first language. This shows their strong and positive attitude towards language maintenance.

11. Language development

In the field, a participatory tool known as Appreciative Inquiry was used in three key points of Raute. Since there are of two types namely settled and nomadic, we conducted appreciative Inquiry only in two places of settled and one place of nomadic, the places Rautes were to be found. The settled Rautes were found to be settling only in two places, Rajouda of Shirsha VDC-6 and Ampani of Jogbudha-1 of Dadeldhura district. We found the nomadic in the Balle-7 of Tulsipur VDC of Dang district. The main purpose of this survey was to gather information about the dreams and aspirations of the Raute community members for the development of their language as well their culture. It was conducted in each point in a group of eight to twelve participants of different demographic categories of sex, education and educational status. The participants in each key point were asked to describe things that made them feel happy or proud about their language or culture. They were asked to write down the 'good things' in a piece of paper and place them serially on the floor. Then they were asked to, based on those good things in Raute language and culture, say what they "dreamed" about how they could make their language or culture even better. After having received their responses in the group they were

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

The settled Rautes were found to be very positive towards the development of their language, culture and religion. They call their language 'Khamchi' (k^{h}amtsi). They use their language in their household work, family gathering and secrective talk. They use Dotyali (*gaunle* language or village language) as well as Nepali with the neigbours of other language community. They use it in the domains like marketing, travelling or any official dealing. Few of them have access over the Hindi language as well. They speak in Hindi when their relatives come from Joljebi, Pithouragadh.

Strictly speaking, it was not possible to conduct Appreciative Inquiry or dialect mapping tool or Domains of Language Use tools with the nomadic Rautes as we could do with the settled Rautes. Since the nomadic Rautes abhor the presence of outsiders amongst them, even getting to speaking to them about the survey was a very difficult task. So instead of conducting all the activities spread over a couple of hours as among the settled Rautes, the nomadic Rautes were asked questions pertaining to the issues in participatory method. We could speak only to adult male members as they don't let outsiders get near to their women and children. So the data collected on participatory method is based mainly on the discussions with the chieftains and a few other elderly people. Among the nomadic Rautes, the beief that only the head or the chief should speak and the rest should not speak up is very strong. So we had to ask the chiefs mainly for most of the information. Table 16 presents the summary of the findings from the appreciative inquiry in Raute.

Table 16: Summary of the findings from the appreciative inquiry in Raute

SURVEY POINTS	GOOD THINGS THAT MADE RAUTE FEEL HAPPY OR PROUD ABOUT THEIR LANGUAGE	DREAMS ABOUT HOW THEY COULD MAKE THEIR LANGUAGE EVEN BETTER	MOST IMPORTANT DREAM TO START ON PLANNING
AMPANI	- Long-established language - Mother tongue of Raute - Raute culture is embodied in this language	- To prepare textbooks for children in Raute - To have equal access to media - To start mother tongue based education at primary level - Employ mother tongue education teacher - To establish an organization for development of language and culture	- To pressurize the local authorities to start program in T.V in Raute - Want to have exclusive school for Raute children only. - Some training on vocational skills to be given to the villagers.
RAJYOUDA	- Mother tongue of Raute - Easy to communicate secrete matters - Gives a sense of identity	- To prepare textbooks in Raute - To have any program in T.V - To have Raute teachers - Publish story books in Raute	- To pressurize the local authorities to start program on T.V and Radio on Raute - Better facilities from the government
BALLE	- Symbol of ethnic identity of Raute - Ancestral language - Easy to communicate	- They do not want to get any formal education. - Want to be left alone without any external disturbance. - Should be allowed to lead their life as they are living now.	. Should be allowed to move around the jungle freely. .The allowances should be given in time. Let them have natural habitat.

54

11. Findings and Recommendations

11.1 Findings

Following are the findings of the sociolinguistic survey of Raute:

a. The language of settled and nomadic Rautes is common but they have quite some lexical variations. The statistical information on lexical comparison between Ampani village and Rajyouda village shows that the lexical similarity is 89.05%. In the same way, the wordlist provided by the participants from the Balle village is 48.10% similar to the wordlist of the Ampani village. Only50.48% is similar between Balle and Rajyouda to the wordlist of the Ampani village. But the Nomadic Rautes from Balle did not let us know some 'secretive' words like meat, monkey as they consider it as the gift of the god.

b. According to 2001 census, the total number of settled Rautes is 366. According to our field survey it is around 500. The nomadic Rautes are 143 in number.

c. The Rautes did not report to have any language resources. They don't have any published source. The only linguistic work done on Raute is the documentation and MA thesis done in the Central Department of Linguistics. There is no organization that works to promote their language. They don't have any publication, radio or television transmission in Raute.

d. Most of the Rautes (60. 52%) follow Hinduism in terms of religion. 39. 48% said they follow Animism. The Rautes of Dadeldhura said they worship on the altar of 'Kedar' – an incarnation of Shiva in Hindu mythology. They consider themselves close to Hinduism. The Rautes of Nomadic faction said they worshiped 'Masta' (məsʈə) or to be specific they worship 'Darya Masta '(ðarja məsʈə) which is a kind of nature-worship on the alter, where they also sacrifice animals.

e. Among 38 Rautes surveyed for literacy, the majority of them 23 (60. 53%) of them are illiterate and only 15 (39.47%) are literate. The literacy is found only among the settled Rautes for whom there are community schools in their villages, one each in Ampani and Rajyouda. The nomadic Rautes we met in Balle in Dang are against sending their children to school. They don't believe in settled life and anything related with settled life.

f. All the Rautes show excellent proficiency in their mother tongue as they are a closed community. Only a few of them from Ampani had lost their mother tongue proficiency. A very limited number of youngsters are able to read and write among the settled Rautes. The nomadic Rautes are against any educational set up, so there is no question of any literacy. The nomadic Rautes have exhibited better mother tongue proficiency than the settled Rautes.

g. Almost all the Rautes speak Nepali (100%). Only few of them have lost their proficiency in their own mother tongue. 90.24% speak Raute well. Nearly one-third (35.36%) speak Dotyali, especially the settled Rautes. A few of them speak Hindi (4.87%) and English (2.26%). The nomadic Rautes speak Nepali with people outside their own speech community and they speak their own mother tongue among themselves.

h. They use their own Raute language in the domains like counting, singing, joking, discussing, praying, quarrelling, abusing, telling stories to children, singing at home, family gatherings. In the domains like shopping, marketing and meeting in the village, they mainly use Nepali.

i. Quite a few of the settled Rautes in Ampani have married outside their own community; otherwise, they marry within their own linguistic community. The nomadic Rautes marry among their own community, within their own speech community only. So the language maintenance and transmission is very high among them.

j. It is only the settled Rautes who want their children to be sent to school and educated in their own mother tongue. The nomadic Rautes are against any idea of education or schooling. They don't believe in any education system of the modern world.

k. They have very positive attitudes towards their language in Raute community. There was a unanimous agreement among all the Rautes about which language they loved the most. All the informants reported that they love their own mother tongue, the Raute most. This shows they have very high degree of language loyalty.

l. The Rautes show mixed feelings about how they felt about their language in presence of a dominant language which is Nepali or Dotyali. 13.5% reported that they felt prestigious while speaking Raute and 28.94% felt embarrassed,

while 57. 89% felt neutral, that is, they didn't have any special feeling while speaking their own language.

m. All the Rautes believ that their children should speak their own mother tongue Raute as their first language. This shows their strong and positive attitude towards language maintenance.

11.2 Recommendations

On the basis of the findings we would like to put the following recommendations:

a. Linguistic awareness program should be launched in the Raute community.

b. A detailed survey of Raute language should be carried out.

c. Dictionary and Grammar should be produced in Raute to facilitate literacy and education.

d. Literature and reading materials should be produced in Raute language to enrich the community on their mother tongue.

e. Government of Nepal should take interest in and responsibility of documenting the marginalized and endangered languages including Raute language, which is one of the marginalized and endangered languages.

f. For Raute language documentation, development and promotion, Government of Nepal should support technically and financially.

g. Multilingual education classes should be started in Raute language.

h. The present secretariat of LinSuN, Central Department of Linguistics should be equipped technically and financially to carry out the research and survey of all the languages of Nepal and produce materials of documentation and literacy materials.

i. Government of Nepal should make special efforts on nomadic Rautes to persuade them to preserve and promote their language.

j. The inherent native knowledge of Rautes should be harnessed and preserved for future knowledge base.

k. The settled Rautes should be encouraged for education and the adults should be given training on vocational skills for their livelihood.

l. The allowance given by the government is spent mainly on drinking and tobacco. They should be encouraged to make better use of the money given to them, by encouraging them to contribute on literacy and education and hygiene.

m. Community Resource Center to promote language and literacy should be established among Rautes.

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RAJI

(As spoken in Bardiya, Kailai, Surkhet and Kanchanpur Districts of Mid and Far-Western Development Region, Nepal)

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DURATION: 28 JUNE-11 JULY, 2012
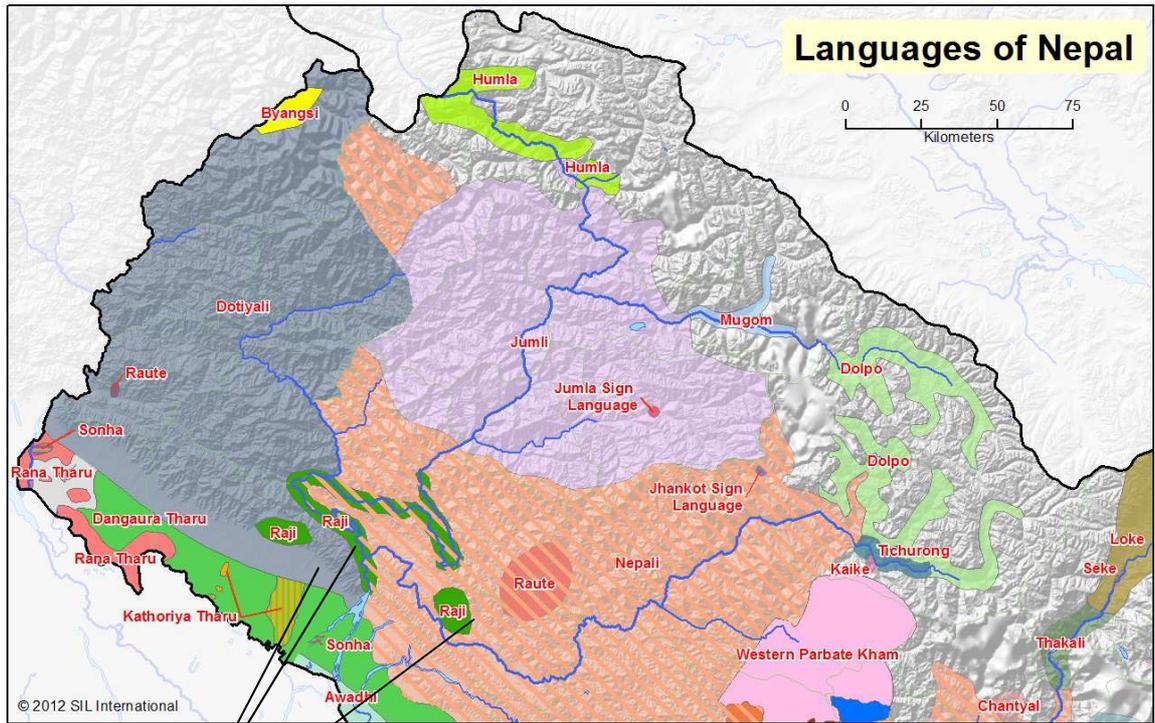
Source: SIL International, 2012

Raji speaking areas
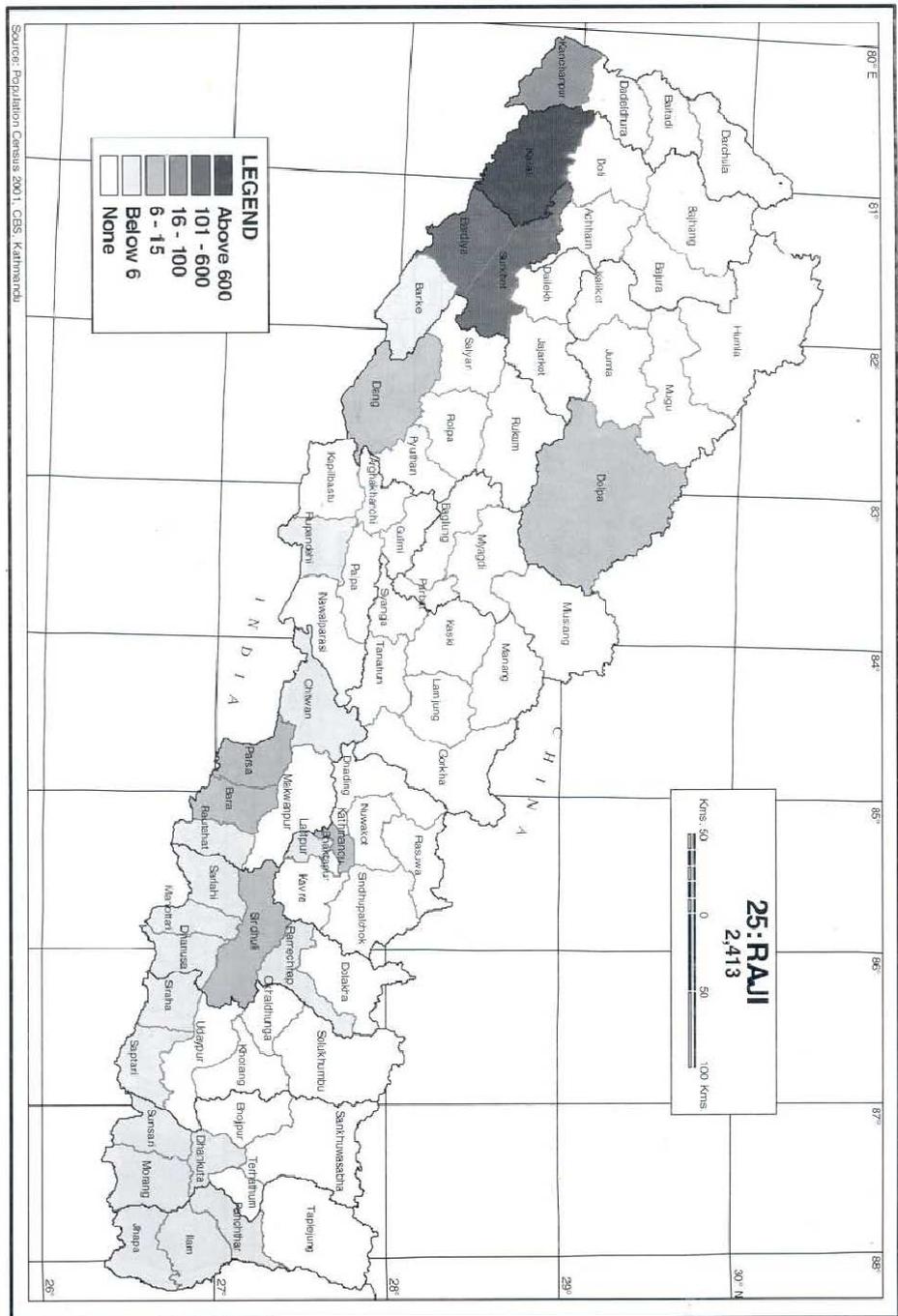
61

1. Introduction

This is a report of the sociolinguistic survey of Raji, an endangered Tibeto-Burman language spoken in Nepal. The Raji ethnic group is one of the indigenous ethnic groups residing primarily in the districts of Surkhet, Banke, Bardiya, Kailali and Kanchanpur districts in the Mid-western and Far-western development regions of Nepal. Raji communities are also found throughout Nepal particularly in Doti, Dadeldhura, Darchula, Baglung and Dang (CBS 2001). Nepalese nationalities have distinct identity characterized by their linguistic and cultural diversity. This report introduces Raji people in terms of their clans, occupation, religion, literacy level and demographic situation. It presents linguistic affiliation of Raji language. The purpose and goals of the study and an overview of research methodology is given in the body of the report. Lexical similarities between the selected areas are presented in this report. Language resources in Raji, mother tongue proficiency and bilingualism, multilingualism, domains of language use, language vitality, language maintenance and transmission, language attitude and willingness of Raji people to develop their language are the topics discussed in this report. Findings of the survey and recommendations for further steps to be taken by the concerned authorities are presented in the end of the report.

1.1 Raji People

Raji have a small population. The 2001 census has recorded the number of Raji people as 2,399 (1,111 male and 1,288 female) which is about 0.01 percent of the total population of the country (CBS 2001). This number is less than previous census which has recorded 3,273 (1,696 male 1,578 female) (CBS 1991). However, the Raji people themselves claim that the total number of Raji is more than 8,000.

1.2 Clans in Raji

Raji people classify themselves into three groups: Purbiya, Barha Bandale and Naukulya on the basis of their inhabitant area as well as linguistic differences. The different clans found are Khadyal, Gholyan, Railayal, Sikanke, Tokyal, Chimchyal, Gothyal, Naihari, Digyal, Batekwal, Sanjhyal and Chhantyal. There are altogether 12 clans of Raji. Major distinction is found between Naukulya and Bandali or Barha Bandale (Bandhu et al. 2011). This survey, has found the following clans residing in

62

different places of mid and far-western regions of Nepal. Table 1 presents the clans/castes in Raji.

Table 1: Clans/castes in Raji

	Clans	Places
1.	Mudyal	Kanchanpur
2.	Bhatukwa	Kailali, Kanchanpur
3.	Dungryal	Kailali, Kanchanpur
4.	Granwal	Kailali, Kanchanpur
5.	Kumlyal	Kanchanpur
6.	Samjyal	Surkhet, Bardiya
7.	Dhulyal	Surkhet, Bardiya
8.	Kalalyal	Surkhet
9.	Ghatala	Kailali
10.	Kachale	Kailali
11.	Damwal	Kailali
12.	Naukale	Kailali
13.	Kamchwal	Kailali
14.	Mauryal	Kailali
15.	Tamchwal	Kailali
16.	Kharel	Bardiya
17.	Kuinyal	Bardiya
18.	Naiyari	Bardiya
19.	Tolhyal	Bardiya
20.	Gothyal	Bardiya

Source: Field Study 2012

Table 1 shows that there are 20 clans in Raji[1].

1.3 Occupation, religion and literacy

Traditional occupations of Raji include fishing, honey hunting, boating and collecting medicinal herbs. They like hunting porcupine. They are good at climbing tall trees and cliffs for honey hunting. They are competent in hooking, netting and making

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[1] However, a detailed anthropological survey is required for the further confirmation.

diversion for fishing. Raji traditional occupations can be further classified into 3 categories: river-based, forest-based and agriculture (Bandhu et al. 2011).

Most of the Rajis follow Hindu religion and some follow animism. Only a few have been reported to follow Christianity. Table 2 presents the situation of religion in Raji.

Table 2: The situation of religion in Raji speech community

	Religions	Number	Percentage
1	Hinduism	55	89
2	Christianity	2	3
3	Animism	5	8
	Total	62	100

Source: Sociolinguistic survey, 2012

Table 2 shows that out of 62 respondents, 55(89%) responded that they follow Hinduism whereas 5 (8%) follow animism and only 2 (3%) follow Christianity .

Majority of Rajis have been found to be illiterate. It was difficult to find literate Raji informant above 45 year age group. Though, younger generations are found going to schools and some even to higher educational institutions. Table 3 presents the situation of literacy in Raji speech community.

Table 3: Literacy in Raji speech community

Literacy			
Male (N=31)		Female (N=31)	
Literate	Illiterate	Literate	Illiterate
17 (55%)	45 (%)	12 (39%)	19 (61%)

Source: Sociolinguistic survey, 2012

Table3 shows that 55% male and 12% female are literate whereas 45% male and 61% female are illiterate.

1.4 Demography

Raji people have a small population. The 2001 census has recorded the number of Raji people as 2,399 (1,111 male and 1,288 female) which is about 0.01 percent of total population of the country (CBS 2001). This number is less than the previous census which has recorded 3,273 (1,696 male 1,578 female) (CBS 1991). However, the Raji people themselves claim that the total number of Raji is more than 8,000. (Bandhu et al. 2011). Table 4 presents the distribution of Raji mother speakers by districts.

Table 4: Distribution of the Raji mother tongue speakers by Districts

	Districts	Number	%
1.	Banke	3	0.12
2.	Bardiya	411	17.03
3.	Kailali	1,219	50.52
4.	Kanchanpur	99	4.10
5.	Surkhet	592	24.53
6.	Dang	6	0.25
7.	Dolpa	6	0.25
8.	Rupandehi	2	0.08
9.	Ramechhap	1	0.04
10	Sindhuli	6	0.25
11.	Kathmandu	6	0.25
12.	Lalitpur	2	0.08
13.	Chitwan	2	0.08
14.	Parsa	6	0.25
15.	Bara	13	0.54
16.	Rautahat	3	0.12
17.	Sarlahi	3	0.12
18.	Mahottari	5	0.21
19.	Dhanusha	5	0.21
20.	Dhankuta	1	0.04
21.	Panchthar	4	0.17
22.	Ilam	2	0.08

23.	Siraha	3	0.12
24.	Saptari	4	0.17
25.	Sunsari	4	0.17
26.	Morang	2	0.08
27.	Jhapa	3	0.12
	Total	2,413	100%

Source: Gurung et.al 2006

Table 4 shows that 1219(50.52%) of total Raji speaker are distributed in different villages of Kailali district. Accordingly, 24.53% Rajis are residing in Surkhet district and 17.03% Rajis are in Bardiya district of mid western region. The field study does not support the fact that Rajis are distributed in eastern and central development regions of Nepal as recorded in 2001 census.

1.5 Linguistic affiliation

Raji, a Tibeto-Burman language, falls in Western Tibeto-Burman branch of Central Himalayan languages spoken in Nepal. Ethnologue (2009) reports that Raji has three dialects.They are Barha Bandale, Naukule and Purbiya. The speakers of Barha Bandale and Purbiya have difficulty in understanding the Naukule variety. The genetic classifation of Raji language is presented in Figure 1.

Sino- Tibetan languages

Sinitic   Tibeto-Burman   Karen

Chinese   Bodic   Others

Bodish   Himalayish

Tibetan TGTh   West Himalayish Central Himalayish East Himalayish (Kirati language)

Byangshi Baram

Gurung   Thakali Tamang   Kham Magar Chepang Raute Newar

Chantel Thami   Bhujel **Raji**
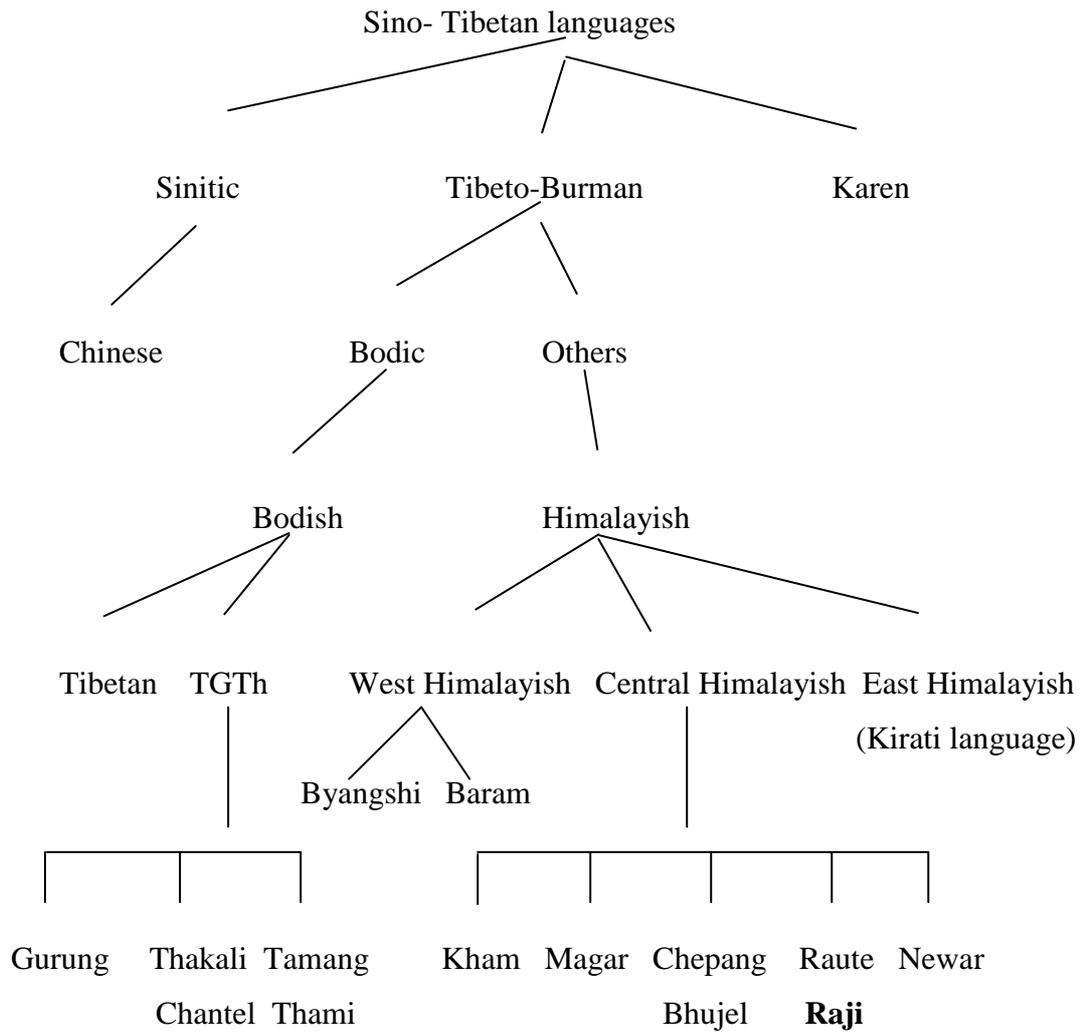
Figure 1: Genetic classification of Raji

1.6 Purpose and goals

The main purpose of this study is to present the sociolinguistic situation of the Raji language. The specific goals /objectives of the study are as follows:

a) To examine the   dialectal   variation   by assessing the levels of lexical similarity among the selected varieties in the language;

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

c) To assess the mother tongue proficiency;

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

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

1.7 Research methodology

1.7.1 Overview

This survey has employed three different methods/ tools in order to fulfill its goals. The methods/ tools consist of Sociolinguistic Questionnaire (SLQ), Wordlist Comparisons (WLC), and Participatory Method (PM). The Sociolinguistic Questionnaire (SLQ) consists of three sets: Sociolinguistic Questionnaire A, Sociolinguistic Questionnaire B and Sociolinguistic Questionnaire C. Participatory Method (PM) comprises four tools: Domains of Language Use (DLU), Bilingualism (BLM), Dialect Mapping (DLM) and Appreciative Inquiry (ACI). Table 5 presents the major goals of the survey, the research methods / tools used, a brief description of the methods/tools including the major focus of the tools in the survey.

Table 5: Overview of the major survey goals, research methods/tools including the major focus of the tools

	GOALS OF THE SURVEY	RESEARCH METHODS/ TOOLS	BRIEF DESCRIPTION	FOCUS OF THE METHODS/TOOLS
1.1	To examine the patterns of language use in certain domains, language attitudes, and language vitality, language maintenance, mother-tongue proficiency and multilingualism and language resources in Raji;	Sociolinguistic Questionnaires (SLQ)	Consisting of three sets: A, B and C	
		Sociolinguistic Questionnaires- A (SLQ A)	62 questions to be administered on individual of different age groups, sex and literacy in at least five points including the core point	• Language resources • Mother-tongue proficiency and multilingualism • Domain of language use • Language vitality • Language maintenance • Language attitudes
		Sociolinguistic Questionnaires-B (SLQ B)	The four tools: DLU , BLM, DLM and ACI 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)	12 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

1.7.2   Research methods/tools

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

The survey has employed three sets of sociolinguistic questionnaire in this study.

A. Sociolinguistic Questionnaire A (SLQ A)

This set consists of sixty-two questionnaires. It is intended to be administered to the individuals of the speech community. It is mainly used to gather information from the individuals about the language resources, mother-tongue proficiency and multilingualism, domain of language use, language vitality, language maintenance and language attitudes.

The opinions from the individuals are often influenced by the factors such as location, education, age and sex. Prior to the administration of this set, first, the Raji speaking areas were selected on the basis of geographical location from the core point (i.e. Bhuruwa, a village located in Khailad VDC-4, Kailali); to the north: Kuchaini (Chaumala VDC- 9,Kailali); to the far north: Raji Gaun (Chhinchu VDC- 7, Surkhet) to west : Krishnapur VDC - 4 and 5, and Daiji VDC- 6 and 8 of Kanchanpur; to east: Sanoshree VDC-6,7, and 8, and to the far east: Bhainsasur (Deudakala VDC- 5) of Bardiya. Secondly, the individuals were chosen from different categories of sex, age and educational background from each survey points.[2] Figure 2 presents a model for sampling of informants from each point in Raji speech community.

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[2] For the purpose of the survey, the age range of the informants has been categorized into three sets.
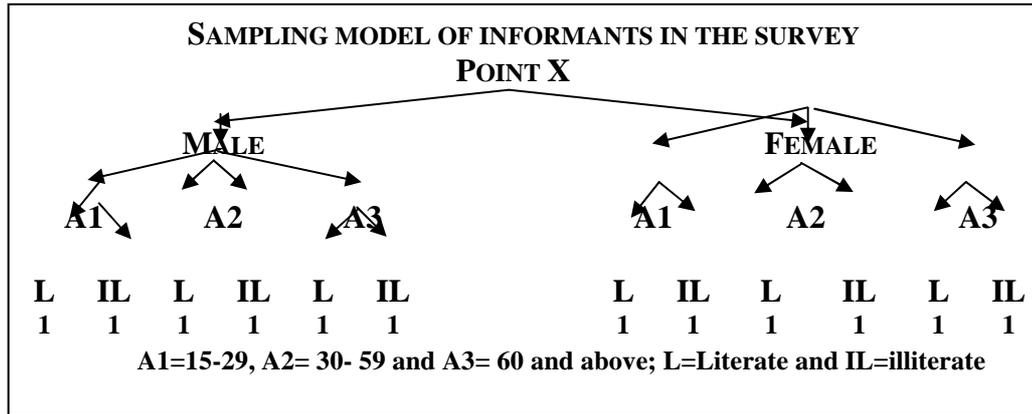
Figure 2: Sampling model of informants in the survey

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

B. Sociolinguistic Questionnaire B (SLQ B)

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

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

a) The group must consist of at least 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 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 speaking the target language as his/her mother tongue.

70

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.

Each tool involves the members of the speech community in group discussion on the sociolinguistic situation of their language. The purpose and procedure of each tool is discussed in short below:

C. Sociolinguistic questionnaire C (SLQ C)

This set contains 12 questions to be administered on language activists or village heads. The main purpose of this set of questions is to assess the language maintenance, language vitality and their attitudes towards their languages and their readiness for language development. This set was administered to at least two participants in each survey point in Raji.

1.7.2.2 Word list comparisons: Description, purpose and procedure

The basic wordlist contains 210 lexical items. The main purpose of this wordlist is to determine the thresholds of lexical similarity uniting groups of languages and dialects at various percentage levels on the basis of standard word lists elicited from the mother tongue Raji speakers. The results have been presented in table 7 which illustrates the relative linguistic distances among various speech communities, and lexical differences have been compared in an exhaustive matrix of pairs.

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

For each item on the word list, the researchers elicited the Raji words from a mother tongue Raji speaker. The responses were transcribed using the International Phonetic Alphabet (IPA). Afterwards, one representative wordlist from each site was 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 Raji. However, the intelligibility between dialects cannot be conclusively stated based solely on lexical similarity percentages.

1.8 Geographical location (Sampling areas)

Raji is primarily spoken in Kailali, Kanchanpur(far western region) and Surkhte, Bardiya and Banke (Mid-western region) districts of Nepal. Some Raji communities are also reported to be found in other parts of Nepal particularly in Doti, Dadeldhura, Darchula, Baglung and Dang districts (CBS 2001). Table 6 presents the GPS information of selected points in Raji.

Table 6: GPS information of selected points in Raji

	Areas	GPS Coordinates	
1.	KHAILAD, KAILALI	$080^0$30'02.9" Es	$028^0$50'46.5″N
2.	CHAUMALA, KAILALI	080^0 41′24.3" E	028^0 47'15.7" N
3.	KICHAI, KANCHANPUR	080^0 41'18.9" E	028^0 47'35.1" N
4.	SANOSHREE, BARDIYA	080^0 10'08.6" E	028^0 58'20.1" N
5.	BHAINSASUR, BARDIYA	081^0 30'30.3" E	028^0 16'25.4" N
6.	CHHINCHU, SURKHET	$084^0$14'58.4" E	$028^0$00'23.5" N

Source: Sociolinguistic survey, 2012

Table 6 shows the GPS information of different Raji speech communities.

1.9 Lexical similarity

The wordlists collected from different six points of 4 different districts of mid and far western region of Nepal are compared. Table 7 presents the lexical similarity percentage in Raji.

Table7: Lexical similarity percentages in Raji

	Khailad	Chaumala	Chhinchu	Krishnapur	Sanoshree	Deudakala
Khailad	100%	42%	46%	81%	50%	44%
Chaumala	42%	100%	37%	39%	35%	35%
Chhinchu	46%	37%	100%	41%	69%	69%
Krishnapur	81%	39%	41%	100%	46%	42%
Sanoshree	50%	35%	69%	46%	100%	73%
Deudakala	44%	35%	69%	42%	73%	100%

Source: Sociolinguistic survey, 2012

Table 7 shows that there is 81% lexical similarity between Khailad and Krishnapur. In the same way, there is 69% lexical similarity between Chhinchu and Sanoshree/Deudakala. Likewise, Sanoshree and Deudakala have 73% similar lexical items. On the other hand, there is very little (only 37%) similarity in lexical items of Chhinchu and Chaumala; and 42% lexical similarity between Khailad and Chaumala. This situation indicates that the form of the speech spoken in Chaumala may be unintelligible to the speech communities in other areas. However, RecordedText Test (RTT) is required to ascertain the situation.

1.10 Language resources

This speech community is poor in language resources. Most of the people are illiterate in Raji. The resources available in the Raji language include folk stories and folklore. The people of the old generations tell stories about their ancestors, supernatural stories and stories related to the animal kingdom. But the modern language transmission resources like radio, cinema, CD/DVD are not available in the language. Similarly, script, grammar, dictionary, textbook, literary materials, newspapers, magazines and written literatures are not available in the language.

2. Mother tongue proficiency and bilingualism

In Raji, there is widespread bilingualism. All of them are bilingual in Raji and Nepali. Table 8 presents the mother tongue proficiency in speaking, reading and writing of the Raji speakers.

Table 8: Mother tongue proficiency in speaking, reading and writing of Rajis

	SPEAKING (n=62)			READING AND WRITING (n=29)		
Degrees	Male n=31	Female n=31	Total	Male n=15	Female n=14	Total
VERY WELL	31 (50%)	31(50%)	62 (100%)	4 (14%)	4(14%)	8 (28%)
SOME	-	-	-	5 (17%)	6(21%)	11 (38%)
ONLY A LITTLE	-	-	-	6(4%)	4(2%)	10 (6%)

Source: Sociolinguistic survey, 2012

Table 8 shows that child bearing generations (both male and female) speak Raji language very well but in some cases, they are found not to be transmitting their language to their children. In Raji community, literacy means being able to read and write LWC (Nepali) and only 28 percent Raji people can read and write very well.

2.1 Multilingualism in Raji community[3]

To examine the situation of multilingualism in Raji, a participatory tool, referred to as multilingualism, was administered in a group of at least to twelve or more participants of mixed categories, in all the reference points of the Raji speech community. There have been three common findings from this participatory method:

a) There is no monolingual (only the mother tongue speaking individual) in Raji speech community.

b) A large number of parents continue to transmit the language to their children even while a significant number do not, so that intergenerational transmission is weakening in Raji community.

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

c) Child -bearing generations, grandparent generations, and the leaders of the community, businessmen, the teachers and students are bilingual in both Nepali and Raji. Table 9 presents the multilingualism in Raji speaking community.

Table 9: Multilingualism in Raji speech community (N= 62)

	Languages	No of speakers	Percentage	Remarks
1.	Nepali	62	100%	
2.	Raji	62	100%	
3.	Rana Tharu	5	8%	
4.	Dagaura Tharu	42	68%	
5.	Hindi	32	52%	
6.	Tamang	1	2%	
7.	Newar	1	2%	
8.	English	5	8%	
9.	Punjabi	2	3%	

Source: Sociolinguistic survey, 2012

Table 9 shows the situation of multilingualism in the Raji speech community. Most of the Raji speakers are found to be bilingual in Raji and Nepali. Except Nepali, they are also found to be speaking Tharu (Dangaura and Rana) in most of the cases. Other languages they speak are Hindi, Tamang, Newar, English and Punjabi. The using of Punjabi language seems a bit strange, but the male speakers who frequently go to Punjab (India) to make their livelihood, learn the language and reported to use it.

2.2 Domains of language use (DLU)

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

Next, they were asked to organize the labels in each category according to the situations which occurred daily and those occurred less than daily. At the end, the participants concluded by discussing if they would like to use each language in any other situations. Table 10 presents the languages most frequently used in different domains by sex.

Table 10: Languages most frequently used in different domains by sex

Domains	Sex									
	Male (N=31)					Female (N=31)				
	Raji %	Nepali %	Both %	Hindi %	Hindi & Nepali %	Raji %	Nepali %	Both %	Hindi %	Hindi & Nepali %
Counting	14.51	33.87	1.61	-	-	19.35	24.19	1.61	-	-
Singing	-	43.54	3.22	1.61	1.61	6.50	33.87	-	1.61	-
Joking	24.20	16.12	11.30	-	-	35.50	6.50	6.50	-	-
Bargaining/ Shopping/ Marketing	1.61	50.0	-	-	-	1.61	45.16	-	-	-
Story telling	17.75	27.41	4.83	-	-	16.12	20.96	4.83	-	-
Discussing/ Debate	17.75	20.96	13.0	-	-	24.19	16.12	8.06	-	-
Praying	19.35	14.51	4.83	-	-	40.32	6.50	1.61	-	-
Quarrelling	24.19	16.12	11.30	-	-	29.02	6.50	13.0	-	-
Abusing	37.0	8.06	4.83	-	-	32.2	6.50	9.6	-	-

(scolding/using taboo words)	9					5		7		
Telling stories to children	30.64	16.12	3.22	-	-	29.03	11.30	3.22	-	-
Singing at home	-	41.93	-	-	3.22	8.06	30.64	-	-	-
Family gatherings	50%	1.61	-		-	48.38	-	-	-	-
Village meetings	14.51	29.02	8.06		-	17.75	22.58	8.06	-	-

Source: Sociolinguistic survey, 2012

Table 10 shows that Raji people often use the mother tongue in family gatherings. They use Raji while abusing, quarrelling, joking and praying. But they are found using Nepali in singing and shopping. They are also found using Raji and Nepali for counting in some cases because Raji language possesses the numerals only up to the number six. This situation indicates that Raji people are gradually sifting to LWC (Nepali).

2.3 Language vitality

Raji speakers as common to other indigenous communities are gradually shifting to Nepali, the language of the wider communication in their speech. Table 11 presents the situation of language vitality in Raji speech community.

Table 11: Language vitality in key points in Raji (N=62)

	Do all your children speak your mother tongue?			Do young people speak your mother tongue as well as it ought to be spoken?		What language do most parents in this village usually speak with their children?	
	YES	**NO**	**N/A**	**YES**	**NO**	**MOTHER TONGUE**	**NEPALI**
KHAILAD	10	-	2	12	-	12	-
CHAUMALA	8	-	4	12	-	12	-
CHHINCHU	9	-	3	8	4	9	3
KRISHNAPUR	11	-	1	10	2	10	2
SANOSHREE+ DEUDAKALA	7	4	3	7	7	8	6
TOTAL	45(72.50 %)	4(6.5 %)	13(21 %)	49(79 %)	13(21 %)	51(82%)	11(17.7 5%)

Source: Sociolinguistic survey, 2012

N/A: Not applicable because the informants had no kids or unmarried.

Table 11 shows, out of 62, 72% of the total respondents said that all the children in their community speak Raji very well. 6.5% of the respondents said the children do not speak Raji whereas 21% respondents were not able to respond since they have no children or they were unmarried. When they were asked whether they spoke Raji as it ought to be spoken, 79% respondents replied that it is spoken as it ought to be. 21% responded that it is not spoken as it ought to be. Responding to the question what language the parents in their community speak to their children, 82% responded that it was Raji and 17.7% responded that they use Nepali.

2.4 Language maintenance/transmission

Language maintenance in Raji is satisfactory till now. Table 12 presents the situation of language maintenance in the key points in Raji.

Table 12: Language maintenance in key points in Raji[4]

		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	NEPALI	THARU	GURUNG	MAGAR	OTHER
1	KHAILAD	2	8	12	-	2	1	-	-	-
2	CHAUMALA	4	11	11	1	3	3	1	1	-
3	CHHINCHU	6	9	11	-	4	1	1	2	1
4	KRISHNAPUR	3	7	12	-	3	5	1	1	1
5	SANOSHREE & DEUDAKALA	2	10	14	1	4	4	2	3	-
Total		17	45	60	2	16	14	5	7	2
%		24.40	72.50	97	3	25.80	22.58	8.06	11.29	3.25

Source: Sociolinguistic survey, 2012

Table 12 shows 72.50% informants responded that there is no intermarriage with other language groups residing in Raji speech area. On the other hand, 24.40% of the speakers responded there remains a situation of intermarriage in their community. Out of the 62 respondents, 97% responded that they would like their children study or learn their mother tongue. Among the respondents accepting the fact that there is intermarriage culture in their community, Nepali (25%), Tharu (22.58%), Magar (11.29%), Gurung (8.06%), other (3.25%) were said to be the language speaking communities to have common marital relationship with Rajis.

2.5 Language attitudes

Language attitudes may refer to the expressions of positive or negative feelings towards their mother tongue by a speech community. In general, Raji people have very positive attitudes towards their language although Nepali is a language of wider

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[4] The responses were made to QNs (66-68) from SLQ A.

communication in Raji community. Table 13 presents the distribution of the responses to the question what languages they loved most.

Table 13: Distribution of the responses to what languages they loved the most (n=62)

	What languages do you love the most?	**Male** **n=31**	**Female** **n=31**	**Total**
1	**Raji**	29 (47%)	31(50%)	60(97%)
2	**Nepali**	2 (3%)	-	2(3%)

Source: Sociolinguistic survey, 2012

Table 13 shows that most of the informants (97%) responded that they loved Raji the most whereas only a few (3%) responded that they loved Nepali more than their mother tongue.

Likewise, table 14 presents the feelings of the informants while speaking their mother tongue in the presence of the speaker of the dominant language.

Table 14: Feeling of the informants while speaking their mother tongue in the presence of the speakers 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=31	Female N=31	Total
1	prestigious	11(18%)	13(21%)	24(39%)
2	embarrassed	10(16%)	12(19%)	22(35%)
3	neutral	10(16%)	6(9%)	16(25%)

Source: Sociolinguistic survey, 2012

Table 14 shows, 39% of the total 62 (male 31 and female 31) respondents replied that they felt prestigious while speaking their mother tongue in the presence of the speaker of the other dominant language. Moreover, 35% of the informants said that they felt embarrassed while speaking their mother tongue in the presence of the speaker of the other dominant language whereas 25% informants showed their indifference to this fact.

Regarding the responses of the question what language should the children of Raji people speak first, all of the informants (100%) strongly responded that their children should speak Raji first since it is their ancestral language as well as the symbol of their ethnic identity. Table 15 presents the responses to the question what language should their children speak first.

Table 15: Responses to what language should their children speak first

	What language should your children speak first?	Male N=31	Female N=31	Total
1	Raji	31	31	62(100%)
2	Nepali	-	-	-

Source: Sociolinguistic survey, 2012

Table 15 shows that Raji people are very much positive towards preserving their mother tongue. Among the total 62 respondents all (100%) said they want their children speak Raji as their first language (mother tongue).

2.6 Language Development

Appreciative inquiry

In the field survey 2012, a participatory tool known as appreciative inquiry was used in all six key points in Raji speech community. The main purpose of this survey was to gather information about the dreams and aspirations of the Raji community members for the development of their language as well their culture. It was conducted in each point in a group of at least 12 participants of different demographic categories of sex, education and educational status. The participants in each key point were asked to describe things that made them feel happy or proud about their language or culture. They were asked to write down the 'good things' in a piece of paper and place them serially on the ground. Then they were asked to, based on those good things in Raji language and culture, say what they "dreamed" about how they could make their language or culture prosperous. After having received their responses, they were advised to categorize the dreams from the easiest to the most difficult to fulfill; 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 15 presents the summary of the findings of the appreciative inquiry in Raji.

81

Table 15: Summary of the findings of the appreciative inquiry in Raji

SURVEY POINTS	GOOD THINGS THAT MADE RAJI PEOPLE FEEL HAPPY OR PROUD ABOUT THEIR LANGUAGE	DREAMS ABOUT HOW THEY COULD MAKE THEIR LANGUAGE EVEN BETTER	MOST IMPORTANT DREAM TO START ON PLANNING
KHAILAD	▪ Easy to communicate ▪ "Simple and sweet" ▪ Easy to communicate secrete matters ▪ Ancestral language ▪ Symbol of ethnic identity of Raji	▪ To prepare textbooks for children in Raji ▪ To have equal access to media ▪ To start mother tongue based education at primary level ▪ To use Raji in local bodies/offices ▪ To develop a dictionary	▪ To start mother tongue based education at primary level
CHAUMALA	▪ Easy to communicate ▪ Raji culture embodied in this language ▪ Easy to communicate secrete matters ▪ Mother tongue of Raji	▪ To prepare textbooks in Raji ▪ To start mother tongue based education at primary level ▪ To use it in media ▪ To develop orthography	▪ To start mother tongue based education at primary level
CHHINCHU	▪ Symbol of ethnic identity of Raji ▪ Ancestral language ▪ Easy to communicate secret matters ▪ "Simple and sweet"	▪ To start mother tongue based education at primary level ▪ To have any program in radio and T.V ▪ To use Raji in local administration	▪ To start preparing textbooks in Raji
KRISHNAPUR	▪ Ancestral language ▪ Symbol of ethnic identity of Raji ▪ Easy to communicate secret matters ▪ Raji culture embodied in this	▪ To prepare textbooks in Raji ▪ To use Raji in local government offices ▪ News broadcast through FM or radio in Raji ▪ To make films or tele-films in Raji	▪ To start preparing textbooks in Raji

	language		
SANOSHREE	▪ Mother tongue of Raji ▪ Symbol of ethnic identity of Raji ▪ Raji culture embodied in this language ▪ Easy to communicate secrete matters	▪ To start mother tongue based education at primary level ▪ To prepare textbooks in Raji ▪ To have any program in T.V and radio ▪ To develop grammar and dictionary	▪ To have free higher education for Raji students
DEUDAKALA	▪ "Simple and sweet" ▪ Symbol of ethnic identity of Raji ▪ Mother tongue of Raji ▪ Easy to communicate secrete matters	▪ To start mother tongue based education at primary level ▪ To prepare textbooks in Raji ▪ To have any program in T.V or radio	▪ To start mother tongue based education at primary level ▪ To start preparing textbooks in Raji

Source: Sociolinguistic survey, 2012

Table 15 shows the summary and findings of the appreciative inquiry in different Raji speech communities.

2.7 Findings and recommendations

2.7.1 Findings

 Rajis are one of the indigenous nationalities of Nepal who reside primarily in Kailali, Surkhet, Banke, Bardiya, Kanchanpur and Dang districts of western Nepal. They have their own culture and language. Government of Nepal has recognized Raji as minority indigenous people. The Raji use a distinct language belonging to Tibeto-Burman language family to communicate among them in the community.

Among the six survey points the researchers surveyed using different tools; it was found that Rajis speak three varieties of their language. Raji language spoken in Chhinchu of Surkhet, Sanoshree of Bardiya and Deudakala of Bardiya are found to be very much similar in terms of word list comparision as well as dialect mapping tool. The variety spoken in Khailad VDC of Kailali and Krishnapur and Daiji VDCs of Kanchanpur resemble to a great extent. The variety spoken in Kuchaini village of

Chaumala VDC (Kailali district) is different from the other two varieties. This variety is not intelligible to the other two speech communities whereas Khailad variety speakers and the speakers of Surkhet and Bardiya districts understand each other and can continue speaking their variety when they meet each other. From this situation we can conclude that Raji has been developed in three different varieties.

In terms of language maintenance it is found that a substantial number of parents continue to transmit the language to their children whereas some Rajis do not. This situation reveals the fact that intergenerational transmission is weakening in Raji community. They often use their language in family gatherings and with children. Almost 75% percent Raji children are able to speak their mother tongue. So, the vitality rate of the language is seems high to the present day. They have very much positive attitude towards their language.

On the basis of the findings, we suggest the following recommendations which are mainly related to the preservation and development of Raji language and culture.

2.7.2 Recommendations

a) Since Raji is an endangered language, immediate steps should be taken by the speech community as well as concerned authorities to extend the language use.

b) A further research is needed to study all the aspects of the Raji language and culture in depth.

c) A Recorded Text Testing (RTT) needs to be administered to identify the dialects and the level of intelligibility among the varieties.

d) According to the EGIDS level, the language holds the level 6b i.e. the level for threatened languages. So, the Child-bearing as well as grandparent generations should be encouraged to transmit their language to their children and grandchildren to reach the level 6a, i.e. vigorous, in this speech community.

e) It is necessary to inspire and help Raji people to expand the domains of language use in education, media, local administration, literature etc.

f) It is immediately implemented the mother tongue based Multilingual Education (MLE), adult literacy, and different language development programs.

g) The language development institutions, government bodies as well as the language activists should also be actively involved in the preservation and promotion of the Raji language.

h) Migration is one of the main factors for losing the language by a linguistic community. In general, Raji speech community is deprived of modern facilities and even basic needs. Unless migration is reduced by providing at least the basic needs in the Raji settlements, language will be gradually lost. And, ultimately, life crucial knowledge embodied in the language and tradition and culture, the symbols of identity, will be lost.

i) It is the responsibility of the government to pay attention towards preserving language and culture thereby preserving the Raji people, one of the flowers in the garden of Nepal.

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DANGAURA THARU

(As spoken in Kailali and Kanchanpur Districts)

1. Introduction

This is a report of sociolinguistic survey of Dangaura Tharu spoken in Kailali and Kanchanpur districts in Far-Western region. Dangaura Tharu is an Indo-Aryan language spoken in Kailali and Kanchanpur districts approximately 1,54,294 by Dangaura Tharu, an indigenous nationalities of Nepal. Dangaura Tharu is also spoken in Rapti Zone, Dang District; Bheri Zone, Bardiya, Banke, Surkhet districts; Seti Zone, Kailali District; Mahakali zone, Kanchanpur District; Lumbini Zone, Rupandehi, Kapilvastu districts. Dangaura Tharu is also known as Dangaha, Dangali, Dangauli, Dangora, and Dangura.

This report mainly deals with caste and ethnic groups, religion, occupation, literacy, language resources, domains of language use, language vitality, language maintenance/transmission, lexical variation, mother tongue proficiency and bilingualism, language attitude and language development.

1.1 People

1.1.1 Caste/Ethnic groups

The Dangaura community had a wandering life. They used to live on the bank of Karnali River of Rajapur delta. They didn't have permanent resident. They were far away from state mechanism. But in the later part, this community started to live in the organized society. They had arranged and love marriage systems. Their Socio-cultural existence was influenced by Hindu culture.

In this survey, the research team has found the Dangaura Tharu people living in different places of far-western regions of Nepal. Among them, we visited five spots i.e. Jain, Dhangadhi, Sadakpur, Bauniya, and Bhagatpur, Durgauli of Kailali district and Shreepur, and Krinshnapur of Kanchanpur. Table 1 presents castes/ethnic situation in Dangaura Tharu in Kailali and Kanchanpur.

Table 1: Castes/Ethnic groups in Dangaura Tharu.

	Castes/Ethnic Groups	Place
1.	Dangaura Tharu	Jain, Dhangadhi, Kailali
2.	Dangaura Tharu	Sadakpur, Bauniya, Kailali
3.	Dangaura Tharu	Bhagatpur, Durgauli, Kailali
4.	Dangaura Tharu	Shreepur, Kanchanpur
5.	Dangaura Tharu	Krinshnapur, Kanchanpur

Source: Sociolinguistic Survey of Nepal (2012)

Table 1 shows that there is no caste division in Dangaura Tharu speech community in Kailali and Kanchanpur.

1.1.2 Religion

Dangaura Tharu in Kailali and Kanchanpur in general follow Hinduism. Table 2 presents the situation of religion in Dangaura Tharu in Kailali and Kanchanpur.

Table 2: The situation of the religion in Dangaura Tharu in Kailali and Kanchanpur

	Religions	Number	Percentage
1	Hinduism	53	88%
2	Buddhism	6	10%
3	Animism	1	2%
	Total	60	100%

Source: Sociolinguistic Survey of Nepal (2012)

Table 2 shows that 88% Dangaura Tharus are Hindus whereas 10% of them are Buddhists and only 2% Dangauras are reported to be animists.

1.1.3 Literacy

Generally literacy in Dagura Tharu speech community is still poor. Especially women are deprived of formal education. The survey has estimated the general trends of literacy in this community. Table 3 presents the literacy situation of Dangaura Tharu in Kailali and Kanchanpur.

Table 3: Literacy in Dangaura Tharu in Kanchanpur and Kailali districts

Literacy			
Male (N=30)		Female (N=30)	
Literate	Illiterate	Literate	Illiterate
19 (31%)	11 (18%)	10 (16%)	20 (33%)

Source: Sociolinguistic Survey of Nepal (2012)

Table 3 shows that the female are more illiterate than the male in Dangaura Tharu community.

1.2 Occupation

Dangaura Tharu's traditional occupations are farming and household works. Nowadays they are also engaged in business and governments and public jobs, and also other occupations.

1.3 Demography

Dangaura Tharu speaking areas were selected on the basis of geographical location from the core point (i.e. Jain, a village located in Dhangadhi VDC,5); Sadakpur Bauniya (VDC 9, Dododhara, Kailali); Bhagatpur (Durgauli VDC, 2); Belauri, (Shreepur VDC 4, Kanchanpur); and Gulariya, (Krishnapur VDC 6, Kanchanpur).

Table 4: Distribution of the Dangaura Tharu

	Districts	Number	%
1	Darchula	17	0.00
2	Bajhang	2	0.00
3	Bajura	16	0.00
4	Baitadi	34	0.00
5	Dadeldhura	611	0.05
6	Doti	72	0.01
7	Achham	25	0.00
8	Kanchanpur	96,782	7.27
9	Kailali	257,512	19.34
10	Humla	9	0.00
11	Mugu	24	0.00
12	Kalikote	4	0.00
13	Jumla	15	0.00
14	Dolpa	12	0.00
15	Dailekh	8	0.00
16	Jajakort	4	0.00
17	Missing	-	-
18	Surkhet	5,018	0.38
19	Salyan	20	0.00
20	Rolpa	46	0.00
21	Pyuthan	100	0.01
22	Bardiya	197,994	14.87
23	Banke	57,867	4.35
24	Dang-Deukhuri	139,091	10.45
25	Mustang	25	0.00
26	Manang	3	0.00
27	Argha-Khanchi	16	0.00
28	Palpa	105	0.01
29	Gulmi	45	0.00
30	Baglung	40	0.00
31	Myagdi	10	0.00
32	Parbat	28	0.00

33	Kaski	462	0.03
34	Syangja	137	0.01
35	Tanahu	92	0.01
36	Lanjung	68	0.01
37	Gorkha	35	0.00
38	Kapilvastu	48,130	3.61
39	Rupandehi	44,793	3.36
40	Nawalparasi	51,424	3.86
41	Rasuwa	61	0.00
42	Sindhu-palchok	15	0.00
43	Dolakha	7	0.00
44	Makwanpur	196	0.01
45	Dhadhing	62	0.00
46	Nuwakot	104	0.01
47	Kavre-Palanchok	81	0.01
48	Ramechhap	8	0.00
49	Sindhuli	104	0.01
50	Kathmandu	4,017	0.30
51	Lalitpur	1,084	0.08
52	Bhaktapur	210	0.02
53	Chitwan	57,375	4.31
54	Parsa	40,094	3.01
55	Rautahat	13,440	1.01
56	Bara	40,094	3.01
57	Sarlahi	7,820	0.59
58	Mahottari	2,489	0.19
59	Dhanusha	129	0.01
60	Solu-Khumbu	38	0.00
61	Sankhuwa-Sava	11	0.00
62	Taplejung	45	0.00

63	Okhaldhunga	29	0.00
64	Khotang	30	0.00
65	Bhojpur	26	0.00
66	Udayapur	21,027	1.58
67	Dhankuta	107	0.01
68	Terhathun	5	0.00
69	Panchthar	44	0.00
70	Ilam	62	0.00
71	Siraha	17,977	1.35
72	Saptari	95,908	7.20
73	Sunsari	97,706	7.34
74	Morang	61,273	4.60
75	Jhapa	5,711	0.43

Source: Population Census 2001

1.4 Linguistic Affiliation

The Indo-Aryan languages spoken in Nepal can be genetically subcategorized in the following
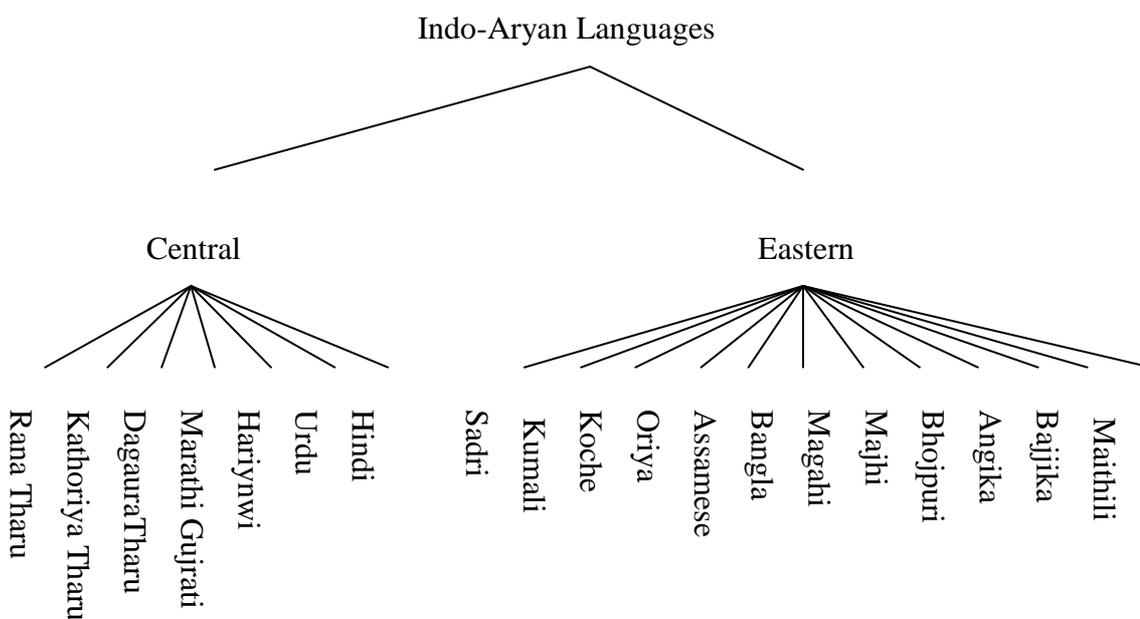
Adapted from Yadava (2004) and Ethnologue (2009)

Class: Indo-European, Indo- Iranian, Indo-Aryan, central Zone, Unclassified

Dangaura is an an Indo- Aryan language which lies in the Central zone of Indo-Aryan, Indo-Iranian of the Indo-European language family.

1.5 Purpose and goals

The main purpose of this study is to present the sociolinguistic situation of the Dangaura Tharu language which has been categorized as an Indo-Aryan language of Nepal. The specific goals /objectives of the study are as follows:

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

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

c) To assess the mother tongue proficiency;

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

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

1.6 Research Methodology

1.6.1 Overview

This survey has employed three different methods/ tools in order to fulfill its goals. The methods/ tools consist of Sociolinguistic Questionnaire (SLQ), Wordlist Comparisons (WLC), and Participatory Method (PM). The Sociolinguistic Questionnaire (SLQ) consists of three sets: Sociolinguistic Questionnaire A, Sociolinguistic Questionnaire B and Sociolinguistic Questionnaire C. Participatory Method (PM) comprises four tools: Domains of Language Use (DLU), Bilingualism (BLM), Dialect Mapping (DLM) and Appreciative Inquiry (ACI). Table 4 presents the major goals of the survey, the research methods / tools used, a brief description of the methods/tools including the major focus of the tools in the survey.

Table 5: Overview of the major survey goals, research methods/tools including the major focus of the tools

	GOALS OF THE SURVEY	RESEARCH METHODS/ TOOLS	BRIEF DESCRIPTION	FOCUS OF THE METHODS/TOOLS
1.1	To examine the patterns of language use in certain domains, language attitudes, and language vitality, language maintenance, mother-tongue proficiency and multilingualism and language resources in Dangaura;	Sociolinguistic Questionnaires (SLQ)	Consisting of three sets: A, B and C	
		Sociolinguistic Questionnaires-A (SLQ A)	80 questions to be administered on individual of different age groups, sex and literacy in at least five points including the core point	• Language resources • Mother-tongue proficiency and multilingualism • Domain of language use • Language vitality • Language maintenance • Language attitudes
		Sociolinguistic Questionnaires-B (SLQ B)	The four tools: DLU , BLM, DLM and ACI 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	• Language attitudes • Language

			head	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

1.6.2 Research methods/tools

1.6.2.1 Sociolinguistic questionnaire (SLQ)

The survey has employed three sets of sociolinguistic questionnaires. They are:

(a) Sociolinguistic questionnaire A (SLQ A)

This set, consisting of eighty questions, is intended to be administered to the individuals of the speech community. The main purpose of this set is to gather information from the individuals about the language resources, mother-tongue proficiency and multilingualism, domain of language use, language vitality, language maintenance and their language attitudes.

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

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, two points of the Dangaura Tharu speaking areas were selected on the basis of pre-information about the

Dangaura Tharu community (i.e.Jain, a village located in Dhangadhi NP,5,Kailali): Sadakpur Bauniya (VDC 9, Dododhara, Kailali);:Bhagatpur (Durgauli VDC, 2, Kanchanpur); Belauri, (Shreepur VDC 4, Kanchanpur); Gulariya, (Krishnapur VDC 6, Kanchanpur). Secondly, the individuals were chosen from different categories of sex, age and educational background from each survey points.[1] Figure 1 presents a model for sampling of informants from each point in Dangaura Tharu speech community.

The survey has a specific checklist for Sociolinguistic questionnaire A.

Table 6: Checklist for Sociolinguistic questionnaire A

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

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

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

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

(b) Sociolinguistic questionnaire B (SLQ B)

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

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

a) The group 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.

Each tool involves the members of the speech community in group discussion on the sociolinguistic situation of their language. The purpose and procedure of each tool is discussed in short below.

(c) Sociolinguistic questionnaire C (SLQ C)

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

1.6.2.2 Word list

The basic wordlist contains 210 items. The main purpose of this wordlist is to determine the thresholds of lexical similarity uniting groups of languages and dialects at various percentage levels on the basis of standard word lists elicited from the mother tongue Dangaura Tharu 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.

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

For each item on the word list, the researcher elicited, in Nepali, the local Dangaura Tharu word from a mother tongue Dangaura Tharu speaker. The responses were transcribed using the International Phonetic Alphabet (IPA). Afterwards, the words were entered into the computer software popularly known as Wordsurv (word survey) and the lexical items were compared in order to determine similarities and differences among the varieties sampled. This tool provides an initial indication of possible dialect groupings in Dangaura Tharu.

1.7 Geographical location of the survey points in Dangaura Tharu

This survey has selected three points Kailali district and two points in Kanchanpur district. The core point is selected from Kanchanpur i.e., Gulariya, Krishnapur VDC. Normally this village is considered to be the least affected by other languages. The survey points include Jain village (Dhangadhi Municipality-5, Kailali), Sadakpur Bauniya village (Dododhara-9, Kailali); Bhagatpur village (Durgauli VDC-2, Kailali); Belauri village (Shreepur VDC- 4, Kanchanpur); and Gulariya village (Krishnapur VDC-6, Kanchanpur). The survey has provided Global Positioning System (GPS) for all the survey points.

Table 6 lists the GPS information of the survey points in Dangaura Tharu in Kailali and Kanchanpur.

Table 6: GPS information of Dangaura Tharu speaking areas in Far-Western

Survey points	GPS Coordinates		Elevation (in meter)
JAIN, DHANGAHI	080^0 35.866' E	$028^0$43.031′N	175m
SADAKPUR, BAUNIYA	081^0 03′550 E	028^0 39.295' N	180m
BHAGATPUR, DURGAULI	081^0 07.130' E	028^0 31.213' N	130m
BELAURI, SHREEPUR	080^0 21.839' E	028^0 41.127' N	163m
GULERIYA, KRISHNAPUR	080^0 29.109' E	028^0 49.096' N	188m

Source: Sociolinguistic Survey of Nepal (2012)

Map 1 presents the tentative locations of the Dangaura Tharu speech community.
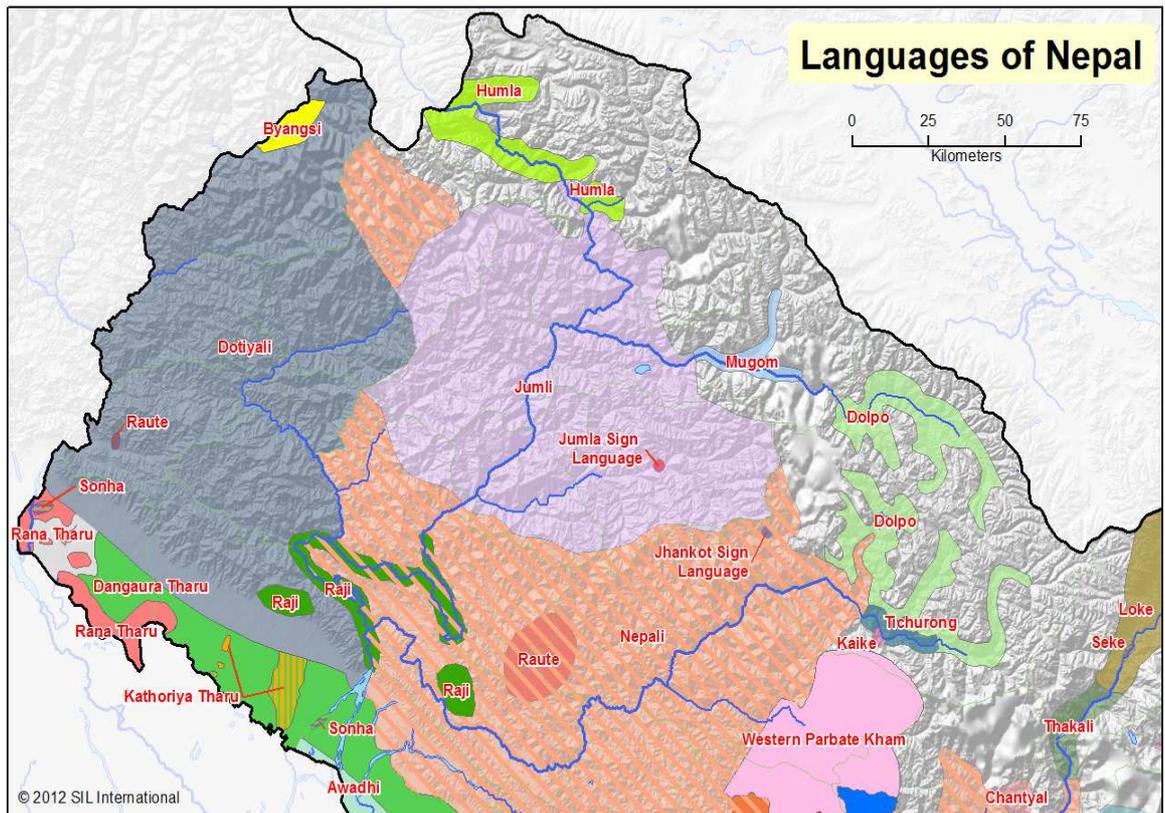
Map 1: Map showing Dangaura Tharu speaking areas

1.8 Limitations of the survey

This study is limited to only sociolinguistic study of the Dangaura Tharu language. For this study five survey points from Kailali and Kanchanpur districts, three from Kailali and two from Kanchanpur are selected. Only 60 sociolinguistic questionnaires

99

A (SLQ A) are administrated in each point. Similarly, four SLQ B and two SLQ C and two wordlists are administrated in each survey point.

1.9 Dialectal variations

Dangaura Tharu is spoken in a vast stretch of geographical location. However, especially in Kailali and Kanchanpur districts, this language generally does not show any variation as such. Table 7 presents the situation of lexical similarity comparison in Dangaura Tharu.

Table 7: Lexical similarity comparison in Dangaura Tharu

	Belauri	Jain	Guleriya	Bhagatpur	Sadakpur
Belauri	100%	77%	70%	66%	64%
Jain	77%	100%	68%	67%	66%
Guleriya	70%	68%	100%	75%	72%
Bhagatpur	66%	67%	75%	100%	77%
Sadakpur	64%	66%	72%	77%	100%

Table 7 presents that Dangaura Tharu language spoken in Belauri has 77% similarity with Jain, 70% with Gulariya, 66% with Bhagatpur and 64% with Sadakpur. Similarly the language spoken in Jain has 68% similarity with Guleriya, 67% with Bhagatpur and 66% with Sadakpur. Likewise the language spoken in Gulariya has 75% similarity with Bhagatpur and 72% with Sadakpur. In the same way, the language spoken in Bhagatpur has 77% with Sadakpur. From this table, it can be concluded that both the varieties of Dangaura Tharu might be mutually intelligible to each other.

2 Language resources

The resources available in the Dangaura Tharu language are folk stories and folklore. The people of the old generations tell stories about their ancestors, supernatural stories and stories related to the animal kingdom. The modern language transmission resources like radio, cinema, CD/DVD are also available in the language. Similarly, alphabet, grammar, dictionary, textbook, literary materials, newspaper, magazines and written literatures are available in the language. Table 8 presents the language resources in Dangaura Tharu.

Table 8: Language resources available in Dangaura Tharu

S. N.	Resources	Yes/No	Script
1.	Phonemic inventory	Yes	Devanagari
2.	Grammar	Yes	Devanagari
3.	Dictionary	Yes	Devanagari
4.	Textbooks	Yes	Devanagari
5.	Literacy Materials	Yes	Devanagari
6.	Newspapers	Yes	Devanagari
7.	Newspapers	Yes	Devanagari
8.	Written Literature	Yes	Devanagari
9.	Folklore	Yes	Devanagari

Table 8 shows that there are phonemic inventory, Grammar, Dictionary, Textbooks, Literacy Materials, Newspapers, Written Literature and Folklore.

In Kailali and Kanchanpur, Dangaura Tharu has established a number of institutions and organizations for the preservation and promotion of language and culture. Table 9 presents institutions and their responsibilities in Dangaura community.

Table 9: Institutions and their responsibilities in Dangaura community

S. N.	Name of the Institutions	Responsibilities
1.	Tharu Welfare Society	To preserve Dangaura Tharu Culture
2.	Tharu Civil Society	To struggle against discriminations
3.	Tharu Indigenous NGO	To struggle against discriminations
4	Mukta Kamaiya Society	
5	Tharu National Mukti Front	To develop political awareness
6	Backward Society	For literacy development
7	Janshanti Youth Club	For Youth mobilisation
8	Gochali	For language and culture development
9	Tharu Promotion Front	To save language and culture
10	Bess	To struggle for language and culture

Table 9 presents 10 institutions of Dangaura Tharu dedicated for preservation and promotion of their language and culture.

3. Mother tongue proficiency and bilingualism

In general, Dangaura Tharu are very at speaking. However, as literacy rate is not so good, only half of the speakers are reported to be very at reading and writing in their language. Table 10 presents mother tongue proficiency in speaking, reading and writing in Dangaura Tharu.

Table 10: Mother tongue proficiency in speaking, reading and writing in Dangaura Tharu

SPEAKING (n=60)				READING AND WRITING (n=31)	
Degrees	Male n=30	Female n=30	Total	Male n=20	Female N=11
VERY WELL	30 (100%)	30 (100%)	60(100%)	10 (50%)	6 (55%)
SOME				8 (40%)	3 (27%)
ONLY A LITTLE				2 (10%)	2 (18%)

Table 10 shows that all the members of Dangaura Tharu community are very much fluent in speaking their language whereas only 50% males and 55% females of Dangaura Tharu community are very good in reading and writing their language. Similarly, 40% males and 27% females do average reading and writing while 10% literate males and 18% literate females read and write only a little.

3.1 Multilingualism in Dangaura Tharu community

Dangaura Tharu is a multilingual speech community. They speak a number of languages.

Table 11 presents the situation of multilingualism in Dangaura Tharu community

Table 11: Multilingualism in Dangaura Tharu community

	Languages	Male		Female	
		No of speakers	Percentage	No of speakers	Percentage
1	Dangaura Tharu	29	96%	30	100%
2	Nepali	27	90%	24	80%
3	Hindi	21	70%	8	27%
4	Rana Tharu	9	30%	3	10%
5	English	6	20%	2	7%
6	Maithili	1	3%	1	3%
7	Doteli	2	7%	1	3%
8	Kathriya Tharu	2	7%		
9	Gujarati	1	3%		

Table 11 presents that most of the male Dangaura Tharu speakers are bilingual in Nepali whereas 70% speakers are bilingual in Hindi. Similarly, bilingualism of Dangaura speakers in Rana Tharu, English, and Maithili, is 30%, 20%, and 3%, respectively. In the same way, 7% and 1% of Dangaura speakers are bilingual in Doteli, Kathriya Tharu and Gujarati respectively.

Table 11 presents that most of the female Dangaura Tharu speakers are bilingual in Nepali whereas 27% speakers are bilingual in Hindi . Similarly, bilingualism of Dangaura speakers in Rana Tharu and English is 10%, and 7%, respectively. In the same way, 1% of Dangaura speakers are bilingual in Awadhi and Doteli, respectively.

In order to examine the situation of multilingualism in Dangaura Tharu, multilingualism, a participatory tool to be used in a group of at least eight to twelve participants of mixed category, was administered in all the reference points of the survey in Dangaura. There have been three common findings from this participatory method:

1. There is no monolingual in Dangaura, the mother tongue.
2. The Dangaura speakers who are not going outside the village, women, farmers and elderly people speak the mother tongue better than Nepali, an LWC.
3. School going children, educated people, leaders of the community, businessmen, teachers, students are bilingual in Dangaura and Nepali languages.

4. Domains of language use

Domains of language evaluate the vitality of the language. Dangaura Tharu is used in different of language use such as counting, singing, joking, bargaining/ shopping/ marketing, story telling, discussing/debate, praying, quarrelling, abusing (scolding/using taboo words), telling stories to children, singing at home, family gatherings and village meetings. Table 12 presents the languages frequently used in different domains by male.

Table 12: Languages most frequently used in different domains by male

Domains	Sex					
	Male (N=30)					
	Dangaura Tharu	Nepali	Both	Hindi	Dangaura Tharu,Nepali, Hindi	Dangaura Tharu, Rana Tharu, Nepali, Hindi
Counting	13 (43%)	17 (56%)	1 (3%)			
Singing	20 (66%)		3 (10%)	1 (3%)	5 (16%)	
Joking	26 (86%)	1 (3%)	1 (3%)		2 (3%)	
Bargaining/ Shopping/ Marketing	28(93%)	5 (16%)	6 (20%)		1 (3%)	1 (3%)
Story telling	28 (93%)	1 (3%)	1 (3%)			
Discussing/ Debate	26 (86%)	1 (3%)	3 (10%)			
Praying	27 (90%)		2 (6%)			
Quarrelling	27 (90%)	1 (3%)	2 (6%)			
Abusing (scolding/using taboo words)	27 (90%)	1 (3%)	2 (36%)			
Telling stories to children	28 (93%)	1 (3%)				
Singing at home	29 (96%)	1 (3%)				
Family gatherings	29 (96%)	1 (3%)				
Village meetings	26 (86%)		4 (13%)			

Table 12 shows that 93% of male speakers use their language in bargaining, shopping, marketing, story telling and telling stories to children. Similarly 96% people use their language in singing at home and family gatherings. 86% people use their language in joking, discussing, debate and village meetings. 90% people use their language in praying, quarrelling and abusing. 43% people use their language in counting and 66% people use their language in singing. Only 3% people use Nepali while joking, story telling, discussing, debate, quarrelling, abusing, singing at home and family gatherings while in counting 56% people use Nepali. 16% of them use Nepali in bargaining, shopping and marketing. 3% of people use both Nepali and Dangaura while counting, joking and story telling and only 6% of them use both Nepali and Dangaura while praying, quarrelling and abusing. 10% of them use both Nepali and Dangaura while singing, discussing and debate while 13% people use both the languages in village meetings.

Table 13: Languages most frequently used in different domains by female

Domains	Sex				
	Female (N=30)				
	Dangaura Tharu	Nepali	Both	Dangaura Tharu,Nepali, Hindi	English
Counting	10 (33%)	20 (66%)			
Singing	25 (83%)	1 (3%)	2 (6%)	1 (3%)	1 (3%)
Joking	28 (93%)	2 (6%)	1 (3%)		
Bargaining/ Shopping/ Marketing	21(70%)	3 (10%)	5 (16%)		
Story telling	26 (86%)	4 (13%)			
Discussing/ Debate	27 (90%)	3 (10%)			
Praying	26 (86%)	2 (6%)			1 (3%)
Quarrelling	28 (93%)	3 (10%)			
Abusing (scolding/using taboo words)	27 (90%)	2 (6%)			1 (3%)
Telling stories to children	26 (86%)	4 (13%)			
Singing at home	26 (86%)	4 (13%)			
Family gatherings	28 (93%)	2 (6%)			
Village meetings	17 (56%)	12 (40%)	1 (3%)		

Only 3% people use Hindi in singing. 3% of people use Dangaura, Nepali and Hindi while bargaining and shopping / marketing. 16% of them use Dangaura, Nepali and Hindi in singing. 3% of people use Dangaura, Rana Tharu, Nepali and Hindi while

bargaining and shopping / marketing. Table 14 presents the languages frequently used in different domains by female.

Table 13 also shows that 93% of the female Dangaura speakers are using their mother tongue in different domains of language use as in joking. 70% of them use their language in bargaining, shopping and marketing. 86% of the female Dangaura speakers are using their mother tongue in different domains of language use in story telling, praying and telling stories to children. 56% of them use their mother tongue in village meetings. 33% of them use their language in counting. 83% of them use their language in singing.3% of people use Nepali while singing and only 6% of them use Nepali in joking, praying, abusing and in family gatherings. 10% of people use Nepali in quarrelling. 13% of them use Nepali in story telling, telling stories to children and singing at home. 40% of them use Nepali in village meetings. 3% of people use Nepali and Dangaura while joking and village meetings. 6% of them use Nepali and Dangaura while singing. 16% of them use Nepali and Dangaura while bargaining/ shopping/ marketing. 3% of them use Dangaura, Nepali and Hindi while singing. 3% of them use English while singing, praying and abusing.

5. Language vitality

Dangaura Tharu community in common is seen to have maintained their language vitality. The rate of shifting toward Nepali is very low. Table 14 presents the data based on the responses related to language vitality provided by the informants on key survey points.

Table 14: Language vitality in key points in Dangaura Tharu

Do all your children speak your mother tongue?		Is there practice of inter-caste or inter-ethnic marriage in your village?		Do you like your children speaking mother tongue?	
YES	**NO**	**YES**	**NO**	**YES**	**NO**
45	15	14	46	59	1
75%	25%	23%	76%	98%	1%

Table 14 shows that 75% of the children from Dangaura community speak their mother tongue. Similarly, young people of Dangaura speech community speak their

mother tongue. It also shows that most of the parents in the Dangaura community usually speak mother tongue with their children. From this analysis, we can conclude that there is 100% vitality of the Dangaura language.

Table 15 presents the use of mother tongue used by the parents to their children in the key points in Dangaura Tharu.

Table 15: Use of mother tongue used by the parents Dangaura Tharu to their children

Mother tongue	Nepali	Others
59	1	
98%	2%	

Table 15 shows that most of the guardians i.e. 98% use Dangaura Tharu while speaking to their children in this village while only 2% of them use Nepali while speaking to their children in this village.

6. Language maintenance/transmission

Language maintenance in Dangaura is satisfactory till now. Table 16 presents the situation of language maintenance on the key points in Dangaura Tharu speech community.

Table16: Language maintenance in key points in Dangaura

Is there intermarriage in your community?		Do you like your children learn/study in mother tongue?	
YES	NO	YES	NO
23%	77%	98%	2%

Table 16 shows that out of the 60 respondents only 23% responded that there is inter-caste marriage in Dangaura Tharu community while 77% said that there is no inter-caste marriage in the community. Similarly, out of the 60 respondents, 98% of the Dangaura Tharu speakers like their children learn/study in their mother tongue but the only 2% said that they do not like their children learn in their mother tongue. From this analysis, we can conclude that language maintenance and transmission rate in Dangaura Tharu is very high.

7. Language attitudes

In general, there are very positive attitudes towards their language in Dangaura Tharu community. Table 17 presents the data based on the responses related to language attitudes of the Dangaura speakers.

Table 17: The medium of instruction preferred for your children in primary education

		Male (n=30)	Female (n=30)
1	**Dangaura Tharu**	26(87%)	29(97%)
2	**Nepali**	1(3%)	
3	**English**	2(7%)	1(3%)
4	**Other**	1(3%)	

Table 17 shows that 87% males and 97% females preferred their mother tongue, Dangaura Tharu as the medium of instruction for their children in primary education. 3% male preferred the Nepali language as the medium of instruction for their children in primary education. 7% male preferred the English language as the medium of instruction for their children in primary education and only 3% preferred other languages. 3% female preferred the English language as the medium of instruction for their children in primary education. Table 18 presents the feeling of the informants while speaking the mother tongue in the presence of the speaker of the dominant language

Table 18: 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=30	Female N=30
1	Prestigious	21(70%)	27(90%)
2	Embarrassed	5(17%)	1(3%)
3	Neutral	4(13%)	2(7%)

Table 18 shows that 70% male and 90% female feel prestigious while speaking the mother tongue in the presence of the speaker of the dominant language. Similarly, 17% male and 3% female feel embarrassed. And 13% males and 7% female feel

neither prestigious nor embarrassed while speaking the mother tongue in the presence of the speaker of the dominant language. Table 19 presents whether the grandchildren will also speak Dangaura Tharu.

Table 19 Will the grandchildren also speak your language?

Will the grand children also speak your language?	Male N=30	Female N=30
Speak	30 (100%)	29 (97%)
Not speak		1(3%)

Table 19 shows that 100% male and 97% female respondents responded that the children of the children will speak their language whereas only 3% responded that the children of the children will not speak their language. Table 20 presents the data related to language attitude provided by informants on the key survey points.

Table 20: Responses to what language should their children speak first

	What language should your children speak first?	Male N=30	Female N=30
1	Dangaura Tharu	29 (97%)	28(93%)
2	Nepali	1 (3%)	2(7%)

Table 20 shows that most of the Dangaura speakers responded that their children should speak their mother tongue, Dangaura Tharu, first. They have positive attitude towards their language. Only 3% male and 7% female responded that their children should not speak their mother tongue.

8. Language Development

In the survey, a participatory tool known as appreciative inquiry was used in all five key points in Dangaura Tharu. The main purpose of this survey was to gather information about the dreams and aspirations of the Dangaura Tharu community members for the development their language as well their culture. It was conducted in each point in a group of participants of different demographic categories of sex, education and educational status. The participants in each key point were asked to describe things that made them feel happy or proud about their language or culture. They were asked to write down the 'good things' on a piece of paper and placed them

serially on the floor. Then they were asked to, based on those good things in Dangaura Tharu language and culture, say they "dreamed" about how they could make their language or culture even better. After having received their responses in the group they were advised to categorize the dreams from the easiest to the most difficult, specify which ones were most important and to choose a few to start on developing plans such as who else should be involved, what the first step should be and what resources they needed.

In this survey, as discussed already, we have employed different participatory tools such as dialect mapping, domains of language use and bilingualism. The main focus of these tools is to help the participants to verbalize things they already knew intuitively about their language and culture. However, appreciative inquiry, as the name suggests, is designed to help the participants think about future possibilities about their language and culture. Table 21 presents the summary of the responses to major queries related to preservation and promotion of the language on all five key points in Dangaura Tharu.

Table 21: Summary of the findings from the appreciative inquiry in Dangaura Tharu.

SURVEY POINTS	GOOD THINGS THAT MADE DANGAURA THARU FEEL HAPPY OR PROUD ABOUT THEIR LANGUAGE	DREAMS ABOUT HOW THEY COULD MAKE THEIR LANGUAGE EVEN BETTER	MOST IMPORTANT DREAM TO START ON PLANNING
Jain, Dhangadhi, Kailali	▪ Long-established language ▪ Mother tongue of Dangaura Tharu ▪ Dangaura Tharu culture is embodied in this language	▪ To prepare textbooks for children in Dangaura Tharu ▪ To have equal access to media ▪ To start mother tongue based education at primary level ▪ To establish an organization for development of language and culture	▪ To pressurize the local authorities to start program in T.V in Dangaura Tharu
Sadakpur, Bauniya, Kailali	▪ Mother tongue of Dangaura Tharu ▪ Easy to communicate	▪ To prepare textbooks in Dangaura Tharu ▪ To have any program in	▪ To pressurize the local authorities to start program on

		secret matters	T.V • To have Dangaura teachers	T.V in Dangaura
Bhagatpur, Durgauli, Kailali		• Symbol of ethnic identity of Dangaura Tharu • Ancestral language • Easy to communicate	• To prepare textbooks in Dangaura Tharu • To have any program on T.V • To have Dangaura teachers	• To start preparing textbooks in Dangaura
Shreepur, Kanchanpur		• Symbol of ethnic identity of Dangaura Tharu • Ancestral language • Easy to communicate	• To start mother tongue based education at primary level • To prepare textbooks in Dangaura Tharu • To use Dangaura in government office	• To pressurize the local authorities to start program on T.V in Dangaura Tharu
Krinshnapur, Kanchanpur		• Symbol of ethnic identity of Dangaura • Dangaura Tharu culture embodied in this language	• To start mother tongue based education at primary level • To prepare textbooks in Dangaura Tharu • To have any program on T.V	• To start mother tongue based education at primary level

9. Findings and Recommendations

The Dangaura Tharus are one of the indigenous nationalities of Nepal who reside primarily in Kailali, Banke, Bardiya, Kanchanpur and Dang districts of western Nepal. They have their own culture and language. But Government of Nepal has not recognized Dangaura Tharus as a separate indigenous people group. Dangaura Tharus use a distinct language belonging to Indo-Aryan language family to communicate among them in the community.

In terms of language maintenance, it is found that a substantial number of parents continue to transmit the language to their children whereas some Dangaura Tharus do not. This situation reveals the fact that intergenerational transmission is weakening in Dangaura Tharu community. They often use their language in family gatherings and with children. Almost seventy-five percent Dangaura Tharu children are found to speak their mother tongue. So, the vitality rate of the language is very high. They have very much positive attitude towards their language.

This survey has revealed a number of facts about the present situation of the Dangaura Tharu language. They are presented as follows:

a) This is a distinct language spoken by an indigenous nationality called Dangaura Tharu.

b) It is spoken by approximately one hundred and fifty-four thousand Dangaura Tharus in in Kailali and Kanchanpur districts of Far Western Region of Nepal.

c) Dangaura Tharu exhibits dialectal variation as the least similarity between the two places of the survey is found 64%. But the respondents reported their language varies from district to district. Therefore, Recorded Text Test (RTT) is required to evaluate the intelligibility among the key points.

d) This language is overwhelmingly used in all domains of language use.

e) Mother tongue proficiency is significantly high and strong in the speech community.

f) In this speech community, still in rural areas, most of the populace is monolingual, especially the women over 40 in the age.

g) Traditionally the language of wider communication is Nepali. The other languages they use include Hindi, Dotyali, Rana Tharu, Baitadeli and other western dialects of Nepali.

h) Most of the Dangaura Tharu children face difficulty in their basic education as the textbooks and medium of instruction is compulsorily Nepali which is unfamiliar to them.

i) Linguistically and culturally, Dangaura Tharu community is distinct from other Tharus.

j) Dangaura Tharu community is traditionally involved in agriculture as well as in peasantry.

k) Religiously, the community is predominantly Hindu.

l) The language is vibrantly used in all domains, however, not identified as a distinct language from other Tharus. It is lexically and structurally close to Bhojpuri and Awadhi.

m) The Dangaura Tharu community has highly positive attitudes towards the mother tongue and the language maintenance is optimum.

n) Female literacy rate is appalling.

(b) Rcommendations

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

a) As Dangaura Tharu children face difficulty in basic education because of their unfamiliarity with the vernacular and textbooks in Nepali as well as the Interim Constitution of Nepal has also guaranteed the right of mother tongue based multilingual education, schools should immediately be facilitated financially and logistically from the concerned sectors to run multilingual education in the true sprit of the constitution.

b) Textbooks should be developed in such a way that they embody the local needs and local settings.

c) By means of non-formal education in their mother tongue, the literacy classes must be conducted to uplift those illiterate.

d) The government should immediately address the efforts and grievances of the Dangaura Tharu community.

e) A detailed language documentation project is essential to preserve, promote and develop their language and culture in which life crucial knowledge is embodied from time immemorial.

f) Immediately grammar and dictionary should be written and compiled and the folklore must be documented.

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BYANSI (RANG)

REFERENCE DATA

RESEARCHERS:

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COORDINATOR: PROF. DR. NOVEL KISHORE RAI

DURATION: JUNE 26-JULY 10

LINGUISTIC FIELD SURVEY MAPS

A. Byansi linguistic field survey district
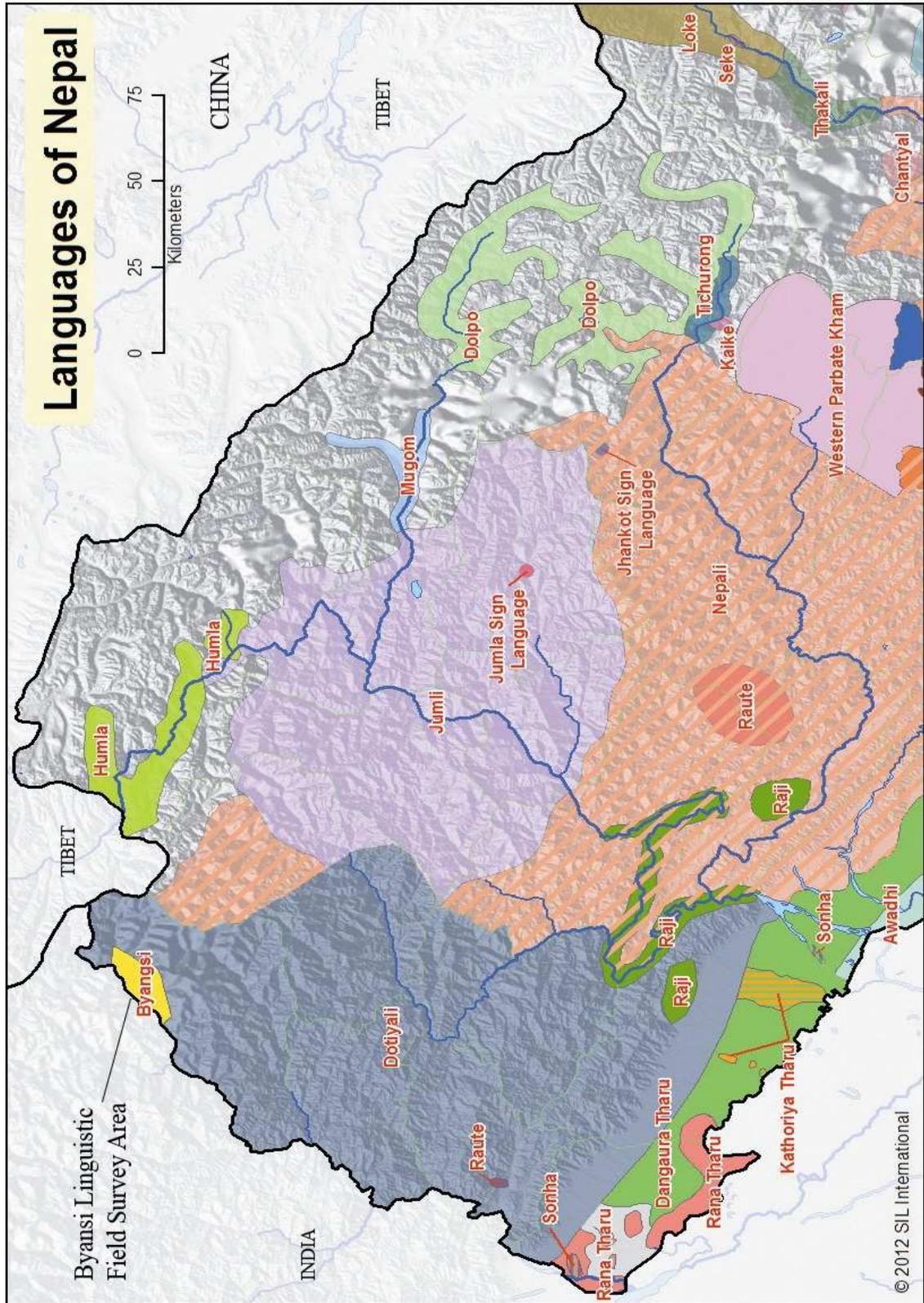
Source: SIL International (www.google.com)
B. Byansi Linguistic Field Survey District

Byansi Linguistic Field Survey, Darchula District

4:BYANSI
1,734

LEGEND

Above 45
16 - 45
11 - 15
5 - 10
Below 5
None

Source: Population Census 2001, CBS, Kathmandu
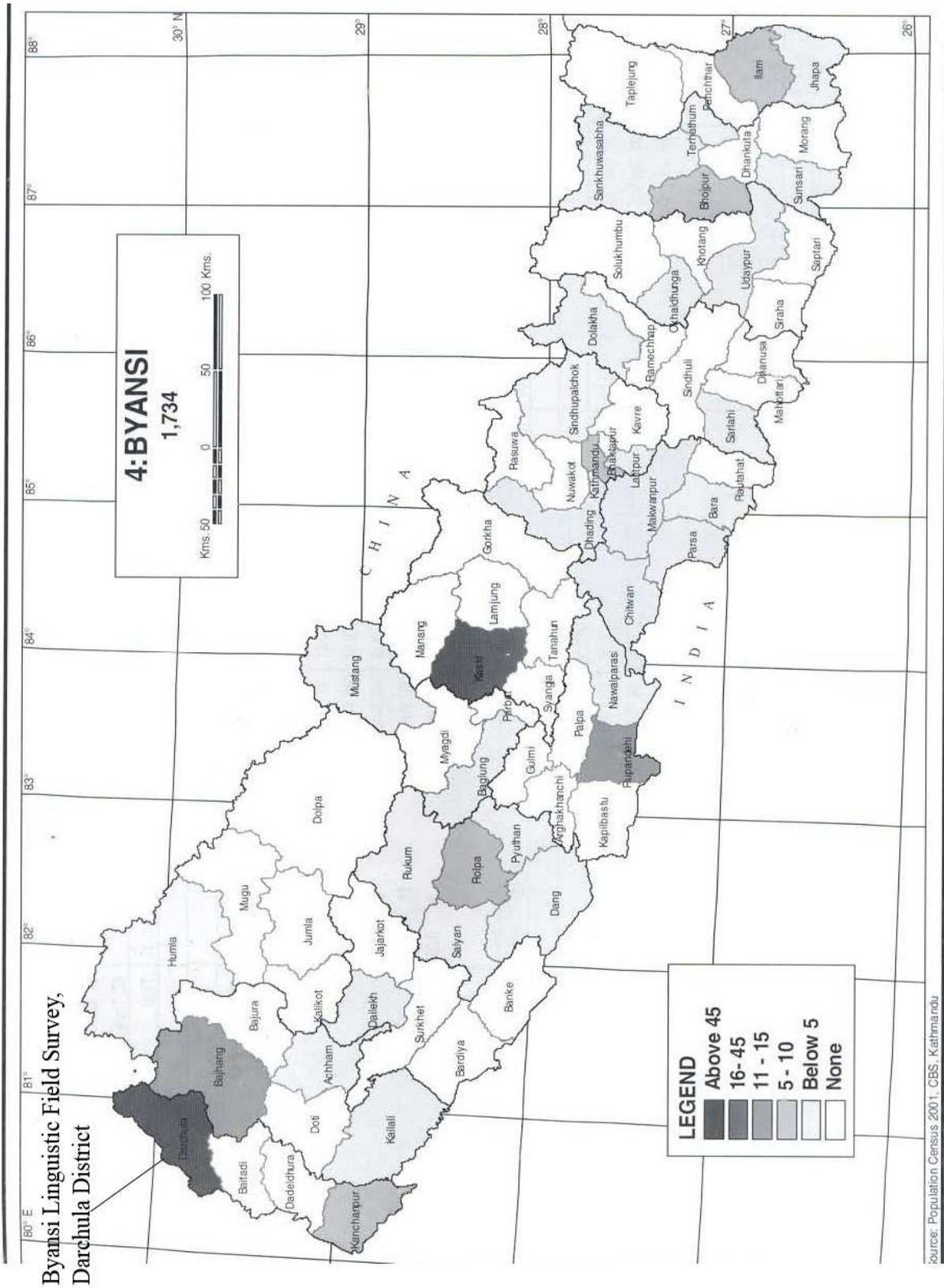
Source: Gurung, Hark; Yogendra Gurung; and Chhabi Lal Chidi (2006)

116

1. INTRODUCTION

1.0 Background

This is a report of a sociolinguistic survey of Byansi, an endangered Tibeto-Burman language spoken mainly in some villages of Darchula district of Nepal. This language is approximately spoken by 2000 ethnic people referred to as Rang (alternatively Byansi). Byansi is one the marginalized and endangered communities in Nepal. This community belongs to Tibeto-Burman family. The language they speak as mother tongue is called Rang language. The term 'Byansi' is also not the term referred by the community. This term is given by the outsiders. The community use the term 'Rang' to refer to Byansi community in their mother tongue. The proper settlement of the Rang is in the Darchula district in the Far Western Development Region, Mahakali Zone of Nepal. They speak distinct language that is pertinent to Tibeto-Burman family.

1.1 Ethnicity, migration, religion, occupation and literacy

1.1.1 Ethnicity

Byansi people are the main dwellers of the highland of over 3,000m above the sea level in the northernmost area of Darchula district in Mahakali Zone, Far Western Nepal. This region faces India in the west and China in the north is called Byans. They speak a distinct Tibeto-Burman language referred to as *Rang Lho* (*Rang* means community and *Lho* means language) as their mother tongue. This community does not dwell in the same settlement for the whole year. They especially shift to two settlements mainly constrained by the season.

In winter, they come down to Darchula district headquarters 'Khalanga', which is the main winter residence of about 1,000 meters and go to many villages and bazaars in hilly and plain areas in both Nepal and India. Because of the way of living, many of them are multilingual, living in the periphery of both India and Tibetan civilization. However, they have nurtured and preserved their distinct language, culture and tradition.

According to Bohara and Prasain (2008), the main inhabitants of the hill area of Far Western Nepal and Uttarakhand in India (known as Kumaun and Garhwal) are Hindus who speak dialects of Pahari or Far Western dialects of Nepalese as their mother

117

tongue. The term Sauka in the vocabulary of Pahari dialects spoken in the hill areas of Far Western Nepal and Kumaun and Garhwal in India is a name used for Byansi people by the outsiders living in the south. Many of them insist that Sauka originally means 'rich men'. Though never used administratively in India and Nepal, this term is frequently used in their daily interaction with local hill Hindu people.

The Byansi people call themselves as 'Rang' in their mother tongue, which indicate their ethnic category. According to Bohara and Prasain (2008), the ethnic category, which connotes the main inhabitants of Byans in their mother tongue, is 'Rang'. This category, together with other two categories such as Pang (Tibetan) and Wolan (South Asian People), is composed of a triad of ethnic categories in the Byansi dialect. The Rang are the people who reside in three areas: Byans, Chaudas (Bangba) and Darma. Moreover, many linguistic and cultural differences can be observed within the Rang, in both regional (Byans, Chaudas, Darma) villages and clan levels. They are also quite aware of these differences. The people like Rang are also found in some other Himalayan valleys in Uttarakhand (Johar, Niti and Mana) in India, but they are on the verge of Hinduization. In spite of such various ethnonyms imposed by the outsiders, the term 'Rang' is the most preferred and important category for the Byansi people. The term 'Rang' is the name given in their mother tongue.

Rang is the ethnonym for the Byansi. The language they speak to is called *Rang lwo* or Rang boli. However, Rang boli does not consist of a single coherent linguistic system. It includes not only several varieties or dialects of Byansi but also contains Chaudasi (Bangbani) and Darmani the two distinct languages spoken in Indian Himalayan regions just south and west of Byans. The language is spoken in Byans as *Byankhu boli* or *Jiunkhu boli*, Chaudas as *Bangba boli* and Darma as *Darma boli*. Two sub-varieties of Byansi are called *Yer-Jiunkhu boli* (spoken in Gunji, Nabi, Rangkang and Napalcho) and Pang Jiunkhu boli (spoken in Chhangru, Garbyang and Budi) and the variety of Kuti is *Kuti boli* and Tinkar as *Tinkar boli*. (Bohara and Prasain 2008)

The Byansi people speak more than one language. Including their mother tongue, they speak Hindi, Nepali, Tibetan, English, etc. Considerable numbers of villagers send their children to schools in Kathmandu valley or in India to a distinguished English medium boarding school for their better education. These children are taught in Nepali, Hindi or English.

1.1.2 Migration

Byans valley, which is situated above 12,000 feet from the seal level in the Darchula district in the Far Western Development Region, is one of the places of human settlement of the highest location. The Byansi people who reside in these areas are based on the agriculture and animal husbandry. The Byansi people who reside in two villages such as Chhangru and Tinkar in the Byans valley migrate towards the district headquarters. They in each year remain in the Byans Valley for six months and for six months in the Khalanga VDC in the district headquarters. For six months in the district headquarters, they migrate from the Byans valley in winter season. This kind of living pattern or migration process in Byansi community is called 'Kuncha' in the Byansi (Rang) language. Table 1.1 presents the different ethnic groups in Byansi community.

Table 1.1: Ethnic groups in Byansi

S.N.	Ethnic Group	Place
1.	Aitawal	Chhangru
2.	Bohara	Chhangru
3.	Budhathoki	Sitola/Tinkar/Rapla
4.	Byansi	Chhangru
5.	Hyanki	Rapla
6.	Johari	Rapla
7.	Lala	Chhangru
8.	Tinkari	Tinkar

Source: Sociolinguistic field survey (2012)

Table 1.1 shows that there are eight ethnic groups in Byansi community. Among the different ethnic groups, there four ethnic groups, namely, Aitawal, Bohara, Byansi and Lala are found in the Chhangru village of Byans VDC. Likewise, the ethnic group called 'Budhathoki' is found in Sitola and Rapla VDCs and Tinkar village as well.

And, Hyanki and Johari ethnic groups are in Rapla VDC, and Tinkari ethnic group in Tinkar village.

1.1.3 Religion

During the linguistic field survey, the Byansi participants were found to have adapted two kinds of religions. They are Hinduism and animism (nature worship). Table 1.2 presents the information on religion in Byansi community.

Table 1.2: Religion in Byansi

	Religions	Number	Percentage
1	Hinduism	10	16.13
2	Nature Worship	52	83.87
	Total	**61**	**100.0**

Source: Sociolinguistic field survey (2012)

Table 1.2 shows that a majority of participants from the Byansi community (84%) responded that they follow animism (nature worship). According to them, the practice of nature worship has been followed from generation to generation. Due to this reason, the practice of nature worship seems as the typical practice in the Byansi community. However, a minority of participants (i.e., 16%) responded that they follow Hinduism.

1.1.4 Occupation

The traditional occupation of the Byansi community is agriculture and animal husbandry. However, due to the time change, development processes, and their living pattern, their traditional occupation has certainly been affected more or less. In winter season, they come down to the headquarters to about 1,000m. During this time, they have contacts to other communities and business phenomena, and they go to India, too. They also frequently go to Tibet for the purpose of business. Therefore, along with agriculture and animal husbandry, many of the Byansi people practice Trans-Himalayan trade as their traditional occupation and go frequently to Tibet.

1.1.5 Literacy

Though, there are illiterate Byansi peoples in the community, the participants who got involved in the interview and discussion during the linguistic field survey was all literate. Table 1.3. presents the information on literacy of the participants.

Table 1.3: Literacy in Byansi

Literacy			
Total Participants: 62			
Male (N=46)		Female (N=16)	
Literate	Illiterate	Literate	Illiterate
46 (100%)	00	16 (100%)	00
Total Percentage			
Male: 74.19%		Female: 25.81	

Source: Linguistic Field Survey (2012)

Table 3 presents the fact that all the participants from the Byansi community during the linguistic field survey were literate. The total participants were 62. Of them, forty-six participants (74%) were male and sixteen (26%) female. The participants were from the basic literate category to Master's Degree category. It can be deemed that literate and educated persons from the Byansi community are affiliated to their community organization. Similarly, most of the participants who got involved in the interview and discussion during the linguistic field survey are involved and affiliated to their community organization.

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

1.2.1 Overview

Byansi language is one of the endangered languages in Nepal especially spoken in the Far Western Development Region of Nepal in Darchula district. Though their core areas of residence are in the highland over 3,000m above the sea level, they also come down to the headquarters for six months in the winter season. Due to hardship of heavy snowfall in the winter, no one resides in the highland. Most of the Byansi people have their homes in the highland and in the headquarters, too.

In winter, they come down to Darchula district headquarters and their main winter residence of about 1,000m and go to many villages and bazaars in hill and plain areas in both Nepal and India. As consequence of the way of living, many of them are multilingual, living in the periphery of both India and Tibetan civilization; however, they have nurtured and preserved their distinct language, culture and tradition.

1.2.2 Demography

Byans is the main settlement of the Byansi people in Darchula district in Far Western Development Region in Nepal. They are also found settled in Uttaranchal State of India. Byansi community is one of the minoritized communities in Nepal. Regarding the language issue, Byansi language is of the endangered languages in Nepal. According to Census Report (2001), the total population of the Byansi community is 2,021. The majority of the Byansi settlement is found in the three VDCs in Darchula district. Table 1.4 presents the population distribution regarding the VDCs.

Table 1.4: Population distribution of Byansi community

VDCs	Household	Female	Male	Total
Tinkar Village (Byans VDC)	61	140	157	302
Chhangru Village (Byans VDC)	99	288	278	566
Rapla VDC	148	433	452	885
Sitola VDC	47	140	133	273
Total	**355**	**1,001**	**1,018**	**2,021**

Source: Census Report 2001

1.2.3 Linguistic affiliation

The Byansi are the main dwellers of the highland in the northernmost area of Darchula district in Mahakali Zone, Far Western Development Region of Nepal, which faces India in the west and China in the north. They speak their own distinct language – what is called 'Rang Lho' in their mother tongue. As we mentioned already the term 'Rang' refers to Byansi community and 'Lho' to their mother tongue. Rang Lho is one the Tibeto-Burman languages spoken in Nepal. Figure 1.1 presents the genetic affiliation of Byansi.

The genetic affiliation of Byansi
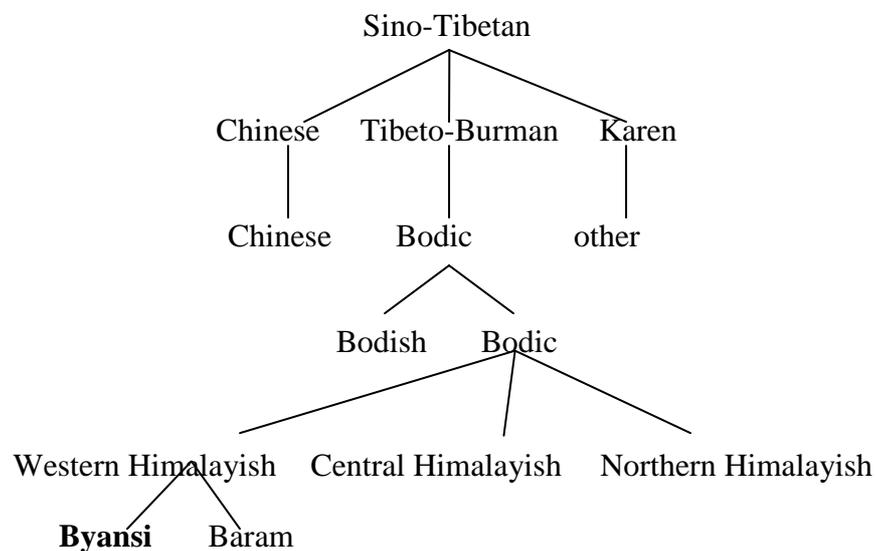
Figure 1.1: Linguistic affiliation of Byansi (Rang) language

1.2.4 Review of earlier works

Central Department of Linguistics, Tribhuvan University has already carried Byansi (Rang) documentation in collaboration with National Foundation for Development of Indigenous Nationalities (NFDIN). During the documentation, the Department had consulted native speakers from the Byansi (Rang) community. The documentation contains introduction of Byansi (Rang) people and sketch grammar in Byansi (Rang) language.

Bohara and Prasain (2008) had carried out linguistic study of Byansi language. They had published a book entitled 'Byansi (Rang)-Nepali-English Basic Dictionary'. The dictionary includes short description about the Byansi community and their language under the various topics such as short introduction, ethnonym in their mother tongue,

Rang boli-the categorization by their mother tongue, multilingualism, hybridity of Rang boli, and the problematic on the mother tongue. However, the main purpose of the volume is to provide word meaning in multiple languages such as Nepali and English. The volume provides three categorical vocabularies. The first section of the volume contains the vocabulary as 'Byansi-Nepali-English' format. The second section of the volume contains the vocabulary as 'Nepali-Byansi' format. And, the third section of the volume covers the vocabulary as 'English-Byansi' format. The dictionary is in multilingual format. The dictionary is beneficial for both Byansi community and the non-Byansi people.

1.3 Purpose and goals

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

The specific goals /objectives of the study are as follows:

i. To examine the dialectal variation by assessing the levels of lexical similarity ;

ii. To look at the vitality of the language by investigating the patterns of language use in certain domains;

iii. To assess the mother tongue proficiency;

iv. To evaluate the language maintenance and the attitudes of the speakers towards their language; and

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

2. RESEARCH METHODOLOGY

2.1 Overview of methodology

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

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

	GOALS OF THE SURVEY	RESEARCH METHODS/TOOLS	BRIEF DESCRIPTION	FOCUS OF THE METHODS/TOOLS
1.1	To examine the patterns of language use in certain domains, language attitudes, and language vitality, language maintenance, mother-tongue proficiency and multilingualism and language resources in Byansi	Sociolinguistic Questionnaires (SLQ)	Consisting of three sets: A, B and C	
		Sociolinguistic Questionnaires-A (SLQ A)	80 questions to be administered on individual of different age groups, sex and literacy in at least five points including the core point	• Language resources • Mother-tongue proficiency and multilingualism • Domain of language use • Language vitality • Language maintenance • Language

			attitudes
	Sociolinguistic Questionnaires-B (SLQ B)	The four tools: DLU , BLM, DLM and AI be used in a group of at least eight to twelve participants of mixed category	• Domain of language use • Dialect mapping • Multilingualism • Appreciative enquiry
	Sociolinguistic Questionnaires- C (SLQ C)	21 questions to be administered on language activist or village head	• Language attitudes • Language maintenance • Language vitality • Language development
1.2	To assess the levels of lexical similarity among the selected varieties in the language;	Wordlist Comparisons (WLC)	Lexical comparison of 210 words	Lexical variation among selected varieties in the language

2.2 Research methods

2.2.1 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 Byansi speaking areas were selected on the basis of geographical location from the core point i.e. Chhangru, a village located in Byans VDC. Other three points were Tinkar village, Sitola VDC and Rapla VDC. Secondly, the individuals were chosen from different categories of sex, age and

educational background from each survey points. Figure 2.1 presents a model for sampling of informants from each point in Byansi speech community.

Figure 2.1 A model for sampling of informants
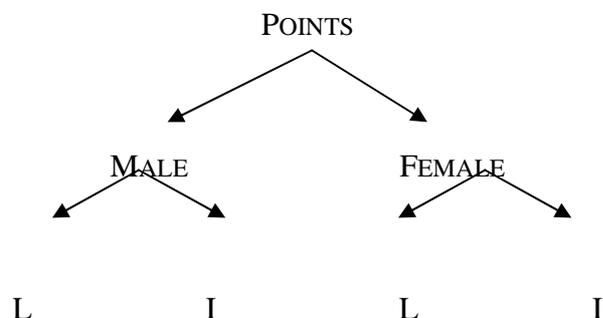
Figure 2.1: Sampling model of informants in survey points

Following the sampling model to the maximum, sixty-two participants from the Byansi 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.

Figure 2.1 'Points' refers to the four linguistic field survey points carried out in the Byansi community. The four linguistic field survey points were Chhangru village (in Byans VDC), Tinkar village (in Byans VDC), Syangkang village (in Sitola VDC), and Dumling village (Rapla VDC). Of them, Chhangru village (Byans VDC) is deemed as the core linguistic field survey point, and the rest as periphery. Similarly, 'L' and 'I' refer to literate respectively and illiterate category of the informants who participated during the discussion and interview in the survey so far.

2.2.2 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 Byansi participants. The tools included in the PM were Domains of Language Use (DLU), Bilingualism/Multilingualism (BLM), Dialect Mapping (DLM) and Appreciative Inquiry (ACI).

The main purpose of the use of PM tools was to help the Byansi speech community think about the dialects of Byansi, how bilingual/multilingual Byansi people were, in which contexts they employed Byansi (Rang) 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.

2.2.3 Domains of language use (DLU)

Domains of Language Use (DLU) tool was employed in the Byansi community members during the linguistic field survey. The use of the tool was mainly aimed to help the Byansi community members think about and visualize the language that the Byansi people speak in diverse contexts. In this tool, the Byansi 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 Byansi (Rang) language and those situations in which they used both Nepali and Byansi (Rang). Then, the participants were asked to place the labels as Nepali, Byansi (Rang) and both Nepali and Byansi (Rang). 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.

2.2.4 Dialect mapping (DLM)

The main purpose of the Dialect Mapping tool was to help the community members think about and visualize the different varieties of Byansi (Rang). During the linguistic field survey, the Byansi 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 Byansi (Rang) 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.

2.2.5 Bilingualism/multilingualism

Bilingualism/Multilingualism tool was employed to help the community members think about and visualize the levels of fluency in both Byansi (Rang) language and Nepali by different subsets of the Byansi 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 Byansi (Rang) people who speak Byansi (Rang) language well. The overlapped are represents 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 Byansi (Rang) 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 Byansi (Rang) people that spoke Byansi (Rang) language 'well', which was increasing and how they felt about that.

2.2.6 Appreciative inquiry (ACI)

Appreciative Inquiry tool was employed to gather information about the dreams and aspirations for the language the Byansi (Rang) community members have in different survey points. In this tool, the participants were asked to describe things that made them feel happy or proud about their language or culture. Then, based on those good things in Byansi (Rang) 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.

2.3 Sociolinguistic questionnaire C (SLQ C)

Sociolinguistic Questionnaire C contains twenty-one questions. These questions were administered on the language activists and village heads. The main purpose of this questionnaire was to assess the language maintenance, language vitality and their attitudes towards their languages and their readiness for language development. This set was administered to at least two participants in each survey point in Byansi (Rang).

2.4 Wordlist

The basic wordlist contains 210 items. The main purpose of this wordlist is to determine the thresholds of lexical similarity uniting groups of languages and dialects at various percentage levels on the basis of standard word lists elicited from the mother tongue Bhujel 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.

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

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

2.3 Geographical location of the survey points in Byansi

In the sociolinguistic field survey of Byansi language, there were taken the information from the four survey points from the Darchula district in the far western Nepal. Table 2.2 presents the geographical location of the survey points recorded by the Global Positioning System (GPS) device.

Table 2.2: GPS for each survey point

	Survey points	Elev.	N	E	Remarks
1.	Tinkar	3415 m	24^0 44' 29"	80^0 52' 33"	
2.	Chhangru	2991 m	24^0 47' 54"	80^0 47' 49"	
3.	Rapla	2446 m	24^0 51' 27"	80^0 42' 05"	
4.	Sitola	2225 m	24^0 53' 40"	80^0 39' 31"	

Source: Linguistic field survey 2012

2.4 Sampling procedures and limitations of the survey

2.4.1 Sampling procedure

First, the Byansi speaking areas were selected on the basis of geographical location from the core point i.e. Chhangru, a village located in Byans VDC. Other three points were Tinkar village, Sitola VDC and Rapla VDC. Secondly, the individuals were chosen from different categories of sex, age and educational background from each survey points.

Of the four sample points, sixty-two participants 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.

2.4.2 Sample size

During the field survey, there were taken the information using the different tools like Sociolinguistic Questionnaires A, B, C and Wordlist. table 3 shows the sample that were collected in the field.

Table 3: Survey points, tools and number of tools (at least to be used) in each survey point

Survey Points	Sociolinguistic Questionnaires			Other Tools
	A (Individual)	B (Participatory)	C (Language activists/head)	Wordlist
(Chhangru)	19	5	3	9
Tinkar	16	5	3	7
Rapla	12	5	3	7
Sitola	15	5	3	8
Total	**62**	**20**	**12**	**31**

Source: Linguistic field survey 2012

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.

3 DATA ANALYSIS

First we deal with lexical variations among the survey points in Byansi.

3.1 Dialectal variations

Under the theme of the dialectal variation, 210 lexical items were collected from the four linguistic field survey points. Then, the collected lexical items were entered into the computer software called 'Wordsurv'. With the help of it, the comparative analysis of the lexicon variations was carried out. They are as follows:

3.1.1 The total wordlist comparison

Of the wordlist 210 for the dialectal variation, the participants from the Chhangru village provided only 201 words; the participants from Dumling village provided 169 words; the participants from Syangkang provided 197 words; and the participants from Tinkar village provided 195 words. The Table 3.1 below shows the total wordlist and their number differentiation among the four survey points.

Table 3.1: Total wordlist and their number differentiation

Variety	Chhangru	Dumling	Syangkang	Tinkar
Chhangru	201	169	197	195
Dumling	169	171	166	168
Syangkang	197	166	197	193
Tinkar	195	168	193	197

Source: Linguistic Field Survey 2012

3.1.2 Tally form of the lexical variation

The tally form of the lexical variations from the four survey points of Chhangru, Dumling, Syangkang and Tinkar villages is presented in Table 3.2.

Table 3.2: Tally form of the lexical variation

Variety	Chhangru	Dumling	Syangkang	Tinkar
Chhangru	201	131	176	125
Dumling	131	171	123	92
Syangkang	176	123	197	128
Tinkar	125	92	128	197

Source: Linguistic field survey 2012

3.1.3 Lexical comparison of 210 wordlist

The wordlist pertinent to the Chhangru village survey point was deemed as the core point, and the rest of the three points as periphery. Regarding the Chhangru village survey point as core, the wordlist collected from the rest of the three periphery points were compared with the core survey point. Table 3.3 presents the lexical comparison percentages in Byansi.

Table 3.3: Lexical comparison percentages

Variety	Chhangru	Dumling	Syangkang	Tinkar
Chhangru	100%	78%	89%	64%
Dumling	78%	100%	74%	55%
Syangkang	89%	74%	100%	66%
Tinkar	64%	55%	66%	100%

Source: Linguistic field survey 2012

Table 3.3 shows the statistical information on lexical comparison that the Chhangru village as the core survey point holds 100%. Being based on Chhangru, the rest of the three villages were compared. In the comparison, it is clearly seen that the wordlist provided by the participants from the Dumling village is 78% similar to the wordlist provided by the participants from the Chhangru village. In the same way, the wordlist

provided by the participants from the Syangkang village is 89% similar to the wordlist of the Chhangru village. And, of the Tinkar village, only 64% is similar to the wordlist of the Chhangru village.

3.2 Language resources

The Byansi (Rang) is still in only oral form. No writing system in this language is developed yet. However, 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 Byansi (Rang) language documentation. The documentation is based on the Chhangru village. Likewise, a multilingual dictionary on Byansi (Rang) language (Chhangru village) has also been published in 2008. Table 3.4 presents the language resources on Byansi (Rang).

Table 3.4: Language resources

S.N.	Language resources
1.	Byansi (Rang) language documentation
2.	Byansi (Rang)-Nepali-English Basic Dictionary
3.	Folktales
4.	Folk music
5.	Religious literature

Source: Linguistic Field Survey 2012

3.3 Mother tongue proficiency and bi/multilingualism

Under the theme of mother tongue proficiency and multilingualism, four aspects of language proficiency are described. They are the languages the participants speak; the languages the participants' spouses speak; the languages the participants' children speak; and the Nepali language understanding by the participants' children spoken by the Teacher in the school. Table 3.5 presents the information.

Table 3.5: Mother tongue proficiency and multilingualism

Topic	Rang	Nepali	Hindi	Doteli	Tibetan
Languages spoken by the participants	82%	7%	6%	3%	2%
Languages spoken by the spouse of the participants	94%	3%	2%	1%	-
Languages spoken by the participants' children	76%	18%	4%	4%	-

Source: Linguistic Field Survey 2012

3.4 Domains of language use

The participants responded that they mostly employed two major languages in different domains. The two mostly employed languages were Byansi (Rang) and Nepali. Table 3.6 presents the responses of the participants under the different domains of language use that is mostly employed.

Table 3.6: Languages most frequently used in different domains by sex

Domains	Sex					
	Male (N=46)			**Female (N=16)**		
	Rang	**Nepali**	**Rang & Nepali**	**Rang**	**Nepali**	**Rang & Nepali**
Counting	10 (21.4%)	6 (13.1%)	30 (65.3%)	5 (13.5%)	3 (18.8%)	8 (50%)
Singing	10 (21.4%)	-	36 (78.3%)	6 (37.5%)	-	10 (62.5%)
Joking	32 (69.6%)	2 (4.3%)	12 (26.1%)	4 (25%)	3 (18%)	9 (56.3%)
Bargaining/ Shopping/ Marketing	30 (65.2%)	3 (6.5%)	13 (28.3%)	5 (31.3%)	2 (2.5%)	9 (56.3%)
Story telling	29 (63%)	4 (8.7%)	13 (28.3%)	8 (50%)	2 (12.5%)	6 (37.5%)
Discussing/ Debate	32 (69.6%)	3 (6.5%)	11 (23.9%)	8 (50%)	2 (12.5%)	6 (37.5%)
Praying	42 (91.3%)		4 (8.7%)	12 (75%)		4 (25%)
Quarrelling	40 (87%)		6 (13%)	10 (62.5%)		6 (37.5%)
Abusing (scolding/using taboo words)	34 (73.9%)	2 (4.3%)	10 (21.4%)	11 (68.8%)	1 (6.3%)	4 (25%)
Telling stories to children	44 (95.7%)		2 (4.3%)	14 (87.5%)		2 (12.5%)
Singing at home	45 (97.8%)		1 (2.2%)	15 (93.8%)		1 (6.2%)
Family gatherings	46 (100%)			16 (100%)		
Village meetings	34 (73.9%)	3 (6.5%)	9 (19.6%)	7 (43.8%)	2 (12.5%)	9 (56.3%)

Source: Linguistic Field Survey 2012

3.5 Language vitality

The total participants were sixty-two. Twenty participants were from Chhangru village; fifteen from Tinkar village; fifteen from Rapla VDC; and 12 from Sitola VDC. They were asked whether your all children spoke mother tongue and the languages most of the village parents employed while talking to their children.

Table 3.7 presents the responses of the participants on these questions.

137

Table 3.7: Language vitality in key points in Byansi

	Do all your children speak your mother tongue?		Do young people speak your mother tongue as well as it ought to be spoken?		What language do most parents in this village usually speak with their children?	
	Yes	**No**	Yes	**No**	Mother tongue	Nepali
Chhangru	20	-	20	-	20	-
Tinkar	15	-	15	-	15	-
Rapla	15	-	15	-	15	-
Sitola	12	-	12	-	12	-
	100%	-	100%	-	100%	

Source: Linguistic Field Survey 2012

3.6 Language transmission

Under the theme of the language transmission, two questions were asked to the participants. The questions were: Is there intercaste marriage acceptable in your community? and Do you like your children read and write in your mother tongue? The main purpose of these questions was to elicit the information about how the mother tongue was being transmitted. The summary of the responses done by the participants is as follows:

Under the question of 'Is there intercaste marriage acceptable in your community?', all the respondents from all the four survey points responded that the intercaste marriage is acceptable in their community. Of them, twenty responses fall under the Chhangru survey point; fifteen in Tinkar; fifteen in Rapla; and twelve in Sitola. The names of the intercastes reported by the participants were Chhetri, Brahman, Gurung, and Thakali. Table 3.8 presents the summary of the responses is presented in

Table 3.8: Intercaste marriage in the community

Response	Male (n=46)	Female (n=16)	Total
Yes	46(100%)	16(100%)	62(100%)

Source: Linguistic Field Survey 2012

Similarly, under the question of 'Do you like your children read and write in your mother tongue?', all the respondents from all the four survey points responded that they preferred their mother tongue. Of them, twenty responses fall under the Chhangru survey point; fifteen in Tinkar; fifteen in Rapla; and twelve in Sitola. Table 3.9 presents the summary of the responses.

Table 3.9: Preference on Children reading and writing in mother tongue

Response	Male (n=46)	Female (n=16)	Total
Yes	46(100%)	16(100%)	62(100%)

Source: Linguistic Field Survey 2012

3.7 Language attitudes

Under the theme of language attitude, different aspects such as 'preference on medium of instruction in primary level education', 'Feeling while using mother tongue among the dominant language speakers', 'Will children speak mother tongue?, and Which language should your children speak first?' are described.

All the participants from the four survey points responded that they had preference on mother tongue for the medium of instruction in primary level education. Likewise, all the participants responded that they felt prestigious while using their mother among the dominant language speakers. Under the question of 'Will your children speak mother tongue?', all the participants responded that their children would speak mother tongue. Similarly, another question 'Which language should your children speak first?' was asked to the participants. In response, all the participants responded that they should speak mother tongue first. Table 3.10, Table 3.11 and Table 3.12 presents the summary of all the responses under the different themes.

Table 3.10: Preference on medium of instruction in primary level education

	Male n=46	Female n=16	Total
Preference on medium of instruction in primary level education	46(100%)	16(100%)	62(100%)

Source: Linguistic Field Survey 2012

Table 3.11: Feeling while using mother tongue among the dominant language speakers

	When you speak your mother tongue in the presence of the speaker of the dominant language what do you feel?	Male N=46	Female N=16	Total
1.	prestigious	46(100%)	16(100%)	62(100%)
2.	embarrassed	-	-	-
3.	neutral	-	-	-

Source: Linguistic Field Survey 2012

Table 3.12: Responses to what language should their children speak first

	What language should your children speak first?	Male N=46	Female N=16	Total
1.	Byansi	46(100%)	16(100%)	62(100%)
2.	Nepali	-	-	-

Source: Linguistic Field Survey 2012

3.8 Language development

For the Byansi (Rang) language development and promotion, the participants reported some hopes and plannings. Their major hopes for their language development and promotion are identifying phonemes in Byansi (Rang) language, identification and development of script because Byansi (Rang) language is still unwritten language, developing Rang literature, getting access to the media, documentation of Rang myths, etc. Similarly, they also organized plans for their mother tongue development and promotion. They are: discussion in the community, coordinating to related organizations, developing plannings, fund raising and systematic management of it. Table 3.13 presents the summary of the hopes and plannings of the Byansi (Rang) community.

Table 3.13: Hopes and plans for Rang language

Hopes	recognition of Rang identity
	identification of Rang phonemes
	identification 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 the Rang language development and promotion

Source: Linguistic Field Survey 2012

4 FINDINGS AND RECOMMENDATIONS

4.1 Findings

a) The statistical information on lexical comparison that the Chhangru village as the core survey point holds 100%. Being based on Chhangru, the rest of the three villages were compared. In the comparison, it is obvious that the wordlist provided by the participants from the Dumling village is 78% similar to the wordlist provided by the participants from the Chhangru village. In the same way, the wordlist provided by the participants from the Syangkang village is 89% similar to the wordlist of the Chhangru village. And, of the Tinkar village, only 64% is similar to the wordlist of the Chhangru village.

b) The language resources in Byansi (Rang) language are folktales, folk music, and religious literature. In spite of oral literature, the Central Department of Linguistics, Tribhuvan University, has already carried out work of Byansi (Rang) language documentation. Bohara and Prasain (2008) have also published a multilingual dictionary entitled 'Byansi (Rang)-Nepali-English Basic Dictionary'.

c) The Byansi (Rang) people speak more than one language. The languages spoken by the participants were Byansi (Rang) language, Nepali, Hindi, Doteli and Tibetan.

d) The participants reported that they mostly employ two languages Byansi (Rang) language and Nepali in different domains of language use such as counting, joking, singing, in local market, telling story, in discussion and debate, praying, quarrelling, telling off, telling a story to children, singing in house, family gathering, and village meeting.

e) All the participants reported that their children would speak mother tongue.

f) All the participants reported that they used mother tongue while talking to their children.

g) All the participants reported that they preferred their mother tongue for the medium of instruction in primary level education.

h) All the participants responded that they felt prestigious while using their mother among the dominant language speakers.

142

i) All the participants responded that their children should speak mother tongue.

j) For the Byansi (Rang) language development and promotion, the participants reported some hopes and plannings. Their major hopes for their language development and promotion were identifying phonemes in Byansi (Rang) language, identification and development of script because Byansi (Rang) language is still unwritten language, developing Rang literature, getting access to the media, documentation of Rang myths, etc. They also organized plans for their mother tongue development and promotion through discussion in the community, coordinating to related organizations, developing plannings, fund raising and systematic management of it.

4.2 Recommendations

a) Byansi community should launch linguistic awareness program in the community.

b) A detailed survey on Byansi (Rang) languages should be carried out.

c) Inclusive dictionary in Byansi (Rang) should be produced.

d) A grammar should be produced in Byansi (Rang) language.

e) Byansi community should be aware of in producing literature and reading materials in their mother tongue.

f) Government of Nepal should take concern of documenting the marginalized and endangered languages including Byansi (Rang) language, which is one of the marginalized and endangered languages.

g) For Byansi (Rang) language documentation, development and promotion, Government of Nepal should support technically and finically.

h) for preparing textbooks and other reading materials for the basic education in this speech community, the form of the speech used in Chhangru is appropriate.

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Sonaha

(As Spoken in Bardiya and Kanchanpur Districts)

Reference Data
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Duration: 28 June- 11July, 2012

1. Introduction

This is a report of a sociolinguistic survey of the Sonaha language spoken in Bardiya and Kanchanpur districts of western Nepal. This report includes a brief description of Sonaha language, its language resources, mother tongue proficiency and bi/multilingualism, domains of language use, language vitality and language transmission, language attitudes, language development.

Nepal is a multiracial, multilingual, multicultural and multi-religious country. It is rich in its linguistic diversity. The four great language families namely- Sino-Tibetan, Indo-European, Dravidian and Austro-Asiatic and also include one possibly linguistic isolate. According to Ethnologue (2009), there are about 127 living languages and dialects of four different genetic stocks spoken within the country. The latest official census of 2001 records the numbers of speakers for 92 languages and also allows an additional category of 'other unknown languages' with close to half million speakers. However, there is no reliable estimate of the actual number of languages spoken within the country. The current estimate of many linguists of Nepal is that there are at least 130 languages in Nepal.

Sonaha is one of the marginalized languages spoken in the Mid Western and Far Western Region of Nepalese Terai. It is also known as Sonha, Sonahha, Sunah, Sunha. It is not identified as a separate language in the Census of Nepal 2001. It is spoken by 14,700 speakers as their mother tongue. It is spoken in Seti Zone, Kailali District, along Karnali River; Bheri Zone, Surkhet District along Bheri River; Bardia District, Daulatpur VDC, Murgawagaon; Mahakali Zone, along Mahakali River; Kanchanpur District, Bhimadatta VDC, Odaligaon, Mahendranagar Tahsil. Sonaha is an unclassified language which lies in the Central zone of Indo-Aryan, Indo-Iranian of the Indo-European language family.

1.1 People: Caste/Ethnic groups

The Sonaha community had a wandering life. They used to live on the Bank of Karnali River of Rajapur delta. They didn't have permanent resident. They were far away from state mechanism. But in the later part, this community started to live in the organized society. They had arranged and love marriage system. They specially do marriage on the month of Poush and Magh. Their Socio-cultural existence was influenced by Hindu culture.

Table 1: Castes/Ethnic groups in Sonaha

	Castes/Ethnic Groups	Place
1.	Sunaha	Bhimdatta Municipality-12, Odali Gaon, Kanchanpur District.
2.	Sohaha	Daulatpur-2, Murgahawa Gaon, Bardiya District.

Source: Field visit, Linguistic Survey of Nepal (2012)

Table 1 shows that Sonaha is a caste/ethnic group. Sonaha stands for both the caste/ethnic group and the language. Sonahas are mainly residing in Odali, Bhimdatta municipality-12, Kanchanpur district and Murgahwa, Daulatpur VDC of Bardiya district.

Most of them followed Hinduism but the later part of the years, most of them adopted Christianity. Table 2 presents the situation of religion in Sonaha speech community.

Table 2: The situation of the religion in Sonaha speech community

N= 24	Religions	Number	Percentage
1.	Hinduism	14	58%
2.	Christian	10	42%
	Total	24	100%

Source: Field visit, Linguistic Survey of Nepal (2012)

Table 2 shows that majority of Sonaha speakers are Hindu as 58% of them say that they follow Hinduism whereas rest 42% say that they have adopted Christianity.

1.2 Occupation

The people of this community had poor economic condition. Sonaha, a small fishing community, lives on the banks of the Karnali River in mid-west Nepal. The main occupation of Sonahas is fishing, boating, and panning gold. They used to survive by fishing and panning gold. But these days they are also involved in agriculture i.e.,

farming. The underlying major problems were poverty, illiteracy, along with their identity.

1.3 Literacy

Literacy rate of Sonaha speakers is very low. Literacy rate of female in Sonaha community is even lower. Table 3 presents the literacy rate in Sonaha community.

Table 3: Literacy in Sonaha speech community

Literacy			
Male (N=12)		Female (N=12)	
Literate	Illiterate	Literate	Illiterate
5 (42%)	7 (58%)	3 (25%)	9 (75%)

Source: Field visit, Linguistic Survey of Nepal (2012)

Table 3 shows that only 42% males and 25% females are literate while 58% males and 75 percent females are illiterate. From this analysis we can conclude that literacy rate of Sonaha community is less than the total literacy of the country.

1.4 Demography

Sonaha is mainly spoken in Seti Zone, Kailali District, along Karnali River; Bheri Zone, Surkhet District along Bheri River; Bardia District, Daulatpur VDC, Murgawa gaon; Mahakali Zone, along Mahakali River; Kanchanpur District, Bhimadatta municipality, Odali gaon, Mahendranagar tahsil (Ethnologue, 2012). The total number of speakers of the Sonaha language is 14,700.

1.5 Linguistic affiliation

Sonaha is classified as an Indo-European, Indo-Iranian, Indo-Aryan, Central zone, Unclassified language.

The Indo-Aryan languages spoken in Nepal can be genetically subcategorized in the following

Diagram 1: Indo-European languages
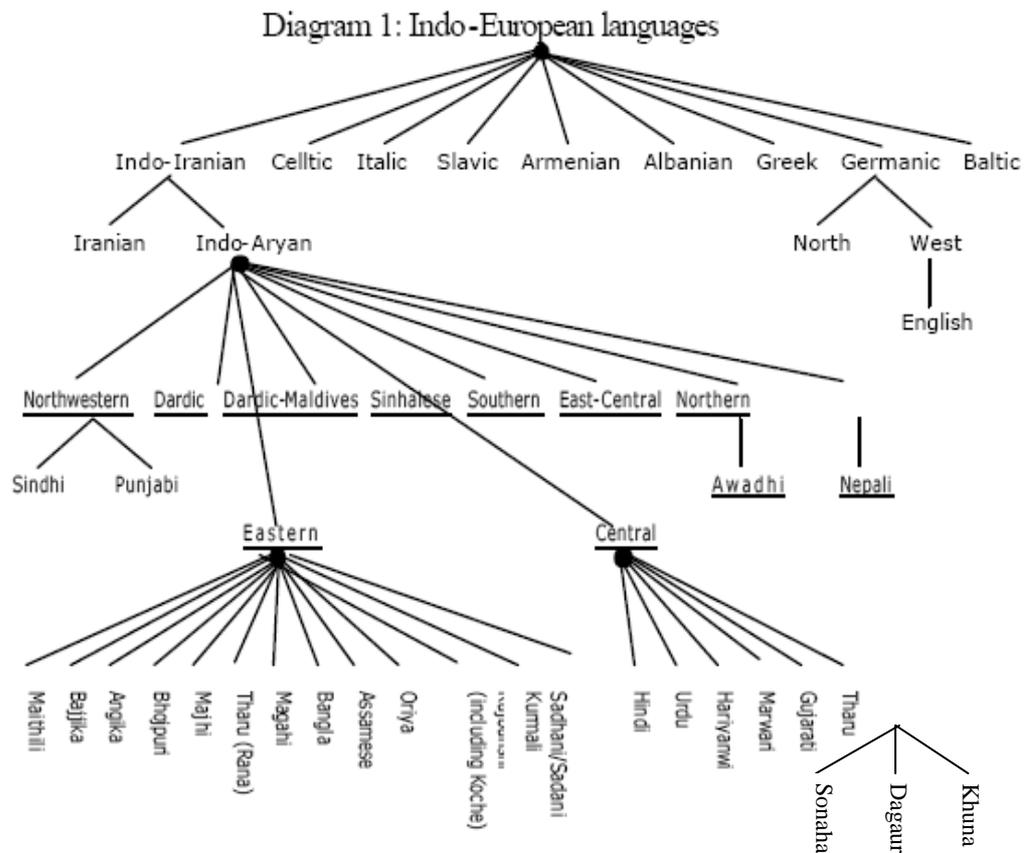
Source: Adaptation from Yadava,Y.P. (2003) 'Language' in Population Monograph.

1.6 Purpose and goals

The main purpose of this study is to present the sociolinguistic situation of the Sonaha language which has been categorized as an endangered Indo-Aryan language of Nepal. The specific goals /objectives of the study are as follows:

a) To examine the dialectal variation by assessing the levels of lexical similarity among the selected varieties in the language;

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

c) To assess the mother tongue proficiency in Sonaha speech community;

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

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

149

2. Research methodology

2.1 Overview

This survey has used three different methods/ tools in order to fulfill its goals. The methods/ tools consist of Sociolinguistic Questionnaire (SLQ), Wordlist Comparisons (WLC), and Participatory Method (PM). The Sociolinguistic Questionnaire (SLQ) consists of three sets: Sociolinguistic Questionnaire A, Sociolinguistic Questionnaire B and Sociolinguistic Questionnaire C. Participatory Method (PM) comprises four tools: Domains of Language Use (DLU), Bilingualism (BLM), Dialect Mapping (DLM) and Appreciative Inquiry (ACI). Table 4 presents the major goals of the survey, the research methods / tools used, a brief description of the methods/tools including the major focus of the tools in the survey.

Table 4: Overview of the major survey goals, research methods/tools including the major focus of the tools

	GOALS OF THE SURVEY	RESEARCH METHODS/ TOOLS	BRIEF DESCRIPTION	FOCUS OF THE METHODS/TOOLS
1.1	To examine the patterns of language use in certain domains, language attitudes, and language vitality, language maintenance, mother-tongue proficiency and multilingualism and language resources in Sonaha;	Sociolinguistic Questionnaires (SLQ)	Consisting of three sets: A, B and C	
		Sociolinguistic Questionnaires- A (SLQ A)	80 questions to be administered on individual of different age groups, sex and literacy in at least five points including the core point	• Language resources • Mother-tongue proficiency and multilingualism • Domain of language use • Language vitality • Language maintenance

				• Language attitudes
	Sociolinguistic Questionnaires-B (SLQ B)	The four tools: DLU , BLM, DLM and ACI 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)

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

(a) Sociolinguistic questionnaire A (SLQ A)

Sociolinguistic Questionnaire A, consisting of eighty questions, is intended to be administered to the individuals of the speech community. The main purpose of this

151

set is to gather information from the individuals about the language resources, mother-tongue proficiency and multilingualism, domain of language use, language vitality, language maintenance and their language attitudes. The opinions from the individuals are often influenced by factors such as location, education, age and sex. Prior to the administration of this set, first, two points of the Sonaha speaking areas were selected on the basis of pre-information about the Sonaha community (Odali tole of Bhimdatta municipality-12, Kanchanpur district and Murgahawa village of Daulatpur VDC-2, Bardiya district).

Secondly, the individuals were chosen from different categories of sex, age and educational background from each survey points.[1] Figure 1 presents a model for sampling of informants from each point in Sonaha speech community.
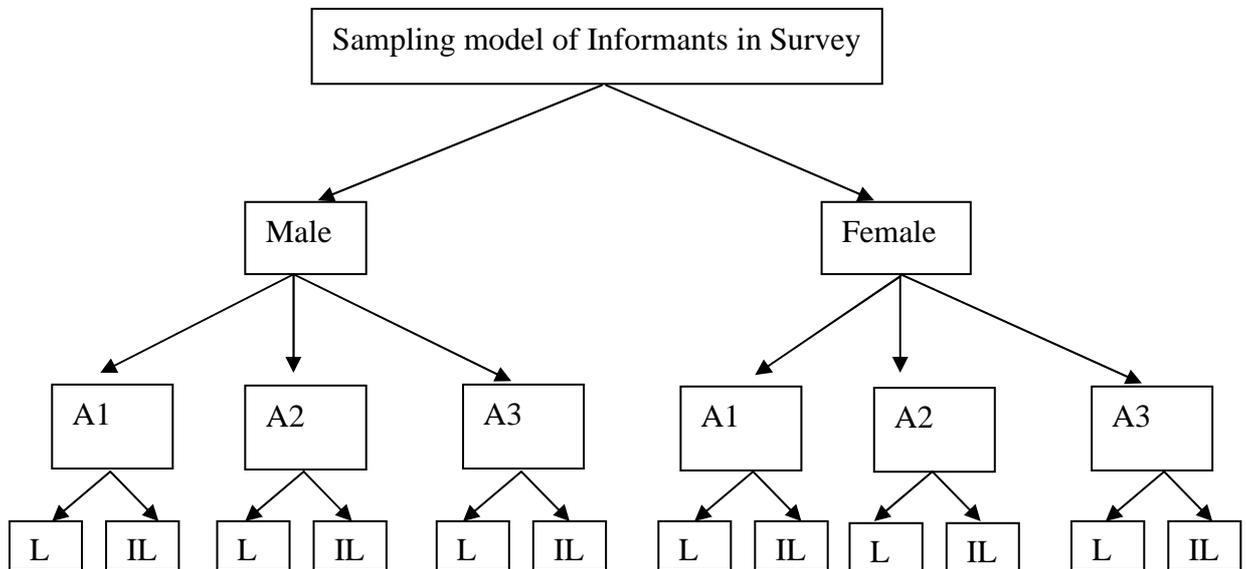
A1= 15-29, A2= 30-59, A3= 60 and above, L= Literate, IL= Illiterate

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

Table 5: Checklist for sociolinguistic questionnaire A

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

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

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

(b) Sociolinguistic questionnaire B (SLQ B)

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

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

a) The group 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.

Each tool involves the members of the speech community in group discussion on the sociolinguistic situation of their language. The purpose and procedure of each tool is discussed in short below.

(c) Sociolinguistic questionnaire C (SLQ C)

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

2.2.2 Word list

The basic wordlist contains 210 items. The main purpose of this wordlist is to determine the thresholds of lexical similarity uniting groups of languages and dialects at various percentage levels on the basis of standard word lists elicited from the mother tongue Sonaha 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.

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

For each item on the word list, the researcher elicited, in Nepali, the local Sonaha word from a mother tongue Sonaha speaker. The responses were transcribed using the International Phonetic Alphabet (IPA). Afterwards, the words were entered into the computer software popularly known as Wordsurv (word survey) and the lexical items were compared in order to determine similarities and differences among the varieties

sampled. This tool provides an initial indication of possible dialect groupings in Sonaha.

2.3 Geographical location of the survey points

Sonaha is primarily spoken in Seti Zone, Kailali District, along Karnali River; Bheri Zone, Surkhet District along Bheri River; Bardia District, Daulatpur VDC, Murgawa gaon; Mahakali Zone, along Mahakali River; Kanchanpur District, Bhimadatta VDC, Odali gaon, Mahendranagar tahsil. The survey points for the present study are Odali village of Bhimdatta municipality, Kanchanpur district and Murgahwa village of Daulatpur VDC of Bardiya district.

Table 6 presents the GPS information of the areas in Kanchanpur and Bardiya where Sonaha is spoken as mother tongue.

Table 6: GPS information of Sonaha speaking areas in Kanchanpur and Bardiya

	Areas	GPS Coordinates		Elevation
1.	Bhimdatta Municipality-12, Odali Gaon, Kanchanpur District.	28^0 57.001' N	080^0 07.321' E	213m
2.	Daulatpur-2, Murgahawa Gaon, Bardiya District.	$28^0$29.007'N	081^0 08.985' E	125m

Source: Field visit, Linguistic Survey of Nepal (2012)

Map 1 presents the geographical location of the Sonaha speech community.

Map 1: Geographical map of the Sonaha speech community
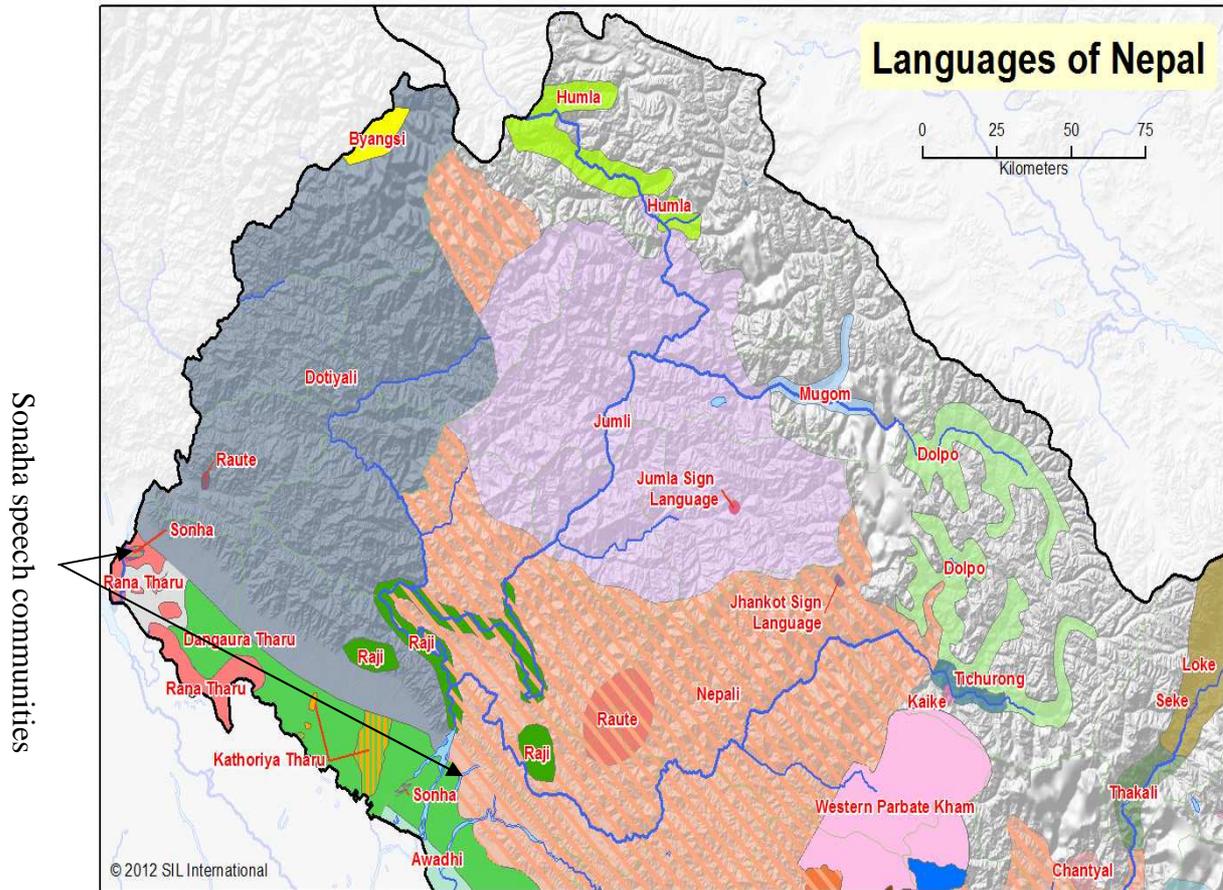
Source: SIL International, 2012

2.4 Limitations

This study is limited to only sociolinguistic study of the Sonaha language. For this study only two survey points from Bardiya and Kanchanpur districts, one from each are selected. Only 12 sociolinguistic questionnaires A (SLQ A) are administrated in each point. Similarly, four SLQ B and two SLQ C and two wordlists are administrated in each survey point.

3. Dialectal variations

Sonaha does not present such dialectal variations. However, Sonah differs from Khuna significantly. Table 7 presents the dialectal variations among the different varieties of Sonaha and Khuna.

Table: 7 Lexical similarity comparisons in Sohaha and Khuna[2]

	Sonaha (Odali)	Sonaha(Murgahawa)	Khuna (Bani Sibir)
Sonaha (Odali)	100%	76%	60%
Sonaha (Murgahwa)	76%	100%	65%
Khuna (Bani Sibir)	60%	65%	100%

Source: Field visit, Linguistic Survey of Nepal (2012)

Table 7 shows that Sonaha language spoken in Murgahwa is very much similar to Sonaha spoken in Odali i.e. 76% similarities is seen between the two varieties of Sonaha language. Whereas the Sonhaha language of Odali has 60% similarity with the Khuna language and the Sonaha of Murgahwa has 65% similarity. From this table, it can be concluded that both the varieties of Sonaha and Khuna might be mutually intelligible to each other.

4. Language resources

The resources available in the Sonaha language include folk stories, music, religious literature and folklore, but radio, cinema, CD/DVD are not available in the language. Similarly, alphabet, grammar, dictionary, textbook, literary materials, newspaper, magazines, written literatures are not available in the language.

5. Mother tongue proficiency and bilingualism

Multilingualism is a common phenomenon in Sonaha speech community. Table 8 presents the situation of mother tongue proficiency in speaking, reading and writing in Sonaha.

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[2] This is based on the comparative analysis of 210 wordlist from two different points of Sonaha language and a point of Khuna language. These wordlists are analyzed in a linguistic software called Wordsurv.

Table 8: Mother tongue proficiency in speaking, reading and writing in Sonaha

Speaking (N=24)			Reading and writing (N=8)	
Degrees	Male n=12	Female n=12	Male n=5	Female n=3
Very well	12 (100%)	12 (100%)	1(20%)	1 (33.3%)
Average			1(20%)	1 (33.3%)
Only a little			3 (60%)	1 (33.3%)

Table 8 shows that all the members of Sonaha community are very much fluent in speaking their language. Whereas only 20% males and 33.3% females are of Sonaha community are very good in reading and writing their language. Similarly, 20% males and 33.3% females do average reading and writing while 60% literate males and 33.3% literate females read and write only a little. Table 9 presents the situation of bBilingualism in Sonaha community.

Table 9: Bilingualism in Sonaha community[3]

Languages	No of speakers	Percentage
Nepali	24	100%
Hindi	14	58%
Tharu	10	42%
Dotyali	9	37%
Baitadeli	3	12%
Jumli	2	8%
Achami	1	4%
English	2	8%

Table 9 shows that all the Sonaha speakers are bilingual in Nepali, whereas are 58% speakers are bilingual in Hindi. Similarly, bilingualism of Sonaha speakers in Tharu,

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[3] Based on SLQ A question no. 39

Dotyali, Baitadeli and Jumli is 42%, 37%, 12%, and 8% respectively. In the same way, 4% and 8% of Sonaha speakers are bilingual in Achami and English respectively. Table 10 presents the other languages known to your family members by sex.

Table 10: Other languages known to your family members by sex

	N=24		Spouse	
Languages	Father	Mother	Male n=12	Female n=12
Nepali	16 (67%)	11 (46%)	7 (58%)	10 (83%)
Hindi	8 (33%)	5 (21%)	3 (25%)	3 (25%)
Tharu	6 (25%)	6 (25%)	2 (17%)	3 (25%)
Dotyali	8 (33%)	7 (29%)	3 (25%)	4 (33%)
Baitadeli	3 (12.5%)	3 (12.5%)	2 (17%)	1 (8%)
Jumli	1 (4%)			2 (17%)
Achami				1 (8%)

Table 10 shows that out of 24 respondents 67% respondents' father and 46% respondent's mother are bilingual in the Nepali language. Similarly, 33%, 25%, 33%, 12.5% and 4% respondents' father are bilingual in Hindi, Tharu, Dotyali, Baitadeli and Jumli languages respectively. Similarly, 21%, 25%, 29% and 12.5% respondents' mother are bilingual in Hindi, Tharu, Dotyali and Baitadeli languages respectively. The table also shows that 58% male respondents' spouses are bilingual in Nepali, 25% in Hindi, 17% in Tharu, 25% in Dotyali, and 17% bilingual in Baitadeli languages. Similarly 83% female respondent's spouses are bilingual in Nepali, 25% in both Hindi and Tharu, 33% in Dotyali, 8% both in Baitadeli and Achami, and 17% bilingual in Jumli languages. Table 11 presents the other languages known to your children and where they learnt those languages.

Table 11: Other languages known to your children and where they learnt those languages

N=19	Responses	Where they learnt
Nepali	19 (100%)	In the School
Hindi	5 (26%)	In the society and Indian market
Tharu	6 (32%)	In the society
Dotyali	5 (26%)	In the society
Baitadeli	3 (16%)	In the society
Jumli	1 (5%)	In the society

Table 11 shows that all the children in Sonaha community are bilingual in the Nepali language and they learn it in the school. Similarly, Hindi and Dotyali are known to 26% Sonaha children, Tharu is known to 32%, Baitadeli is known to 16% and Jumli is known to 5% Sonaha children. They learnt Nepali in the school and other languages in their society and local markets. Table 12 presents the levels of understanding of Nepali when a small child first goes to school.

Table 12: Levels of understanding of Nepali when a small child first goes to school

N= 24	Responses
Understand all	2 (8%)
Understand a little bit	7 (29%)
Do not understand at all	15 (63%)

Table 12 shows that when a small child first goes to school only 8% Sonaha children understand everything his/her Nepali speaking teacher says, 29% understand Nepali only a little bit whereas majority of Sonaha children i.e. 63% do not understand anything his/her Nepali speaking teachers say.

The survey has used multilingualism, a participatory tool, to examine the situation of multilingualism in Sonaha in a group of at least eight to twelve participants of mixed category. This tool was administered in all the reference points of the survey in Sonaha. There have been three common findings from this participatory method:

1. There is no monolingual in Sonaha, the mother tongue.
2. The Sonaha speakers who are not going outside the village, women, and elderly people speak the mother tongue better than Nepali, an LWC.
3. School going children, educated people, leaders of the community, businessmen, teachers, students are bilingual in Sonaha and Nepali languages.

6. Domains of language use

Sonaha is used in different domains of language use such as counting, singing, joking, bargaining/ shopping/ marketing, story telling, discussing/debate, praying, quarreling, abusing, telling stories to children, singing at home, family gathering, and village meeting. Table 13 presents the domains of language use of Sonaha language based on the data provided by the informants in the key survey points.

Table 13: Languages most frequently used in different domains by sex

Domains	Male n=12				Female n=12			
	Sonaha	Nepali	Both	SNTH	Sonaha	Nepali	Both	SNT
Counting	8 (67%)	4 (33%)			4 (33%)	8 (67%)		
Singing	10 (83%)	1 (8%)	1 (8%)		12 (100%)			
Joking	12 (100%)				12 (100%)			
Bargaining/ Shopping/ Marketing	10 (83%)	1 (8%)		1 (8%)	8 (67%)		2 (17%)	2 (17%)
Story telling	12 (100%)				12 (100%)			
Discussing/ Debate	12 (100%)				12 (100%)			
Praying	12 (100%)				12 (100%)			
Quarrelling	12				12			

	(100%)				(100%)			
Abusing	12 (100%)				12 (100%)			
Telling stories to children	12 (100%)				12 (100%)			
Singing at home	12 (100%)				12 (100%)			
Family gatherings	12 (100%)				12 (100%)			
Village meetings	10 (83%)		2 (17%)		8 (67%)		4 (33%)	

SNTH= Sonaha, Nepali, Tharu and Hindi, SNT= Sonaha, Nepali, Tharu

Table 13 shows that all the male Sonaha speakers are using their mother tongue in different domains of language use as joking, story telling, discussing/debate, praying, quarreling, abusing, telling stories to children, singing at home and in family gathering. Similarly, 83% male speakers are using their mother tongue in singing, bargaining/ shopping / marketing and in village meetings and 67% Sonaha male speakers use their language in counting. It also shows that 33% male speakers use Nepali in counting, and 8% use Nepali in singing and bargaining/ shopping/ marketing. Similarly 8% male speakers use both the Sonaha and Nepali languages in singing and 17% use both the mother tongue and Nepali in village meetings. And only 8% male speakers are using Sonaha, Nepali, Hindi and Tharu languages in bargaining/ shopping/ marketing.

The table also shows that all the female Sonaha speakers are using their mother tongue in different domains of language use as singing, joking, story telling, discussing/debate, praying, quarreling, abusing, telling stories to children, singing at home and in family gathering. Similarly, 67% are using their mother tongue in bargaining/ shopping/ marketing and in village meeting. In the same way, only 33% are using their mother tongue in counting while rest 67% female speakers are using Nepali in while counting. It also shows that 33% and 17% female speakers are using both the mother tongue and Nepali in village meeting and bargaining/ shopping/ marketing respectively, whereas 17% using all the Sonaha, Nepali and Tharu languages in bargaining/ shopping/ marketing.

162

7. Language vitality

In the Sonaha community it is seen that all the speakers of the community use their language as mother tongue. Table 14 presents the data based on the responses related to language vitality provided by the informants in key survey points.

Table 14: Language vitality in Sonaha

Do all your children speak your mother tongue?		Do young people speak your mother tongue as well as it ought to be spoken?		What language do most parents in this village usually speak with their children?	
YES	**NO**	**YES**	**NO**	**MOTHER TONGUE**	**NEPALI**
24 (100%)	-	24 (100%)	-	24 (100%)	-

Table 14 shows that all the children from Sonaha community speak their mother tongue. Similarly, young people of Sonaha speech community speak their mother tongue as well as it to be spoken. It also shows that most parents in the Sonaha community usually speak mother tongue with their children. From this analysis we can conclude that there is 100% vitality of Sonaha language.

8. Language maintenance/transmission

Regarding the language maintenance and transmission in the Sonaha community it is seen that language is positive transmission of the language in the community. Normally there is no inter-caste marriage in the community. Similarly, all the speakers of the community like their children learn/study in mother tongue. Table 15 presents the data based on the responses related to language maintenance and transmission provided by the informants in key survey points. Table 15 presents the situation of language maintenance in the key points in Sonaha.

Table 15: Language maintenance in key points in Sonaha

Is there intermarriage in your community?		Do you like your children learn/study in mother tongue?	
YES	NO	YES	NO
6 (25%)	18 (75%)	24 (100%)	-

Table 15 shows that out of the 24 respondents only 25% responded that there is inter-caste marriage in Sonaha community while 75% said that there is no inter-caste marriage in the Sonaha community. Similarly, all the Sonaha speakers like their children learn/study in their mother tongue. From this analysis, we can conclude that language maintenance and transmission rate in Sonaha is very high.

9. Language attitudes

In general, there are very positive attitudes towards their language in Sonaha community. Table 16 presents the data based on the responses related to language attitudes of the Sonaha speakers.

Table 16: The medium of instruction you preferred for your children in primary education

	Male n=12	Female n=12
Mother tongue	10 (83%)	10 (83%)
Nepali	2 (17%)	2 (17%)

Table 16 shows that 83% both males and females preferred their mother tongue, Sonaha as the medium of instruction for their children in primary education whereas 17% preferred the Nepali language as the medium of instruction for their children in primary education.

Similarly, regarding the language attitude Table 17 presents the feelings of the informants while speaking the mother tongue in the presence of the speakers of the dominant language.

Table 17: 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 fee?	Male N=12	Female N=12
prestigious	6 (50%)	7 (58%)
embarrassed	1 (8%)	1 (8%)
neutral	5 (42%)	4 (34%)

Table 17 shows that 50% male and 58% female feel prestigious while speaking the mother tongue in the presence of the speaker of the dominant language. Similarly, 8% both male and female feel embarrassed. And 42% males and 34% female feel neither prestigious nor embarrassed while speaking the mother tongue in the presence of the speaker of the dominant language.

Sonaha speakers are positive towards their language and culture. Table 18 presents the data based on the responses related to language attitude provided by the informants in key survey points.

Table 18: Will the children of the present children speak your language

	Male n=12	Female n=12
Will speak	12 (100%)	12 (100%)
Will not speak	-	-

Table 18 shows that all the respondents responded that the children of the children will speak their language. It shows that they are very positive towards their language.

Regarding the first language of their children all the respondents are positive that their children should speak their mother tongue first. Table 19 presents the data based on the responses related to what language should their children speak first provided by the informants in key survey points.

Table 19: Responses to what language should their children speak first

What language should your children speak first?	Male n=12	Female n=12
Sonaha	12 (100%)	12 (100%)

Table 19 shows that all the Sonaha speakers responded that their children should speak their mother tongue, Sonaha, first. Sonaha speakers have positive attitude towards their language.

10. Language development

In the survey, a participatory tool known as appreciative inquiry was used in both key points in Sonaha. The main purpose of this survey was to gather information about the dreams and aspirations of the Sonaha community members for the development their language as well their culture. It was conducted in each point in a group of at least eight participants of different demographic categories of sex, education and educational status.   The participants in each key point were asked to describe things that made them feel happy or proud about their language or culture. They were asked to write down the 'good things' in a piece of paper and placed them serially in the floor. Then they were asked to, based on those good things in Sonaha language and culture, say they "dreamed" about how they could make their language or culture even better. After having received their responses in the group they were advised to categorize the dreams from the easiest to the most difficult, specify which ones were most important and to choose a few to start on developing plans such as who else should be involved, what the first step should be and what resources they needed.

In this survey, as discussed already, we have implemented different participatory tools such as dialect mapping, domains of language use and bilingualism. The main focus of these tools is to help the participants to verbalize things they already knew intuitively about their language and culture (Hassellbring, 2009 Training on

166

participatory methods, Central Department of Linguistics, TU). However, appreciative inquiry, as its name suggests, is designed to help the participants think about future possibilities about their language and culture. Table 20 presents the summary of the responses to major queries related to preservation and promotion of language of both the points in Sonaha.

Table 20: Summary of the findings from the appreciative inquiry in Sonaha

Survey points	Good things that made Sonaha feel happy or proud about their language	Dreams about how they could make their language even better	Most important dream to start on planning
ODALI	- Mother tongue of Sonaha - Being their ancestral language - Having their own identity and culture - Having songs in their language	- Sonaha should be scheduled as a marginalized indigenous nationality. - To start mother tongue based education at primary level - To have free education - Text book should be developed in the language.	- To start mother tongue based education at primary level and - Free education should be provided in the Sonaha community
MURGAHWA	- Having their won identity - Having their own language - Having songs in their language - Having their own custom. - Easy to communicate in their own community	- Sonaha should be scheduled as an endangered indigenous nationality. - To have separate reservations in jobs - To have school mother tongue based education in Sonaha community at primary level - To prepare textbooks in Sonaha	Sonaha should be scheduled as an endangered indigenous nationality.

167

11. Findings and Recommendations

11.1 Findings

a) Sonaha is one of the indigenous nationalities of Nepal who reside primarily on the bank of the Karnali River in Bardiya district and on the bank of the Mahakali River in Kanchanpur district of western Nepal.

b) They use a distinct language belonging to Indo-European language family to communicate among them in the community.

c) Most of them followed Hinduism but the later part of the years, most of them adopted Christianity. The main occupation of Sonahas is fishing, boating, and panning gold.

d) The language resources available in the Sonaha language are folk stories, music, religious literature and folklore.

e) All the members of Sonaha community are very much fluent in speaking their language whereas only a few literate Sonaha speakers are good in reading and writing their language.

f) All the Sonaha speakers are bilingual in Nepali, whereas are majority of speakers are bilingual in Hindi and some of the Sonaha speakers are also bilingual in Tharu, Dotyali, Baitadeli, Jumli and Achami languages. Most of the children in Sonaha community are bilingual in the Nepali language and they learn it in the school.

g) Regarding the domains of language use all the Sonaha speakers are using their mother tongue in different domains of language use as joking, story telling, discussing/debate, praying, quarreling, abusing, telling stories to children, singing at home and in family gathering.

h) Majority of Sonaha speakers are using their mother tongue in counting, singing, bargaining/shopping/ marketing and in village meetings. Some of the speakers use Nepali in counting, singing and bargaining/ shopping/ marketing and only a few speakers are using Sonaha, Nepali, Hindi and Tharu languages in bargaining/ shopping/ marketing.

i) All the members of the Sonaha speech community speak their mother tongue. Young people of Sonaha speech community speak their mother tongue as well

168

as it to be spoken and most parents usually speak mother tongue with their children. There is 100% vitality of Sonaha language.

j) All the parents continue to transmit the language to their children and there in very few inter-caste marriage among Sonaha. Language maintenance and transmission rate of Sonaha is very high.

k) Good things that made Sonaha speaker feel happy or proud about their language and culture are being the mother tongue of Sonaha, being their ancestral language, identity, and culture.

l) Dreams about how they could make their language even better are Sonaha should be scheduled as a marginalized indigenous nationality, to start mother tongue based education at primary level, to have free education, and text book should be developed in the language.

m) Sonaha language spoken in Bardiya district is very much similar to Sonaha spoken in Kanchanpur district i.e. 76% similarity is seen between the two varieties of Sonaha language whereas the Sonaha language has 60% to 65% similarity with the Khuna language. Both the varieties of Sonaha and Khuna might be mutually intelligible to each other.

11.2 Recommendations

From the above findings, we suggest and recommend the following activities:

a) A further research should be conducted to study the different aspects of the language and culture.

b) Mother tongue based Multilingual Education (MLE) is needed for the preservation and promotion of the Sonaha language.

c) A Recorded Text Testing (RTT) should be conducted to identify the dialects and the level of intelligibility among the varieties.

d) The language should be used in the different domains of wider communication.

e) Both the community and government bodies should be engaged for the preservation and promotion of language.

f) Sonaha community is recommended to be scheduled as an indigenous nationality of the nation.

169

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BAJHANGI NEPALI AND BAJURALI NEPALI

REFERENCE DATA:

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Duration: 30 June- 16 July, 2012 (17 days)

Section I: Introduction

1.1 The Background

1.1.1 The survey and its goals

This report is based on the 17 day fieldwork (30 June-16 July 2012) carried out by Linguistic Survey of Nepal in the different parts of the Bajhang and Bajura districts in the Far-West of Nepal.

Figure 1: Bajhang and Bajura in the map of Nepal [Source: Topographical survey branch, survey department, Nepal Government]

The main purpose of this study was to find out the sociolinguistic situation of the Bajhangi and Bajurali Nepali varieties. The specific goals /objectives of the study were as follows:

a. To identify the number of the Nepali varieties spoken in the districts and how they vary from each other by assessing the levels of lexical similarity among them.

b. To look at their vitality by investigating the patterns of their use certain domains of language use;

172

c. To assess the mother tongue proficiency and extent of community bilingualism;

d. To evaluate the language maintenance and the attitudes of the speakers towards their native tongues; and

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

1.1.2 The Bajhang district

Bajhang District is situated in Seti Zone in Far-Western Development Region of Nepal. It is situated from 915 meters to 7035 meters height from the sea level and its area is 3422 square kilo meters. There are 47 V.D.C.s and Chainpur is the district headquarters. According to the preliminary CBS Report of Nepal, 2011, the total population of the district is 196277 of which 93912 are male and 102365 are female.

According to the CBS report of Nepal 2001, there is 35.5% of literacy rate of which male literacy is nearly 57.6% and female literacy is 15.2%. Similarly there is 29% of adult literacy (male 54.4% and female 7.9). Out of the literate population 61.43% completed primary level, 24.62% completed (lower) secondary level, 4.77% completed SLC and 2.83% completed certificate level. The data shows that total literacy rate is low and the female literacy rate is lower in Bajhang. The number of people in education decreases from lower to higher levels.
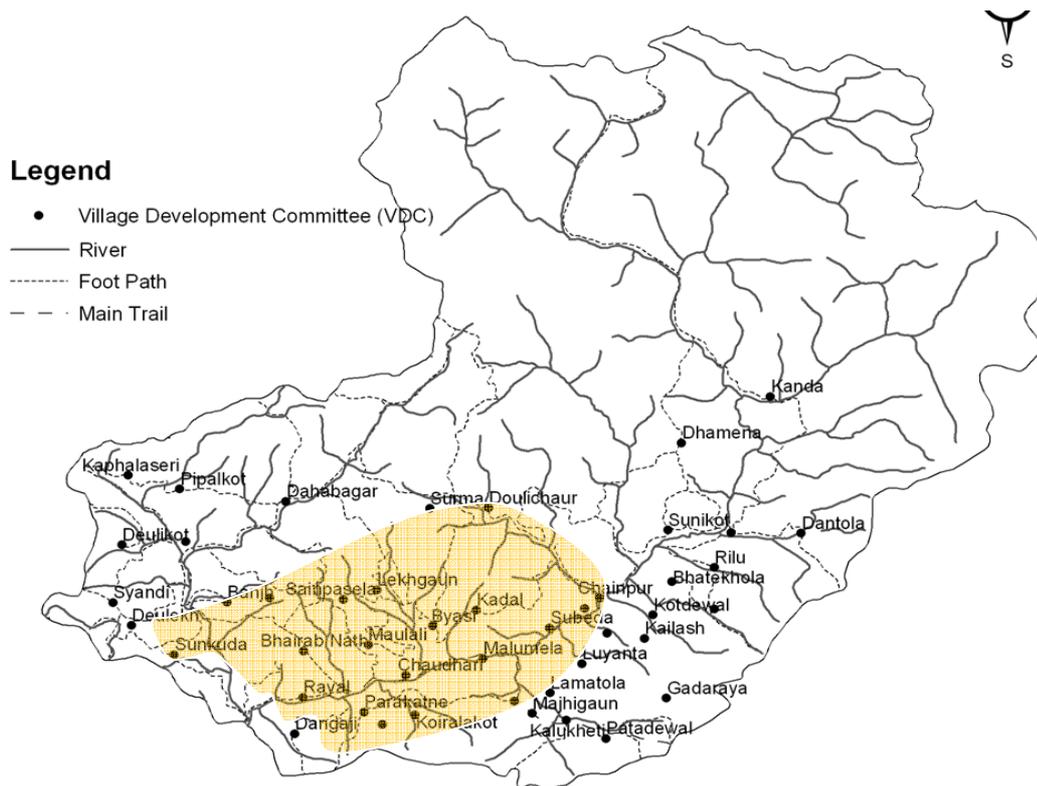
Figure 2: The survey area in Bajura district [Source: Digital Himalaya]

There are 47 V.D.Cs. which are Kanda, Dahabagar, Surma, Daulichour, Dhamena, Melbisauni, Datola, Kafalseri, Pipalkot, Deulikot, Khiratadi, Syadi, Deulek, Sunkuda, Banjh, Bhamchour, Rayal, Bhairabnath, Sainpalesa, Maulali, Lekgaon, Surma, Byansi, Kadel, Matela, Chaudhari, Kotbhairab, Parakatne, Dangaji, Phoiralakot, Malumela, Pauwagadi, Kalukheti, Majhigaon, Patadewal, gadraya, Lamatole, Luyata, Kailash, Hementawada, Kotdewal, Subeda, Rithapata, Chainpur, Sunikot, Bhatekhola, Rilu, Mastadev.

Main residents of this district are Bramhins, Chhetris, Thakuris and Dalits (Hindu lower castes like Kami, Damai, Sarki etc).

The major profession of the people is agriculture. Its total agricultural land is 11801 hectares. Apart from agriculture a large number of people go to other countries mainly India for jobs; and a negligible number of people are involved in services and businesses. These days the collection and export of medicinal herbs from the high mountains of the district has become an alternative source of income especially for the people living in the highlands. Most of the people in the district are Hindus. In

fact, during our field we could not meet any non-Hindu people but we got information that there are some Buddhists in the Northern part of the district and some Christians.

1.1.3 The Bajura district

Bajura District is situated in the height of 772 meters to 7036 meters from sea level and its area is 2188 square kilo meters. According to the CBS Report of Nepal 2011, the population of this district is 135506 of which 65893 are male and 69613 are female.

According to the CBS report of Nepal 2001, there is 34.1% of literacy rate of which male literacy is 51.2% and female literacy is 17.3%. Similarly there is 27.6% of adult literacy (male 46.9% and female 9.2). Out of the literate population 58.23% completed primary level, 26.65% completed (lower) secondary level, 7.08% completed SLC and 2.32% completed certificate level. The data shows that total literacy rate is low and the female literacy rate is lower in Bajhang. The number of people in education decreases from lower to higher levels.

Main profession of the residents in this district is agriculture. Its agricultural land is 8506 hectare. Apart from agriculture a large number of people go to other countries mainly India for jobs; and a negligible number of people are involved in services and businesses.
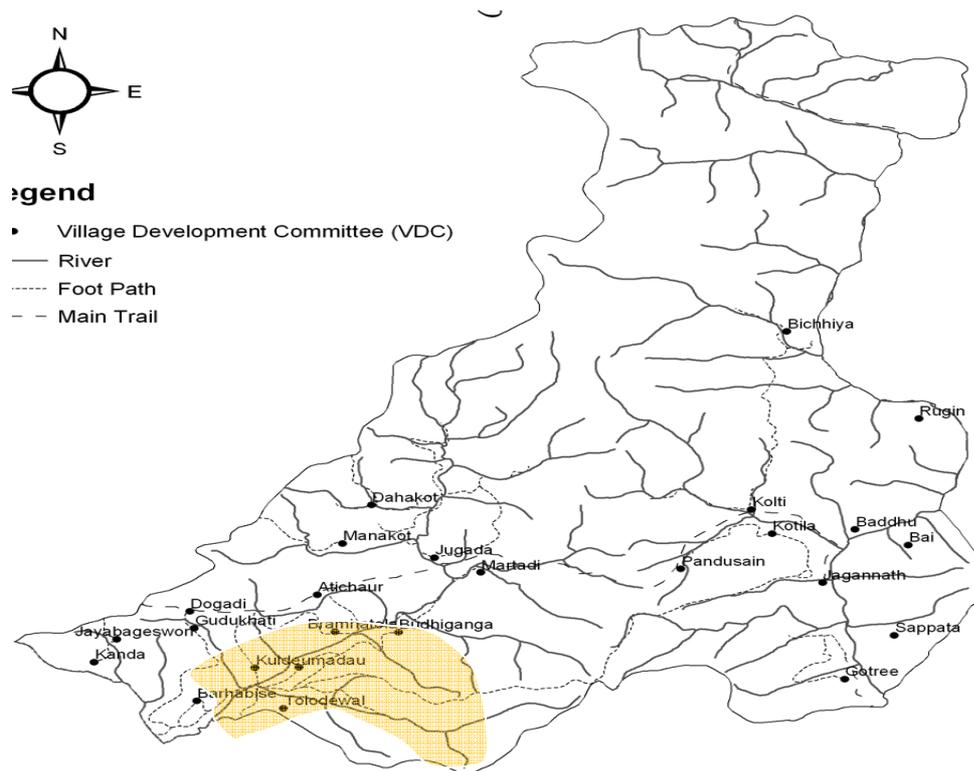
Figure 3: The survey area in Bajura district [Source: Digital Himalaya]

The district headquarters is of this district is Martadi. There are 27 V.D.Cs. which are Bichhe, Dahakot, Kolti, Rugin, Bandhu, Bai, Jukot, Sapata, Gotri, Jagannath, Kotila, Pandusain, Martadi, Budhiganga, Tolidewal, Chhatara, Kailashmandu, Barabise, Kuldeumandu, Gudukhati, Jayabageshwori, Kanda, Dogadi, Aantichaur, Mankot, Brahmatola, Jugada. There is no any Municipality in this district. Main residents of this district are Thakuri, Bramhin, Chhetri, Kami, Damai etc.

1.2 Research methodology

This survey has employed three different 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), but we used only Dialect Mapping (DLM) tool out of the tools of Participatory Method because other tools don't seem to be so relevant in the context of Bajhangi Nepali. Table 2.1 presents the major goals of the

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

1.2.1 Sociolinguistic questionnaire

There have been employed three sets of sociolinguistic questionnaire in this survey.

a. Sociolinguistic questionnaire A (SLQ A)

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

Prior to the administration of the set of questionnaire different VDCs were selected as the survey points and within the survey points there were selected sub-points. Almost equal number of respondents were selected from each of the survey points including male-female, literate-illiterate, different age groups (15-30, 30-45, 45-60 and above 60) and different caste groups. Table 1 and 2 give the overview of the survey points and sample population in Bajhang and Bajura districts respectively.

Table 1: The overview of the survey points and sample population in Bajhang

VDCs	GPS Coordinates	Elevation	Sex		Literacy		Age groups			
			Male	Female	Literate	Illiterate	15-30	30-45	45-60	above 60
Sunkuda (4 sub-points)	80º51´23.3´´ E 29º30´51´´ N	1075 m.	3	2	3	2	1	2	1	1
Rayal (4 sub-points)	80º58´49.4´´ E 29º28´10.2´´ N	1022 m.	4	1	4	1	1	1	2	1
Parakatne (2 sub-points)	81º01´25.4´´ E 29º30´15.4´´ N	1065 m.	3	2	3	2	1	2	1	1

VDCs	GPS Coordinates	Elevation	Male	Female	Literate	Illiterate	15-30	30-45	45-60	above 60
Byansi (4 sub-points)	81º03´38.8´´ E 29º31´36.6´´ N	1934 m.	3	3	4	2	1	2	2	1
Lekgaun (4 sub-points)	81º01´18.3´´ E 29º32´51.7´´ N	2019 m.	3	2	2	3	2	1	1	1
Sainpasela (4 sub-points)	81º01´15.4´´ E 29º32´48.7´´ N	2027 m.	2	3	2	3	1	1	2	1
Chaudhari (2 sub-points)	81º02´38´´ E 29º29´59.6´´ N	1367 m.	3	2	4	1	0	2	1	2
Total			**21**	**15**	**22**	**14**	**7**	**11**	**10**	**8**

There are included 6 Brahmins, 23 Kshetries and 7 Dalits in the sample population.

Table 2:The overview of the survey points and sample population in Bajura

VDCs	GPS Coordinates	Elevation	Sex		Literacy		Age groups			
			Male	Female	Literate	Illiterate	15-30	30-45	45-60	above 60
Barhabise (2 sub-points)	81º18´87´´ E 29º20´32.5´´ N	1391 m.	4	2	4	2	2	1	2	1
Kuldevmandu (2 sub-points)	81º20´07´´ E 29º21´37.2´´ N	1230 m.	3	3	4	2	2	2	1	1
Kailashmandu (2 sub-points)	81º20´44.3´´ E 29º21´32.2´´ N	1305 m.	4	2	3	3	2	2	1	1
Tolideval (4 sub-points)	81º20´8.4´´ E 29º21´7.2´´ N	1055 m.	3	3	3	3	2	2	1	1
Total			**14**	**10**	**14**	**10**	**8**	**7**	**5**	**4**

Note: There are included 14 Kshetries, 6 Dasnamis and 4 Dalits in the sample population.

The questions were administered both in Nepali and the mother tongues to the informants and the answers given by the informants were recorded in the questionnaire in Nepali or English. After the data collection the answers were entered

178

into a database and analyzed for general patterns and trends that would contribute to fulfilling the research goals.

b. Sociolinguistic questionnaire B (SLQ B)

Out of the four components of the tool the Dialect Mapping (DLM) component was relevant for this survey. The main purpose of this tool is to help the speech community to think about the languages/language varieties spoken in the areas, the languages they are bilingual in and which situations they use them. There a number of Nepali varieties spoken in the districts so identification of the varieties and their areas of distribution was very important aspect of the survey. Domains of Language Use (DLU) tool was not relevant for this survey because mother tongues are so vibrant and are used in almost all domains of language use.   Similarly, the purposes of Bilingualism (BLM) and Appreciative Inquiry (ACI) components can be sufficiently fulfilled by SLQ A. Table 3 and 4 give the overview of the locations and sample population selected for the purpose of Dialect Mapping (DLM) in Bajhang and Bajura respectively.

Table 3: The overview of the survey points and sample population for dialect mapping in Bajhang

VDCs	Sex		Literacy		Age groups			
	Male	Female	Literate	Illiterate	15-30	30-45	45-60	above 60
Sunkuda	4	4	5	3	2	2	2	2
Rayal	4	5	4	5	5	2	2	1
Parakatne	3	2	2	3	1	2	1	1
Lekgaun	8	4	7	5	2	4	3	3
Total	**19**	**15**	**18**	**16**	**10**	**10**	**8**	**7**

Table 4: The overview of the survey points and sample population for dialect mapping in Bajura

VDCs	Sex		Literacy		Age groups			
	Male	Female	Literate	Illiterate	15-30	30-45	45-60	above 60
Kailasmandu	8	7	9	6	5	4	4	2
Total	**8**	**7**	**9**	**6**	**5**	**4**	**4**	**2**

c. Sociolinguistic questionnaire C (SLQ C)

This set was administered on one to three language activists and/or village head at every survey point. It aims to assess the language maintenance, language vitality and their attitudes towards their languages and their readiness for language development.

1.2.2 Word list comparisons

The basic wordlist contains 210 items. The main purpose of this wordlist is to determine the thresholds of lexical similarity uniting groups of languages and dialects at various percentage levels on the basis of standard word lists elicited from the mother tongue 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 2.3.2).

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

Table 5: The overview of the survey points and sample population for dialect mapping in Bajhang

VDCs	Sex		Literacy		Age groups			
	Male	Female	Literate	Illiterate	15-30	30-45	45-60	above 60
Sunkuda	4	4	5	3	2	2	2	2
Rayal	4	5	4	5	5	2	2	1
Parakatne	3	2	2	3	1	2	1	1
Lekgaun	8	4	7	5	2	4	3	3
Total	19	15	18	16	10	10	8	7

The wordlist elicitation was in Nepali language. Bajhangi/Bajurali equivalents for the Nepali words were asked to the native speakers and the words were transcribed phonetically. The lexical items were compared in order to determine similarities and differences among the varieties sampled. This tool provides an initial indication of possible dialects groupings in the languages. However, the intelligibility between dialects cannot be conclusively stated based solely on lexical similarity percentages.

1.3 Limitations

1.3.1 Time

It was a very difficult enterprise to carry out the sociolinguistic survey of two districts situated in the very hard geography in 20 days. So we really could not visit most of the parts of the districts but we tried our best to get the overall impression of the sociolinguistic situation of the districts. So this survey has not been a complete survey of the districts.

1.3.2 Season

The month of Ashad was not appropriate time for field study because of several reasons. Firstly, the people are busy with their agricultural work, specially planting paddy, in their fields from morning to evening. So it had been very difficult for us to get informants in the day time and it directly affected the sample population. Only very old people were available in the time. Secondly, this season was the most

dangerous time to travel in the mountainous areas. The heavy rain, flood and landslide were the most dangerous challenges for us to travel in the districts. We had to walk and travel on bus while the land was sliding down and stones were rolling down towards us. We had to cross several flooding streams during our fieldwork. Every time we crossed a river we thanked the god for saving our lives. We were lucky to come back safe from the fieldwork. Because of the situation we could not visit the parts of the districts that would have possible to visit if the season was appropriate.

1.3.3 Money

It is logical for the respondents to expect some money from us as they have provided us their time. It had been too difficult for us to convince them it was a part of their responsibility to assist for the linguistic survey. In several cases we could not become successful to convince them and paid them for their time they had provided us from our own pockets. In some situations we had to provide them with some kind of motivating items like tea, biscuits, etc to get their time. No provision of money for the respondents made the survey more complicated.

Section II: The Bajhangi Nepali[1]

2.1 The Bajhangi Nepali

Bajhangi Nepali is a cover term used to refer to the mother tongues spoken in the Bajhang District of Seti Zone. But a large number of the speakers of the mother tongues are found settled in the different parts of Kanchanpur, Kailali and other districts of Nepal Terai. A small number of speakers are found settled in Kathmandu valley.

2.1.1 Languge name

All the respondents answered that the name of their mother tongue is Nepali[2] and the variety they speak is Bajhangi. Within the geography of Bajhang district there are spoken a number of mother tongues referred by the same term 'Bajhangi' of which some are remarkably distinct from each other. So Bajhangi refers to a group of mother tongues (close to Official Nepali variety) spoken in the district of Bajhang. The

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[1] In this section all the local mother tongues spoken in Bajhang District will be referred as Bajhangi Nepali and the official Nepali will be referred as Standard Nepali.
[2] So we call the mother tongues as Bajhangi Nepali

speakers of different varieties in the district call their mother tongues by different names based on the name of the areas they are spoken in. So the term 'Bajhangi' is more geographical than linguistic.

The pattern of asking question about the name of their mother tongues is presented below:

Which language do you speak?	*:Nepali*
What do the people out of Bajhang call your mother tongue?	*:Bajhangi*
What other people in Bajhang call your mother tongue?	*:Chirali/Simali/Thalari, etc.*

It shows that there is a three-level identity of the Bajhangi mother tongues.

Nepali ⟷ Bajhangi ⟷ Local names

So Bajhangi is a cover term that includes all the Nepali mother tongues spoken in Bajhang. The Bajhangi people claimed that the Bajhangi is the pure form of the Nepali language because Far-West Nepal was the origin of Nepali language. There is a logical basis for their claim because the varieties have preserved the ancient forms of Nepali. Their native speakers advised us to name their mother tongues as 'Bajhangi Nepali' as a cover term and so did we.

2.1.2 Genetic affiliation

So Bajhangi Nepali can be genetically classified under the Nepali language. Nepali is an Indo-European language. Under the Indo-European language family it belongs to the Indo-Aryan branch of Indo-Iranian. Turner (1931) and Masica (1990) have groped it in the Northwestern branch of Indo-Aryan. The genetic classification of Nepali can be presented as given below:

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Indo-European
      Indo-Iranian
            Indo-Aryan
                  North-West Branch
                        Nepali
                              Bajhangi
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Figure 4: Genetific classification of Bajhangi Nepali [Source: Turner (1931) and Masica (1990) [simplified]]

2.3 Dialects

2.3.1 Dialect mapping

For the purpose of identification of the different dialects spoken in the district, we carried out dialect mapping at four distinct points namely Sinkuda, Ryal, Parakatne and Lekgaun and tried to find out overall impression of the distribution of the dialects spoken. The first point (Sunkuda) is the entry point to the district. On the basis dialect mapping at the point we selected another point for dialect mapping and so on. With the help of dialect mapping at four points we have been successful to get the overall impression of the distribution of the dialects spoken in the district.
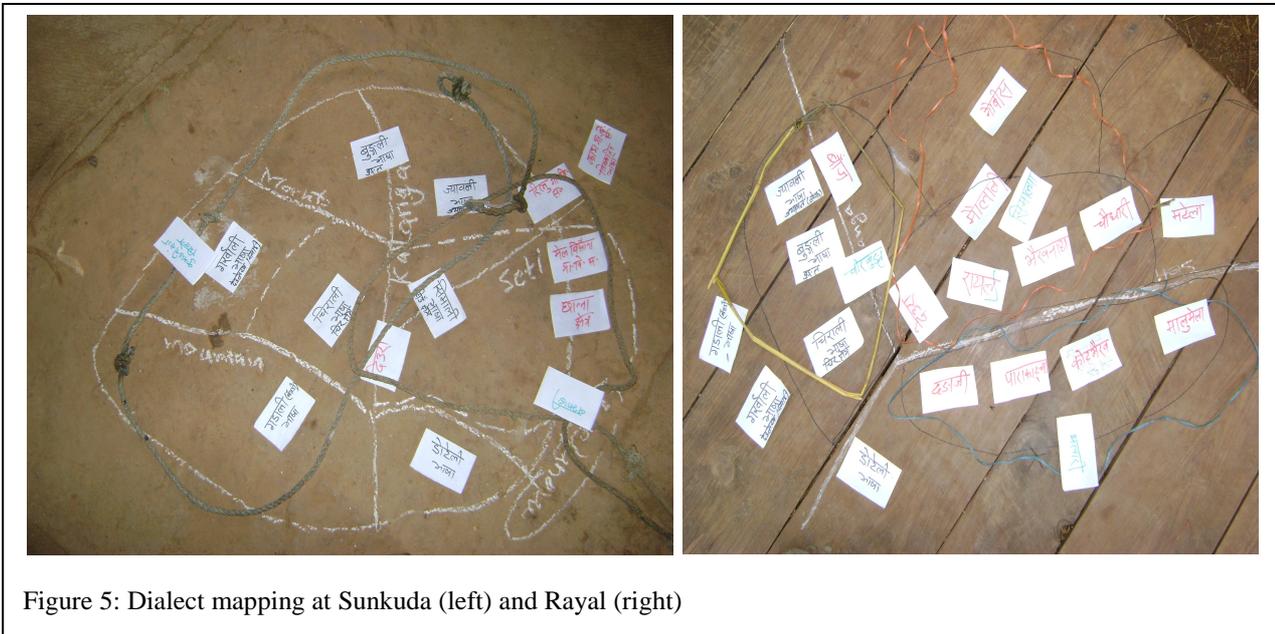
Figure 5: Dialect mapping at Sunkuda (left) and Rayal (right)
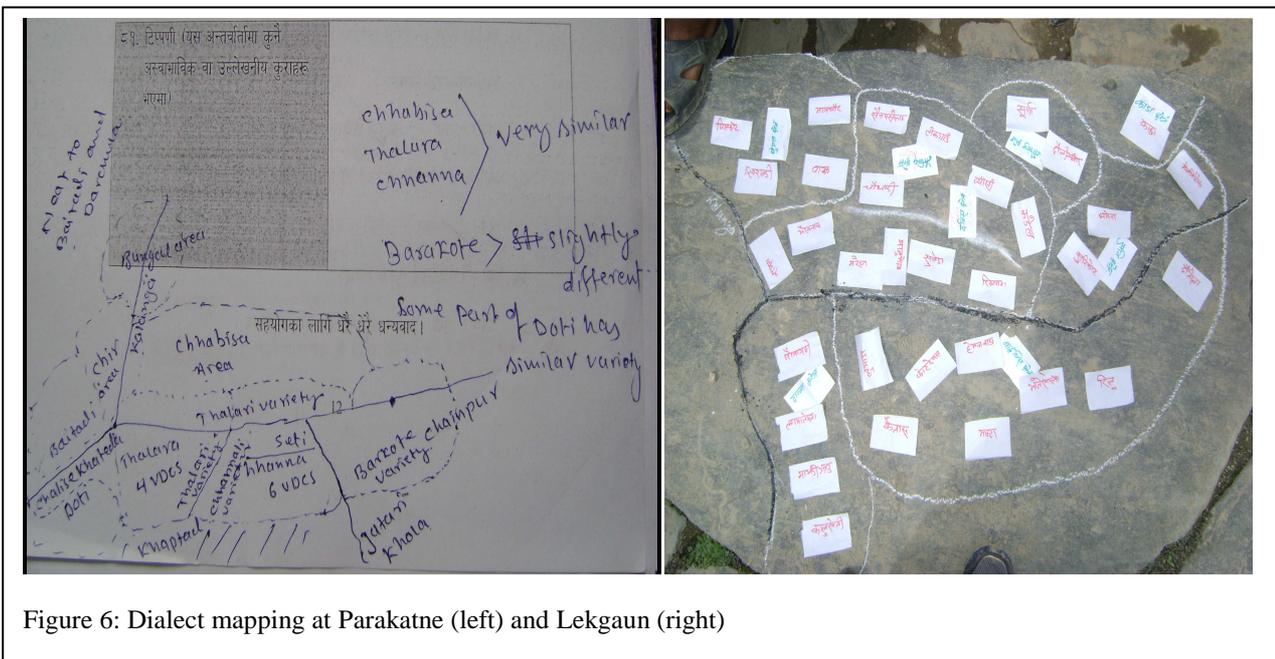
Figure 6: Dialect mapping at Parakatne (left) and Lekgaun (right)

Dialect mapping at Sunkuda broadly distinguished the varieties into Chir-Bungal variety which is spoken in the areas of Kalanga River and high lands of Deulek and Jyawan mountains in the northern part; and Simali variety which is spoken in the areas of Seti River (the river valley and the montains)[3]. The first variety includes the sub-varieties like Chirali, Bungli, Garkhali and Jyabani. Garkhali is closer to Kumauni and Chirali is closer to Baitadli because they border to them. The respondents suggested that the real Bajhangi is the Simali variety.

Dialect mapping at Rayal identified three varieties Chirali (Chir-Bungal), Simali and Thalari. Simali is spoken in the areas Northern to Seti and Thalari is spoken in the areas South to Seti as it flows east to west.

Dialect mapping at Parakatne was unforgettable for us because we had to do it in the field where people were planting paddy. So it carried out in a page of our questionnaire. In reality it was proven very valuable for us because it brought several facts about the dialects spoken in the district. It identified altogether six different varieties: Bungli, Chirali, Simali, Thalari, Chhannali and Barhakote.

Similarly, dialect mapping at Lekgaun identified seven different varieties spoken in the district: Bungal variety/Bungli, Chir variety/Chirali, Naubisa and Chhabisa variety/Simali, Chhanna variety/Chhannali, Barhabisa variety/Barhakote, Chaugaun variety and Kanda variety.

To summarize the findings from dialect mapping the following eight varieties of Nepali are spoken in Bajhang district.

a. Bungali　　　e. Chhannali

b. Chirali　　　f. Barhakote

c. Simali　　　g. Chaugaun

d. Thalari　　　h. Kanda

2.2.2 Lexical similarity

Because of the limitation of the time we could not collect wordlist from all the dialect areas. The wordlists collected from five different VDCs representing only three

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[3] Kalanga meets Seti at Deura Bajar.

varieties Chirali (Sunkuda), Simali[4] (Rayal, Byasi, Lekgaun) and Thalari (Parakatne) are compared and the summary of the comparison is presented in table.

Table 6: Lexical Similarity comparison in Bajhangi

	Byansi	Lekgaun	Parakatne	Rayal	Sunkuda
Byansi	100%	90%	89%	90%	42%
Lekgaun	90%	100%	80%	85%	46%
Parakatne	89%	80%	100%	92%	45%
Rayal	90%	85%	92%	100%	45%
Sunkuda	42%	46%	45%	44%	100%

The lexical comparison shows that Chirali is remarkably different from other varieties so it can be identified as a distinct variety. Chirali is spoken in the areas that border to Baitadeli variety and shows proximity to it. But the other varieties (Byansi, Lekgaun, Parakatne and Rayal) are very close to each other and can be included into a single variety. The lexical comparison justified the findings from Dialect Mapping. Because of the shortage of time we could not collect word lists from the varieties identified from Dialect Mapping. If we compared the word lists from the other varieties identified from Dialect Mapping, it would support the findings from Dialect Mapping. The lexical comparison indicates that the language variation in Bajhang is continuous.

2.3 Language resources

Bajhangi Nepali mother tongues are very rich in oral literature. The following oral literature is available in them.

a. Folk stories: A large number of folk stories are found to be popular in the areas. Specially the old generation people tell the stories to others in the evening time after they finish eating their meal and sit around the fire or they tell the stories during some special occasions. There are two types of stories: Sunya Bat (stories to listen) and Jhannya Bat (stories to find out the answer).

b. Music: This area is rich in Deuda music and there are a large number of patterns of Deuda music.

c. Religious literature: There are two types of religious literature which are sung during the worship of the different religious occasions. Magal and Fag are the

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[4] Simali is spoken in the widest area so 3 samples are included from it.

main types of religious literature. Magal is sung for auspicious happenings and Fag is sung to make the deity pleased.

d. Radio: There is an FM called Raio Saipal located at Chainpur which runs different types of programs in different Bajhangi Nepali varieties.

e. CD/DVDs: Deuda songs are available in CDs/DVDs.

Written tradition is not found developed in Bajhangi Nepali mother tongues. People reported that Bajhangi King Jya Prithivi Bahadur Singh had written some books in Bajhangi but they have not seen the books. Similarly they reported hearsays about written books in Bajhangi and about Bajhangi but we could not get any in reality. Similarly there is not any organization working for the promotion and preservation.

2.4 Multilingualism

Although Bajhangi Nepali mother fongues are dominantly spoken, Bajhang is a multilingual area. All the speakers have 100% proficiency in their mother tongue. Bajhangi is used in almost all of the domains of language use   and other languages are used in a limited numbers of domains of language use. Almost all people are bilingual in standard variety of Nepali and it is generally used in school as a medium of instruction, between students and teachers in formal situation, in government offices, formal meetings and writing minute. An interesting is that though they don't use in their daily life, a number of people can speak Hindi because they learnt it from India during their jobs there. The people who went to Banglore in India can speak Telegu and Kannada, people who were educated in Sanskrit can speak Sanskrit and who studied English in their schools and colleges can speak Ehglish.

Table 7: Bajhangi and other languages spoken/known by the spakers

SN	Languages	Male (n=21)	Female (n=15)
1	Bajhangi (only)	0 (0%)	1 (6.66%)
2	Bajhangi, Nepali	12 (57.14%)	12 (80%)
3	Bajhangi, Nepali, Hindi	5 (23.8%)	2 (13.33%)
4	Bajhangi, Nepali, Hindi and English	1 (4.76%)	0 (0%)
5	Bajhangi, Nepali, Hindi, other	3 (14.28%)	0 (0%)

Note: One male can speak Sanskrit, 1 male can speak Telegu and 1male and 1 female can speak Kannada.

All the children are proficient in their mother tongue as well as they are bilingual in Nepali. They learnt Nepali at their respective schools where they are taught in Nepali from the early classes. Most of the respondents answered that it is difficult for their children to understand Nepali at school but within 2-3 years of time they become capable of handling Nepali very well. So people in Bajhang said that they would be happy if medium of instruction in the schools from 1 t 3 class was the mother tongue.

Table 8: How much Nepali the children understand in the early classes

(n=36)	understand all	a little bit	don't understand
Do children in early days understand Nepali?	8 (22.22%)	27 (75%)	1 (2.77%)

Nepali is the language of wider communication and used as the lingua franca. It is mostly used with the people who speak other languages. The educated people speaking different dialects often use Nepali as contact language. But uneducated people speaking different dialects use their own dialects while they meet each other. Communication of possible because the dialects completely mutually intelligible. Same situation is while uneducated Bajhangi speakers and Baitadeli or Dotyali speakers meet each other, they use their own dialects and communicate. In our personal experience Bajhangi speakers understand Nepali and vice versa. Table x shows the use of Language of Wider Communication in Bajhang.

Table 9: The use of Language of Wider Communication in Bajhang

(n=36)	Bajhangi		Nepali	
Which is your LWC?	2 (5.55%)		34 (94.44%)	
How often do you use it?	always	sometimes	always	sometimes
	2 (5.55%)	0 (0%)	5 (13.88%)	29 (80.55%)

2.5 The domains of language use

Bajhangi is dominantly used in almost all domains of language use by the speakers of all age groups and sex groups. Nepali is used only in a limited number of domains. Table x shows the state of domains of language use.

Table 10: Languages most frequently used in different domains by sex

Domains	Sex					
	Male (n=21)			Female (n=15)		
	Bajhangi	Nepali	Nepali and Bajhangi	Bajhangi	Nepali	Nepali and Bajhangi
Counting*	19 (90.47%)	1 (4.76)	1 (4.76)	15 (100%)	0 (0%)	0 (0%)
Singing	20 (95.23%)	0 (0%)	1 (4.76)	15 (100%)	0 (0%)	0 (0%)
Joking	20 (95.23%)	1 (4.76)	0 (0%)	15 (100%)	0 (0%)	0 (0%)
Shopping/ Marketing	14 (66.66%)	2 (9.52%)	5 (23.80%)	6 (40%)	2 (13.33%)	7 (46.66%)
Story telling	19 (90.47%)	2 (9.52%)	0 (0%)	15 (100%)	0 (0%)	0 (0%)
Discussing/ Debate	21 (100%)	0 (0%)	0 (0%)	15 (100%)	0 (0%)	0 (0%)
Praying*	19 (90.47%)	1 (4.76)	0 (0%)	15 (100%)	0 (0%)	0 (0%)
Quarrelling	21 (100%)	0 (0%)	0 (0%)	15 (100%)	0 (0%)	0 (0%)
Abusing (scolding/using taboo words)	21 (100%)	0 (0%)	0 (0%)	15 (100%)	0 (0%)	0 (0%)
Telling stories to children	21 (100%)	0 (0%)	0 (0%)	15 (100%)	0 (0%)	0 (0%)
Singing at home	20 (95.23%)	0 (0%)	1 (4.76)	15 (100%)	0 (0%)	0 (0%)
Family gatherings	21 (100%)	0 (0%)	0 (0%)	15 (100%)	0 (0%)	0 (0%)
Village meetings	13 (61.90%)	2 (9.52%)	6 (%)	8 (53.33%)	0 (0%)	7 (46.66%)

*Note: One counts in English, one prays in Sanskrit

Nepali is used mainly in the formal use, market and writing whereas Bajhangi is used in most of the common domains. Counting in Bajhangi and Nepali are the same so there is no distinction in the use. Singing is a domain in which the use of Nepali is increasing these days. The recorded Nepali songs are getting popular in the area and we can listen to them while travelling on the public transportation. We could hear some people singing Nepali songs in muse. Along with the extension of the road transportation and increase of number of market places people happen to be in more situations of contact with the people from outside. So the use of Nepali in the market places is increasing. Another field that Nepali is used is formal meeting. Even if the

discussion is in Bajhangi, the minute is written in Nepali. Similarly, the written stories are told in Nepali.

2.6 Language vitality

Because of the expansion of education, transportation, business and migration the use of Nepali is found to be gradually increasing day by day but the vitality of Bajhangi seems very vibrant as all generations are speaking it without any distortion and it is the vehicle of intergenerational communication. Table 11 presents the vitality situation of Bajhangi.

Table 11: Language vitality in key points in Bajhangi Nepali

	Do all your children speak your mother tongue?		*Do young people speak your mother tongue as well as it ought to be spoken?*		*What language do most parents in this village usually speak with their children?*	
	YES	**NO**	**YES**	**NO**	**MOTHER TONGUE**	**NEPALI**
Sunkuda	5	0	5	0	5	0
Rayal	5	0	5	0	5	0
Parakatne	5	0	5	0	5	0
Byansi	6	0	6	0	6	0
Lekgaun	5	0	5	0	5	0
Sainpasela	5	0	5	0	5	0
Chaudhari	5	0	5	0	5	0
Total	36	0	36	0	36	0
%	100%	0%	100%	0%	100%	0%

2.7 Language maintenance/transmission

Language maintenance in Bajhangi is prominent. There is complete and undisturbed inter-generational language transmission and it is sure to be transmitted into the children of the youngest generation. Table 12 shows the responses of the people about the transmission of the mother tongue into the future generation.

Table 12: Transmission of the mother tongue into the future generation

Will the children of your children speak this language?	Male (n=21)	Female (n=15)
Yes	14 (66.66%)	15 (100%)
No	7 (33.33%)	0 (0%)

Inter-caste marriage is not common in the society. Even if there is inter-caste marriage it does not affect the language transmission because Bajhangi is homogenously spoken by all castes in the areas.

2.8 Language attitudes

Bajhangi communities feel themselves proud to be called Nepali speaking community and they love to call their language Nepali. They claim that their mother tongue is the original form of Nepali. They say their mother tongue is very close to the official Nepali and there is no problem for them to understand it. In the same way the speakers of official Nepali easily understand the Bajhangi Nepali. In our experience we realized that their claim is true. Our researcher Krishna Chalise who never had been to Bajhang and spoken Bajhangi could easily communicate with the monolingual Bajhangi speakers.

A remarkable number of respondents liked their children study in their mother tongues in the primary level of education. They supported the idea of transitional multilingual education. In their opinion official Nepali is refined form of Nepali and they find more prestige in official Nepali. Table 13 shows the feeling of prestige of the speakers towards different languages they speak.

Table 13: Feeling while speaking the mother tongue in the presence of the speakers 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=21	Female n=15	Total n=36
1	prestigious	4 (19.04%)	6 (40%)	10 (27.77%)
2	embarrassed	8 (38.08%)	7 (46.66%)	15 (41.66%)
3	neutral	9 (42.85%)	2 (13.33%)	11(30.55%)

Similarly, almost all Bajhangi speakers think that their children should speak their mother tongue first and they should learn the languages of wider communication i.e. Nepali and English (see Table 14).

Table 14: Responses to what language should their children speak first

	What language should your children speak first?	Male n=21	Female n=15	Total n=36
1	Bajhangi	18 (85.71%)	15 (100%)	33 (91.66%)
2	Nepali	3 (14.28%)	0 (0%)	3 (8.33%)

Section III: The Bajura district

3.1 The Bajurali Nepali

Bajurali is a cover term used to refer to the different Nepali varieties spoken in the political boundary of the Bajura District of Seti Zone. But a large number of the speakers of Bajurali are found settled in the different parts of the districts of Nepal Terai.

3.1.1 Languge name

All the speakers answered that the name of their language is Nepali and the variety they speak is Bajurali. Within the geography of Bajura district there are spoken some language varieties referred by the same term 'Bajurali'. So Bajurali refers to a group of varieties of Nepali spoken in the district of Bajura. The term 'Bajurali' is geographical not linguistic.

The Bajurali people claimed that their language was Nepali and their mother tongue is the closest Nepali variety to the official Nepali among the other varieties of Nepali spoken in the Far-Western Development Region. Their native speakers advised us to name their mother tongues as 'Bajurali Nepali'.

3.1.2 Genetic affiliation

Bajurali Nepali can be genetically classified under the Nepali language. Nepali is an Indo-European language. Under the Indo-European language family it belongs to the Indo-Aryan branch of Indo-Iranian. Turner (1931) and Masica (1990) have groped it in the Northwestern branch of Indo-Aryan. The genetic classification of Nepali can be presented as given below:

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┌─────────────────────────────────────────────────┐
│ ┌─────────────────────────────────────────────┐ │
│ │ Indo-European                               │ │
│ │        Indo-Iranian                         │ │
│ │               Indo-Aryan                    │ │
│ │                      North-West Branch      │ │
│ │                      Nepali                 │ │
│ │                           **Bajurali**      │ │
│ └─────────────────────────────────────────────┘ │
└─────────────────────────────────────────────────┘
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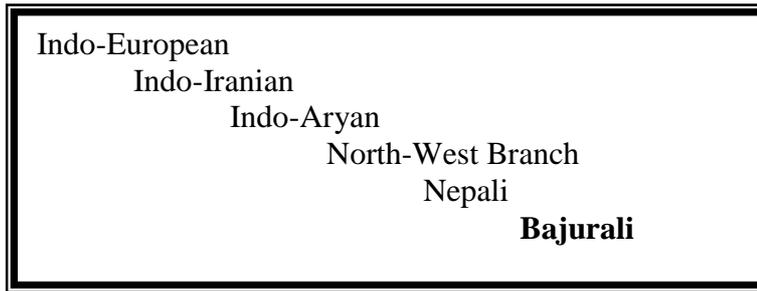
Figure 7: Genetic classification of Bajurali Nepali [Source: Turner (1931) and Masica (1990) [simplified]]

3.2 Dialects

3.2.1 Dialect mapping

For the purpose of identification of the different dialects spoken in the district, we carried out dialect mapping at Kailasmandu VDC. The participants showed their very high loyalty towards Nepali identity and they did not want to divide their language into different dialects. They wanted the Bajurali varieties be identified with a single name Bajurali and Bajurali be identified as Nepali. They suspected that we had been there to separate Bajurali from Nepali as Dotyali had been separated from Nepali. We tried to convince them that our purpose was to carry out the survey of the languages and present the exact picture of the language situation the districts. But they could not be fully convinced with our explanation. Their single answer was 'Bajurali is spoken in all the VDCs of Bajura'.

Figure 8: Dialect mapping at Kailasmandu

In our study we found four slightly diffrent varieties of Bajurali in the area. Figure 9 presents their distribution.

Figure 9: Distribution of the Bajurali varieties

Budhi Ganga is the biggest river and Barju Gad and Malika Gad are other big rivers in the area. The rivers are the dialect boundaries. There are some other varieties in the other parts of Bajura but we did not get enough time to study them. Further survey of the district is necessary for the study of them.

3.2.2 Lexical similarity

Because of the limitation of the time we could not collect wordlist from all the dialect areas. The wordlists collected from four different VDCs representing four varieties are compared and the summary of the comparison is presented in table.

Table 15: Lexical Similarity comparison in Bajurali varieties we visited

	Kuldevmandu	Kailashmandu	Tolidewal	Barhabise
Kuldevmandu	100%	87%	80%	85%
Kailashmandu	87%	100%	88%	88%
Tolidewal	80%	88%	100%	89%
Barhabise	85%	88%	89%	100%

The lexical comparison shows that Kuldevmandu and Tolideval varieties are quite different from each other and the others are more or less equally distinct from each other.

3.3 Language resources

Bajurali Nepali varieties are very rich in oral literature. The following oral literatures are available in them.

a. Folk stories: A large number of folk stories are found to be popular in the areas. Especially the old generation people tell the stories to others in the evening time after they finish eating their meal and sit around the fire or they tell the stories during some special occasions. There are two types of stories: Sunya Bat (stories to listen) and Jhannya Bat (stories to find out the answer).

b. Music: This area is rich in Deuda music and there are a large number of patterns of Deuda music.

c. Religious literature: There are two types of religious literature which are sung during the worship of the different religious occasions. Magal and Fag are the main types of religious literature. Magal is sung for auspicious happenings and Fag is sung to make the deity pleased.

d. Radio: There is an FM called Raio Bajura located at Martadi which runs different types of programs in different Bajurali Nepali varieties.

e. CD/DVDs: Deuda songs are available in CDs/DVDs.

People reported us that there are some books published in and about Bajurali especially about the Bajurali culture written both in Bajurali and Nepali. But it was their hearsay and we could not get any written material in Bajurali. There is one organization named 'Bajurali Sahitya Sangam' working for the promotion and preservation of the language. It publishes periodicals related to the Bajurali folk literature and culture.

3.4 Multilingualism

Although Bajurali Nepali varieties are dominantly spoken, Bajura is a multilingual area. All the speakers have 100% proficiency in their mother tongue. Bajurali is used in almost all of the domains of language use   and other languages are used in a limited numbers of domains of language use. Almost all people are bilingual in Official-Nepali and it is generally used in school as a medium of instruction, between students and teachers in formal situation, in government offices, formal meetings and writing minute. An interesting thing is that though they don't use in their daily life, a number of people can speak Hindi because they learnt it from India during their jobs there. The people studied English in their schools and colleges can speak Ehglish. Although people a few people have knowledge of Hindi and English, they don't use them in the society unless they are drunk. Table 16 gives the languages existing in the Bajurali society.

Table 16: Bajurali and other languages spoken/known by the speakers

SN	Languages	Male (n=14)	Female (n=10)
1	Bajurali	14 (100%)	10 (100%)
2	Nepali	12 (85.71%)	8 (80%)
3	Hindi	5 (35.71%)	0 (0%)

All the children are proficient in their mother tongue as well as they are bilingual in Nepali. They learnt Nepali at their respective schools where they are taught in Nepali from the early classes. Most of the respondents answered that it is difficult for their children to understand Nepali at school but within 2-3 years of time they become capable of handling Nepali very well.

Table 17: How much Nepali the children understand in the early classes

(n=24)	understand all	a little bit	don't understand
Do children in early days understand Nepali?	5 (20.83%)	18 (75%)	1 (4.16%)

Nepali is the language of wider communication and used as the lingua franca. It is mostly used with the people who speak other languages. The educated people speaking different dialects often use Nepali as contact language. But uneducated people speaking different dialects use their own dialects while they meet each other. Communication of possible because the dialects completely mutually intelligible. Same situation is while uneducated Bajurali speakers and Bajhangi, Baitadeli or Dotyali speakers meet each other, they use their own dialects and communicate. In our personal experience Bajurali speakers understand Nepali and vice versa. Table 18 shows the use of Language of Wider Communication in Bajurali.

Table 18: The use of Language of Wider Communication in Bajhang

(n=24)	Bajurali		Nepali	
Which is your LWC?	2 (8.33%)		22 (91.66%)	
How often do you use it?	always	sometimes	always	sometimes
	2 (8.33%)	0 (0%)	3 (12.5%)	19 (79.16%)

3.5 The domains of language use

Bajurali is dominantly used in almost all domains of language use by the speakers of all age groups and sex groups. Nepali is used only in a limited number of domains. Table 19 shows the situation of domains of language use.

Table 19: Languages most frequently used in different domains by sex

Domains	Sex					
	Male (n=14)			Female (n=10)		
	Bajurali	Nepali	Nepali and Bajurali	Bajurali	Nepali	Nepali and Bajurali
Counting*	9 (64.28%)	3 (21.42%)	2 (14.28%)	7 (70%)	3 (%)	0 (0%)
Singing	13 (92.85%)	0 (0%)	1 (7.14%)	8 (80%)	1 (%)	1 (10%)
Joking	14 (100%)	0 (0%)	0 (0%)	10 (100%)	0 (0%)	0 (0%)
Bargaining/ Shopping/ Marketing	6 (42.85%)	1 (7.14%)	7 (50%)	5 (50%)	1 (10%)	4 (40%)
Story telling	13 (92.85%)	1 (7.14%)	2 (14.28%)	9 (90%)	0 (0%)	1 (10%)
Discussing/ Debate	14 (100%)	0 (0%)	0 (0%)	10 (100%)	0 (0%)	0 (0%)
Praying*	3 (21.42%)	1 (7.14%)	0 (0%)	9 (90%)	1 (10%)	0 (0%)
Quarrelling	14 (100%)	0 (0%)	0 (0%)	10 (100%)	0 (0%)	0 (0%)
Abusing (scolding/using taboo words)	14 (100%)	0 (0%)	0 (0%)	10 (100%)	0 (0%)	0 (0%)
Telling stories to children	13 (92.85%)	1 (7.14%)	2 (14.28%)	9 (90%)	0 (0%)	1 (10%)
Singing at home	13 (92.85%)	0 (0%)	1 (7.14%)	8 (80%)	1 (10%)	1 (10%)
Family gatherings	14 (100%)	0 (0%)	0 (0%)	10 (100%)	0 (0%)	0 (0%)
Village meetings	10 (71.42%)	2 (14.28%)	2 (14.28%)	6 (60%)	2 (20%)	2 (20%)

Nepali is used in limited instances in the formal use, market and writing whereas Bajhangi is used in most of the common domains. Counting in Bajurali and Nepali are the same so there is no distinction in the use. We could hear some people singing

Nepali songs in muse. Along with the extension of the road transportation and increase of number of market places people happen to be in more situations of contact with the people from outside. So the use of Nepali in the market places is increasing. Another field that Nepali is used is formal meeting. Even if the discussion is in Bajurali, the minute is written in Nepali. Similarly, the written stories are told in Nepali.

3.6 Language vitality

Because of the expansion of education, transportation, business and migration the use of Nepali is found to be gradually increasing day by day but the vitality of Bajurali seems very vibrant as all generations are speaking it without any distortion and it is the vehicle of intergenerational communication. Table 20 presents the vitality situation of Bajurali.

Table 20: Language vitality in key points

	Do all your children speak your mother tongue?		*Do young people speak your mother tongue as well as it ought to be spoken?*		*What language do most parents in this village usually speak with their children?*	
	YES	NO	YES	NO	MOTHER TONGUE	NEPALI
Kuldevmandu	6	0	6	0	6	0
Kailashmandu	6	0	6	0	6	0
Tolidewal	6	0	6	0	6	0
Barhabise	6	0	6	0	6	0
Total	24	0	24	0	24	0
%	100%	0%	100%	0%	100%	0%

3.7 Language maintenance/transmission

Language maintenance in Bajurali is prominent. There is complete and undisturbed inter-generational language transmission and it is sure to be transmitted into the children of the youngest generation. Table 21: shows the responses of the people about the transmission of the mother tongue into the future generation.

Table 21: Transmission of the mother tongue into the future generation

Will the children of your children speak this language?	Male (n=14)	Female (n=10)	Total (n=24)
Yes	12 (85.71%)	9 (90%)	21 (87.5%)
No	2 (14.28%)	1 (10%)	3 (12.5%)

Inter-caste marriage is not common in the society. Even if there is inter-caste marriage it does not affect the language transmission because Bajurali is homogenously spoken by all castes in the areas.

3.8 Language attitude

Bajurali communities have strong feeling of Nepali identity. They say their mother tongue is the closest variety to Official-Nepali among the Nepali varieties spoken in the Far-Western region. There is no problem for them to understand Official-Nepali. In the same way the speakers of official Nepali easily understand the Bajurali Nepali. So they have feeling of prestige to their mother tongue. Table 22 shows the attitude of the speakers towards their mother tongue.

Table 22: Feeling while speaking the mother tongue in the presence of the speakers 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=14)	Female (n=10)	Total (n=24)
1	prestigious	6 (42.85%)	5 (50%)	11 (45.83%)
2	embarrassed	5 (35.71%)	2 (20%)	7 (29.16%)
3	neutral	3 (21.42%)	3 (30%)	6 (25%)

The speakers showed very positive attitude towards their mother tongue. Almost all love their mother tongue the most. In their view they like it because it is the easiest means of communication for them.

Table 23: The languages they love the most

What languages do you love the most?	Male (n=14)	Female (n=10)	Total (n=24)
Bajurali	11 (78.57%)	9 (90%)	20 (83.33%)
Nepali	3 (21.42%)	1 (10%)	4 (16.66%)

A remarkable number of respondents liked their children study in their mother tongues in the primary level of education. Table 24 shows the feeling of prestige of the speakers towards different languages they speak.

Similarly, almost all Bajurali speakers think that their children should speak their mother tongue first and they should learn the languages of wider communication i.e. Nepali and English (see Table 24).

Table 24: Responses to what language should their children speak first

	What language should your children speak first?	Male (n=14)	Female (n=10)	Total (n=24)
1	Bajurali	13 (92.28%)	10 (100%)	23 (95.83%)
2	Nepali	1 (7.14%)	0 (0%)	1 (4.16%)

Section III: Summary of findings and recommendations

3.1. Summary of findings

Regarding the name of the language they speak, the people in Bajhang and Bajura identified their language to be Nepali and they loved Nepali identity to their mother tongues. But they made a clear distinction between local Nepali and official Nepali. They say the language they speak is local Nepali and the language used as the official language of Nepal is official Nepali (Rashtra Bhasha Nepali in their own words). In their opinion their mother tongues are the local varieties of Nepali as there are a large number of local varieties of Nepali from east to west.

The mother tongues in the areas have three levels of identity. 'Nepali' is the cover term that includes all the mother tongues spoken in Bajhang and Bajura. Bajhangi/Bajurali like term is used while Bajhangi people refer to any mother tongue spoken in Bajura and vice versa. In the local level local names are used to refer to them. For example, a person in Sunkuda VDC (Chir area) calls the mother tongue spoken in Byasi VDC (Siun area) as Simali.

Bajhangi and Bajurali are geographical terms not linguistic. The Nepali varieties in the areas are not confined within the boundaries of the districts. In Bajhang we could find out nearly 8 distinct varieties, but in Bajura we could not get any impression about the number of varieties. We could find 4 very close varieties in the areas where

we could go. The differences between them increase as their distance increases. There are some varieties which are far different from each other but they are intelligible to each other.

Nepali varieties in the areas are very rich in oral literature but they lack the written tradition. Written literature is very rare because official Nepali is used for writing in most of the situations.

Except some aged monolinguals, most of the people can speak both local Nepali and official Nepali. The use of official Nepali is increasing among the young people because of their formal education. The people who lived in India any time in his/her life can speak Indian languages like Hindi, Kannada, Telegu, etc. but these languages are not used in daily life in the community. The educated people have some knowledge of English. Official Nepali is used as the contact language with the outsiders. While people speaking different local varieties meet each other, they don't need any contact language. They speak their own varieties because they are mutually intelligible.

The mother tongues are used in most of the domains of language use. Because of the formal education and increasing transportation facilities, these days the use of official Nepali is increasing in some domains like market, meeting, singing, etc. The mother tongues are vibrant because they are used in nearly all of the domains of language use and their intergenerational transmission is complete and undisturbed.

People in Bajhang and Bajura love Nepali identity and want to call their mother tongues Nepali. They say that a language has geographical varieties and the varieties are all equal in status. The status of their varieties is equal to other varieties of Nepali spoken in other parts of Nepal. They love their mother tongues and don't feel hesitation to speak them. They think their mother tongues represent the original form of Nepali language and want to continue them in the future generations.

3.1. Recommendations

1. This survey is not sufficient to find out the overall sociolinguistic picture of the districts. A more extensive survey is necessary.
2. Survey based on linguistic geography is better than the survey based on political geography. Bajhang or Bajura is political geography not linguistic geography.

3. It has been a must to find out how much the local varieties are different from each ofther and from the official Nepali. So Recorded Text Testing (RTT) should be conducted to identify the dialects and the level of intelligibility among the varieties and Sentence Repetition Testing (SRT) should be conducted to identify their proficiency in official Nepali.

4. It is necessary to expand the use of local varieties in multilingual education, media, local administration, literature etc.

5. It is desirable to carry out community based language development activities such as Multilingual Education (MLE), literacy, etc.

6. It is important to be realized by the concerned authorities that language is not spoken but varieties of a language are spoken. All the varieties are equal in status and should be treated equally. The Nepali varieties spoken in Bajhang and Bajura should be promoted in education, mass media and administration.

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Dotyali, Achhami, Baitadeli and Darchuleli

[Far Eastern Development Region]

MAPS OF STUDY AREA

A. Map 1: Dotyali speaking area
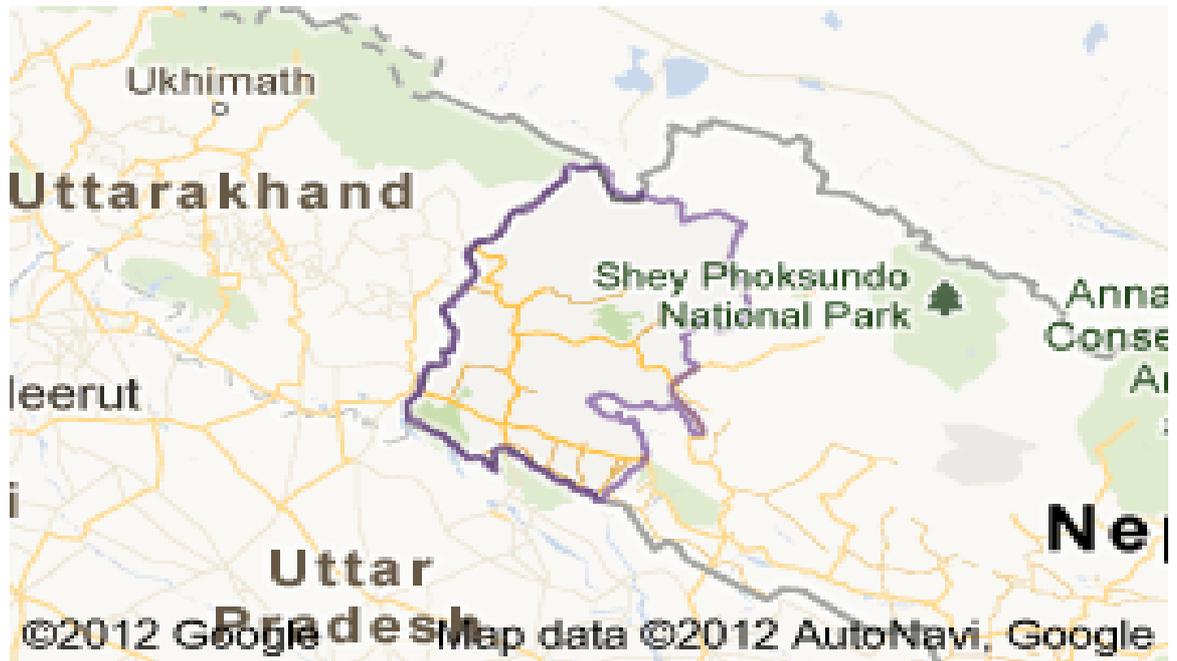
B. Map 2: Languages spoken in Far Western Region (SIL International)

Source: Ethnologue 2012
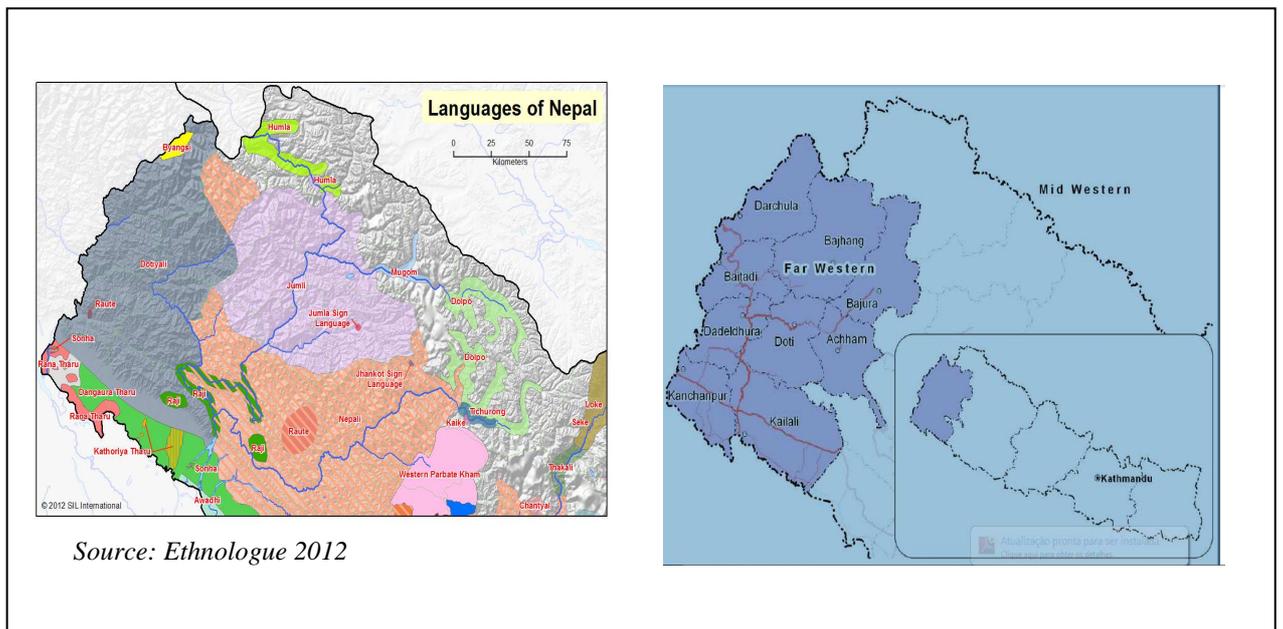
1. Introduction

1.2 People

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

1.2.1 Castes/Ethnic groups

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

The other castes and ethnic groups also speak the Dotyali language in their day to day communication as lingua-franca are Byansi, Raji and Raute in the Hill and rana Tharu in the Terai region. Byansi people are found to have in Darchula district only. They speak the Byansi language one of Tebeto-Burman language as their mother tongue. Raute are only the nomadic ethnic group officially recognized by the Government of Nepal. There are two settlements of rautes in Jogbuda and Sirsa VDCs of Dadeldhura. Likewise, Raji are one of the endangered indiginious nationalities of Nepal, and are gradually decreasing in number. Currently there are only 2,339 in Nepal settked in Surkhet and Accham districts in the hills, and Dang, Bardiya and Kailali districts in the lowland Terai region. Most of them speak the Doytyali language as lingua-franca in Fae eastern region.

1.2.2 Occupation

There are limited employment opportunities in the Far West. Agriculture is the main contributor to household income. The main employment sources are wage labour, agricultural labour and self-employment. Lack of work in the mountains and hills or in agriculture during the winter, the lack of income outside the agriculture sector and lack

Figure 1: Employment and migration in FWR
Household income: 48,785 (medium) and 66,294 ean)
Per capita income: 8761 (medium) and 11,504 ean)
Employment sources: Wage-18%;
Self employment-56%; Other-26%
Unemployment rate: 1.7
Source: Central Bureau of Statistics, Nepal Living Standard Survey (2004)

of basic services induce a large number of Nepalese workers to move to the Terai and India annually in search of work. The number of migrant workers is especially high in the Far Western Region. The largest numbers of migrants to India goes from landless groups, the highly indebted Dalit and socially excluded groups.

1.2.3 Religion and culture

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

1.2.4 Literacy

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

Figure 2: Education Statistics of FWR
Literacy rate over 6 years: 63.4% (Male: 77.4% and Female: 52.2%)
Literacy rate over 15 years: 54.1% (Male: 72.5% and Female 40.4%)
Total schools: Government schools: 3,547, ECDs: 3,474,
      Community schools: 3,222, ECDs: 3,156
        Institutional schools: 325, ECDs: 318
Enrolment in 2010 in government schools: 783,032 (Girls: 383,278)
Enrolment ratio: Girls- 48%, Boys- 52%
Percentage Dalit enrolment at primary level: 24.5% (Boys 24.2% and Girls 24.8%)
Percentage Janjati enrolment at primary level: 18%
Total teachers: 23,722 (23.2% females)
Teaching licenses distributed: 33,741
Female teacher by level: Primary 29.7%, Lower Secondary 10.6%; Secondary 6.9%; Higher Secondary 2.3%
Dalit teachers: 2.7%
Student to teacher ratio: Primary-31.7; Lower Secondary-44.2; Secondary-35.0; Higher Secondary 17.5
Source: www.moe.gov.np (June 2010)

and insufficient instructional materials are the major challenges. This survey has taken sociolinguistic information (of SLQ A) from 36 literate (50%) and 36 preliterate speakers.

1.3 Language

1.3.1 Overview

The major mother tongues that are spoken in Far Western region of Nepal are Dotyali, Achhami, Darchuleli, Baitadeli, Bajureli, Bajhangi, Rana Tharu, Raji and Raute. Among them, Dotyali, Achhami, Darchuleli and Baitadeli were studied here. Although they have some lexical and grammatical variant form they generally can

communicate with each other in their own mother tongues. That is the situation of developing a new language which the people of Far Western Region prefer to call "Dotyali". This newly developing form of language is being simplified and used as a lingua franca of the region. In fact the people do not speak pure form of the Dotyali. Instead, they use so simplified manner that everybody from the all districts of far Western can understand and speak the same language.

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

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

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

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

1.3.2 Linguistic affiliation

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

Figure 3: Indo-European languages

Indo-Iranian Celltic Italic Slavic Armenian Albanian Greek Germanic Baltic

Iranian Indo-Aryan (Sanskrit)   North West

English

Northwestern Dardic Dardic-Maldives Sinhalese Southern East-Central Northern

Sindhi Punjabi Eastern   Central Awadhi Nepali

Eastern **Western** **Dotyali**

Maithili Bajjika Angika Bhojpuri Majhi Tharu (Rana) Magahi Bangla Assamese Oriya Koche Rajbanshi Kurmali Hindi Urdu Hariyanwi Marwari Gujarati Tharu

Unclassified : Darai, Kumal, Sadhani, Danuwar, Charauti

Source:Population Census 2001,(Yadava, 2001) and Madhab Pokhrel (Personal communication).

The Western and Dotyali Nepali as Figure 3 shows are the subject to study for our purpose.

1.3.3 Demography

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

1.3.4 Review of earlier works

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

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

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

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

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

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

1.4 Purpose and goals

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

- the different sociolinguistic aspects of the Dotyali, Achhami, Baitadeli and Darchuleli language, such as dialect variation, language resources, mother tongue proficiency, bi/multilingualism, domains of language use, language endangerment, language transmission and vitality, language loyalty, language maintenance and shift, code mixing, language attitude and the appreciation of the community towards their language,

- the lexical similarity and variation among the selected mother tongues; Dotyali, Achhami, Baitadeli and Darchuleli,

- intelligibility among selected Dotyali, Achhami, Baitadeli and Darchuleli varieties and,

- evaluate their aspirations about the development of their language and culture.

2. Methodology

In order to accomplish the purpose and goals of this sociolinguistic survey of Dotyali, Achhami, Baitadeli and Darchuleli mother tongues, several different methods were employed. This survey has employed three different methods/ tools in order to fulfill its goals. The methods/ tools consist of Sociolinguistic Questionnaire (SLQ), Wordlist Comparisons (WLC), and Participatory Method (PM). The Sociolinguistic Questionnaire (SLQ) consists of three sets: Sociolinguistic Questionnaire A, Sociolinguistic Questionnaire B and Sociolinguistic Questionnaire C. Participatory Method (PM) comprises four tools: Domains of Language Use (DLU), Bilingualism (BLM), Dialect Mapping (DLM) and Appreciative Inquiry (ACI). Table 4 presents the major goals of the survey, the research methods / tools used, a brief description of the methods/tools including the major focus of the tools in the survey. Table 2 displays the survey purpose, brief description of the methods used, and the focus of that method.

Table 1: Overview of survey goals and methods

SN	Survey goals	Methods	Brief description	Focus
01.	to evaluate the sociolinguistic situation of Dotyali, Achhami, Baitadeli and Darchuleli language	Sociolinguistic questionnaire	(A) 81 questions (C)	• Dialect mapping • Language resources • Mother tongue proficiency and bilingualism, multilingualism • Domains of language use • Language endangerment • Language transmission and vitality • Language loyalty • Language maintenance and shift • Code mixing • Language attitude • Appreciative enquiry
2.0	to determine the lexical variation among the	Wordlist	Lexical comparison	Lexical variation among the selected places /

			of 210 words	varieties
03.	to test intelligibility among selected Dotyali, Achhami, Baitadeli and Darchuleli varieties	RTT	Recorded story with 15 questions	Intelligibility testing among selected Dotyali, Achhami, Baitadeli and Darchuleli varieties
04.	to determine the understanding, proficiency and bilingualism	SRT	18 recorded sentences with 3 for practice	Understanding of the native language, proficiency and bilingualism
05.	• to determine dialect variation • level or percentage of domains of language use • to find out the bi/ multilingual situation. • the appreciation of the community towards their language	Participatory Methods a. Dialect mapping b. Domains of language use c.Bi/Multilingualism c. Appreciative enquiry	Participation of the community of different varieties / locations	• Dialect variation • Level or percentage of domains of language use • The appreciation of the community towards their language
06.	The suitable sampling procedure for this survey.	Stratified Random Sampling	All the methods, techniques and tools used in this survey are based on the same sampling design.	• Core area • Far-east, far west, far-north and far- south • Social factors (gender, age and education) • Community leader

2.1 Research methods

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

2.1.1 Questionnaire

Description- There are three types of questionnaires, namely Sociolinguistic Questionnaire A, Sociolinguistic Questionnaire B, and Sociolinguistic Questionnaire C. These questionnaires were administered to individuals, groups and community leaders respectively. These were the main questionnaires administered to gather the

relevant information about the language. They were employed to obtain the information as listed below.

• Basic information

• Language resources

• Mother tongue proficiency and bi/ multilingualism

• Domains of language use

• Language vitality

• Language attitude

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

• Basic information

• Dialect mapping

• Bi/Multilingualism

• Domains of language use

• Appreciative inquiry

In the questionnaire B we have used a set of four participatory tools with the groups of Dotyali, Achhami, Baitadeli and Darchuleli participants of two survey points. The tools include Domains of Language Use (DLU), Bilingualism (BLM), Dialect Mapping (DLM) and Appreciative Inquiry (ACI). The main purpose of these tools is to help the speech community to think about the dialectal variations among selected varieties, how bilingual people of these communities are, in which situations they use their mother tongues and what their dreams and aspirations are for their language to be developed.

The questionnaire C includes the general sociolinguistic questions for the community leader including her/his background information. This set contains 21 questions to be administered on language activist or village head. The main purpose of this set of questions is to assess the language maintenance, language vitality and their attitudes towards their languages and their readiness for language development. This set was administered to at least two participants in each survey point in selected language communities.

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

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

2.1.2 Wordlist

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

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

Procedure- Dotyali, Achhami, Baitadeli and Darchuleli words were elicited from the language speakers. They were transcribed using the International Phonetic Alphabet (IPA). The words from all survey points were elicited for this purpose. From each survey points, at least two informants were chosen as the word list source. In the selection, those speakers were selected who were born in the village or in the near vicinity, had to speak Dotyali, Achhami, Baitadeli and Darchuleli as his/her mother tongue and should not have lived outside the village for extended periods of time.

For each item on the word list, the researcher elicited, in Nepali, the local Dotyali, Achhami, Baitadeli and Darchuleli word from a mother tongue Dotyali, Achhami, Baitadeli and Darchuleli speaker. The responses were transcribed using the International Phonetic Alphabet (IPA). Afterwards, the words were entered into the computer software popularly known as Wordsurv (word survey) and the lexical items

were compared in order to determine similarities and differences among the varieties sampled. This tool provides an initial indication of possible dialect groupings in Dotyali, Achhami, Baitadeli and Darchuleli .

2.1.3 Participatory Methods

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

a. Dialect mapping

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

b. Domains of language use

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

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

c. Bi/Multilingualism

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

procedure- This tool was used to help the community members to think about and visualize the levels of fluency in both selected language and Nepali by different subsets of the selected language community. In this community, Nepali is the language of wider communication which is used while communicating with outsiders.

215

The participants were asked to use two overlapping circles, one representing the selected language people who speak selected language well and the other the selected language people who speak Nepali well. The overlapped area represents those who speak both languages well. The participants were advised to write down the names of subgroups of people that spoke Nepali well. For each group they also discussed whether they also spoke selected language 'well' or not 'so well'. Then they were asked to place them in the appropriate location in circles. After having done this they were advised to write down the names of the subgroups of selected language people that spoke selected language 'well'. At the end, they discussed which of the three circle sections had the most people, which was increasing and how they felt about that.

d. Appreciative Inquiry

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

procedure- This tool was used to gather information about the dreams and aspirations for the language the selected language community members have in different survey points. In this tool, the participants were asked to describe things that made them feel happy or proud about their language or culture. Then they were asked to, based on those good things in selected language and culture, express they "dreamed" about how they could make their language or culture even better. They were advised to categorize the dreams from the easiest to the most difficult, specify which ones were most important and to choose a few to start on developing plans such as who else should be involved, what the first step should be and what resources they needed.

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

2.2 Sampling

The sampling procedure has been used for PM, Wordlist and SLQ ABC. For PM, all the four tools (i.e. domains of language use, bi/multilingualism, dialect mapping, appreciative inquiry) have been used in each point. There were altogether six

individuals (both male and female with three age groups) were taken from each selected point for wordlist. The Table 6 has been used for its checklist.

Table 2: Sampling of Wordlist

6 individuals					
MALE			FEMALE		
A1	A2	A3	A1	A2	A3
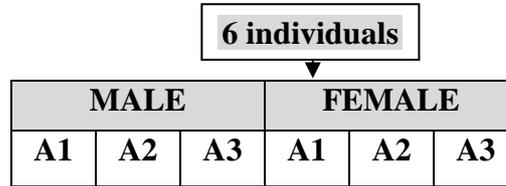
Likewise, altogether twelve individuals (both literate and illiterate male and female from three age groups) were asked for the SLQ A. The figure 4 shows it more clearly.

Figure 4: Sampling of SLQ A
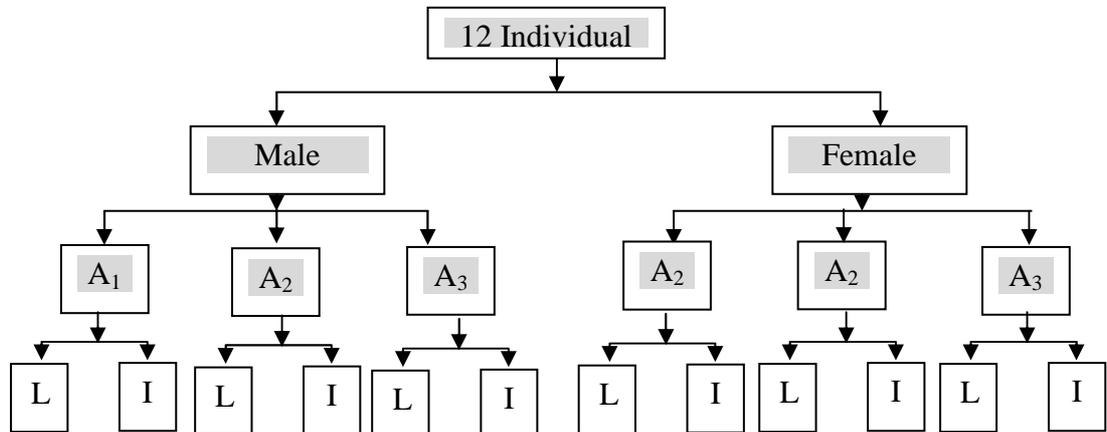
Note: *A₁ = 16-29 years, A₂ = 30-60 years, A₃ = 60+, L = Literate, I = Illiterate*

The checklist for the representative data collection has been used during the fieldwork. The categories include the three age groups, i.e. (A1 = age group between 15-30; A2 = 31-60; and A3=61 and above; L = Literate; I = Illiterate).

Table 3: Checklist

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

2.3 Selection of survey points

Altogether six points were selected for the first to be surveyed. Among them, Dadeldhura has been selected as a core point for Dotyali because this is the main village where the Dotyali, Achhami, Baitadeli and Darchuleli people live. In addition, it has a significant history of Dotyali civilization with significant evidence that can also be found at present. The *Doti Khola* (Doti River) and *Ghatal Mandir* (an ancient Hindu temple) link the history of Doti empire in the past. The other areas that have been selected for data collection were Budar (Doti), Dipayal for Dotyali. Mangalsen (Acham) for Achhami, Mahendranagar for the Baitadeli and Gaddachauki of Kanchanpur District for the Darchuleli. The survey points have been presented in Table 4.

Table 4: Survey points

S.No	Points surveyed	Longitudes E	Latitudes N	Altitudes
1.	Budar (Doti)	80° 33' 57.0"	29° 05' 20.1"	1409 m.
2.	Dadeldhura	80° 35' 00.9"	29° 17' 36.4"	2210 m.
3.	Dipayal (Doti)	80° 56' 36.8"	29° 15' 01.8"	550 m.
4.	Mangalsen (Achham)	81° 15' 35.1"	29° 08' 15.9"	1345m.
5.	Mahendranagar (Kanchanpur)	80°10' 49.8"	28° 58' 09.1"	209 m.
6.	Gaddachauki (Kanchanpur)	28° 58' 09.4"	80° 10' 49.9"	210 m.

2.4 Limitations: selecting survey points, use of tools and sampling of informants

The population of the Dotyali, Achhami, Baitadeli and Darchuleli speakers has been dispersed mainly in Doti, Dadeldhura, Achham, Baitadi and Darchula Districts. The migration rate from Hill to Terai region (Kailai and kanchanpur) is high in last some years. Because of their major concentration in these areas and geographical distances, the survey team could not reach up to Baitadi and Darchula district though their mother tongues were included in the survey. These are surveyed from the people migrated from these districts and recently residing in Kanchanpur district. The survey has been limited to six poits. This is because of the time and budget bound of the programme. Likewise the other significant limitation is the size of sampling which is thought to be too small in terms of its number of speakers.

Though we were able to record some text from these mother tongues, we could not administered the RTT tool because of the lack of time. In case of SRT, it was thought

to be unnecessary to administer in the field. Because all most all (except some old-aged people) could speak the Nepali language fluently.

All the samples set in the checklist were very hard to includ when the individual questionnaires were administered. The Dotyali, Achhami, Baitadeli and Darchuleli speakers belonging to the illiterate (preliterate group A1) were rarely found. Likewise, it was hard to find the 60+ literate informants mainly the women.

3. Dialectical variations

To find out the dialectal variations and lexical similarity and variation among the selected mother tongues; Dotyali, Achhami, Baitadeli and Darchuleli, the 210 basic wordlist has been selected. The main purpose of this wordlist is to find out the lexical variations among the selected Dotyali, Achhami, Baitadeli and Darchuleli varieties. The Procedure Dotyali, Achhami, Baitadeli and Darchuleli words were elicited from the language speakers. They were transcribed using the International Phonetic Alphabet (IPA). The words from all survey points were elicited for this purpose. Table 5 presents the total number of elicited basic words in each point.

Table 5: Total number of elicited words in each point

Variety	Dotyali, Dipayal	Achhami	Darchuleli	Doteli	Doteli A	Baitadeli
Dotyali, Dipayal	210	210	210	210	210	210
Achhami	210	210	210	210	210	210
Darchuleli	210	210	210	210	210	210
Doteli	210	210	210	210	210	210
Doteli A	210	210	210	210	210	210
Baitadeli	210	210	210	210	210	210

Table 1 shows the total number of elicited basic words in each four points. The total number of basic words for all the points are 210.

The tally of the total number of basic words among selected different points has been shown in Table 6.

Table 6: Tally of the total number of basic words among different points

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

Except Achhami mother tongue which matches with Darchuleli and Baitadeli by 106 and 113 respectively, the other varieties of mother tongues are found to be matched quite high. Dotyali language speaking in Darchula district and Budar (Doti) has high lexical similarity i.e up to 181 in their number.

The percentage of the total number of basic words among different points has been presented in the Table 7.

Table 7: The percentage of the total number of basic words among different points

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

Note: A= Dadeldhura, B=Dipayal, Budar

Table 7 shows that the dotyal language speaking among the selected points i.e Budar (Doti), Dadeldhura and dipayal (Doti) are found to have more similar than the other three mother tongues; Achhami, Baitadeli and Darchuleli. Achhami varies up to 50% to Baitadeli, 54% with Darchuleli and 58% with Dotyali speaking in Dadeldhura and Budar (Doti). Likewisw Achhami is found to have 61% similar to Dotyali speaking in Dipayal (Doti). The similarity and variation among these mother tongues may be because of the geographical contiguities of these places. Likewise, Baitadeli and Darchuleli are similar up to 65%.

The next dialect mapping tool (i.e from the participatory method) administered at Budar (Doti) shows the result in the Figure 5.

Figure 5: Dialect mapping, the PM result, Budar (Doti)

(i)

Figure 5 presents that Dotyali speaking in Doti, Dadeldhura Kailai, Kanchanpur, Darcula and Baitadi are similar i.e the language varieties spoken in these areas are mutually intelligable, while the Doteli varieties spoken in Achham and Bajhang although mutually intelligible are some how different than theirs.

Likewise, Figure 6 presents the dialects of Dotyali that were maped out in Dadeldhura.

Figure 6: Dialect mapping, the PM result, Dadeldhura
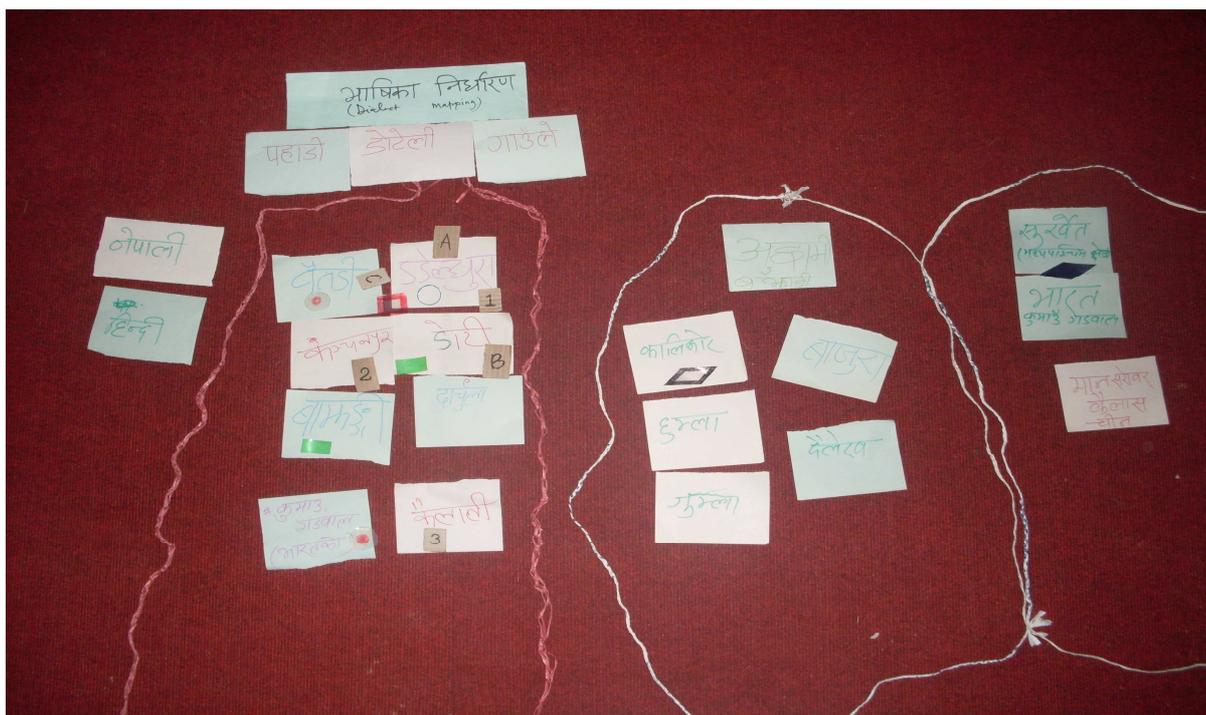
Figure 6 presents that the Dotyali language spoken in Dadeldhura, Baitadi, Bajhang, Doti, Darchula, kailali and akanchapur are similar, while Achham, Kalikot, Bajura, Dailekh, Humla and Jumla different. The language variet spoken in Surkhet, India and Mansarovar is different from the first and second variety. The first variety (i.e first group) as per the claim of the speakers residing in Dadeldhura district desorbs the best variety among them.

4. Language resources

The Dotyali language is found to be rich in its oral literature. The oral language resources that are available in the language are folk tales, songs, religious literature, radio programmes, CD/DVD. The Table 8 presents the language resources that they have repoted during the field survey through SLQ A.

Table 8: The oral literature of the Dotayli mother tongue

N = 72	SN	Oral Literature	Male [n=36]		Female [n=36]	
What are the major kinds of Oral literature available in your language?			L [n=18]	PL [n=18]	L [n=18]	PL [n=18]
	a	Folktales	18(100%)	18(100%)	18(100%)	18(100%)
	b	Music	18(28%)	16(89%)	15(83%)	14(78%)
	c	Religious Literature	16(89%)	5(22%)	11(61%)	10(56%)
	d	Radio	17(94%)	13(72%)	13(72%)	16(89%)
	e	Cinema	2(11%)	1(6%)	6(33%)	1(6%)
	f	CD/DVD	16(89%)	5(22%)	10(56%)	11(61%)
	g	Other	0	0	0	0

Table 8 shows that all most all the respondents from all the groups have reported that they have oral literature. That means they have rich folktales and they are aware of them.

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

Likewise, while asking the question, "what are the resources are available in your mother tongue?" the respondents have reported as in Table 9.

Table 9: Available written literature

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

Table 9 shows that most of the informants have reported that they do not have written literatures in their mother tongues. They do not have phonemic inventory till the date. All together 11% male have reported that they have written literature while, 14% have reported that they do not have written literature. Majority of the respondents have reported that they do not have the written materials in their mother tongues.

5. Mother tongue proficiency and bi/multilingualism

People use the term "bilingualism" in different ways. For some, it means an equal ability to communicate in two languages. For others, it simply means the ability to communicate in two languages, but with greater skills in one language. In fact, it is more common for bilingual people, even those who have been bilingual since birth, to be somewhat "dominant" in one language.

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

Figure 7 shows the bi/multilingualism and mother tongue proficiency of the Dotyali speaking people.

Figure 7: Domains of language usethe result from the Dipayal (Doti)
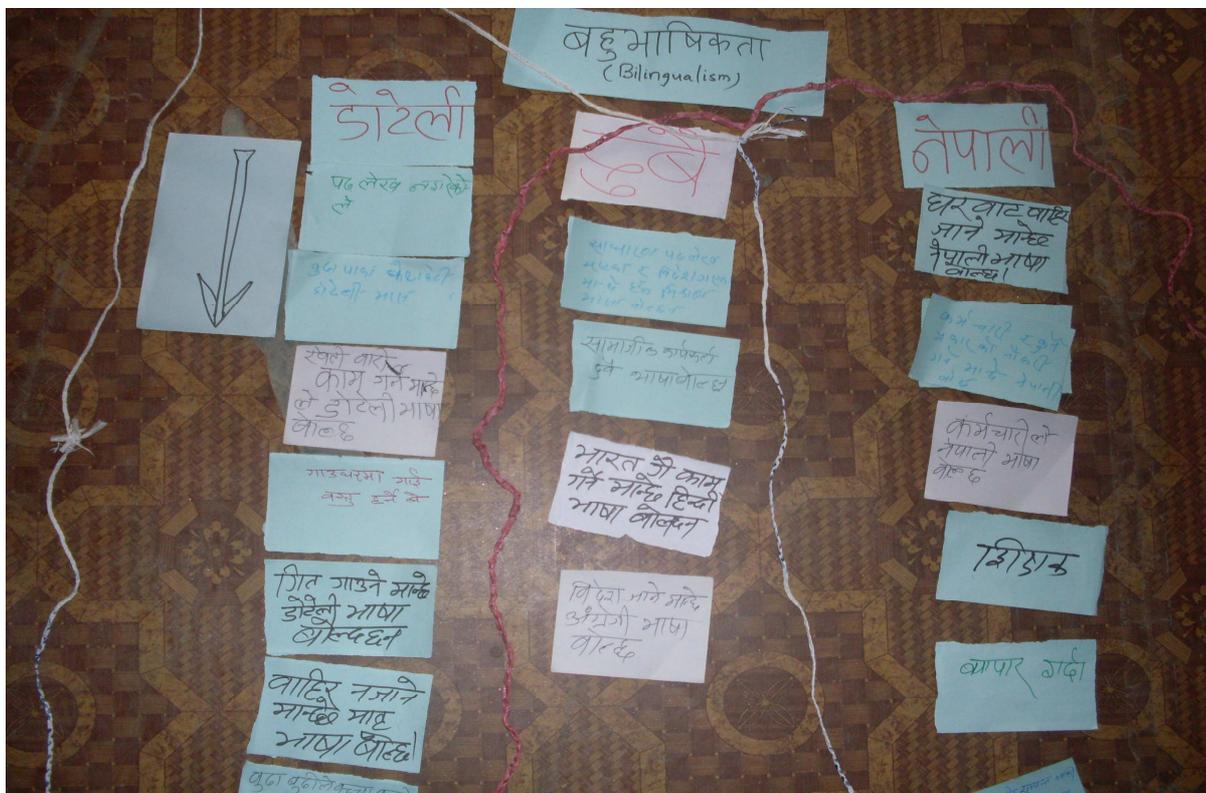
Figure 7 presents that the illiterate, female, old aged people generally speak their own language. But the people like teacher, visitor, civilians, businessmen and other people speak the Nepali, Hindi, Kumauni languages. Most of the male speakers from the Mahakali zone also can speak Kumauni and Hindi as well as they are frequently contact with the Kumauni and Hindi speaking people in India. The female (except few) cannot speak the Hindi language as they do not go India for jobs. Likewise, the majority male from Seti Zone can speak Hindi language.

Table 10: The languages they can speak

N=72	Languages	Male =36	Female =36
	MT	36 (100%)	36 (100%)
	Nepali	36 (100%)	36 (100%)
	Hindi	33 (50%)	9 (25%)
	English	12 (33%)	1 (3%)
What languages can you speak?	Rana Tharu	1 (3%)	1 (3%)
	Dagaura Tharu	1 (3%)	1 (3%)
	Gujaranti	1 (3%)	
	Byashi		1 (3%)
	Kumauni		1 (3%)

Table 10 presents that the respondents know altogether 9 languages. They can speak Nepali, Hindi, English, Rana Tharu, Dagaura Tharu, Gujaranti, Byanshi and Kumauni along with their mother tongues. All most all the respondents (i.e. 100%) both male and female are bilingual i.e they can speak the Nepali language along with their mother tongues. Fifty percent male and 25% female can speak the Hindi language language as well. This is because that most of the male usually go to India in search of jobs. Similarly 33% male can speak the English language, while only 3% female know it. This is because of the high rate of illiteracy and droup out predicament of the women in Far Western region.

The number of languages that the father, mother and spouse of the respondents know also play a key role in determining language proficiency and bilingualism. Table 11 shows the figure of the languages they know.

Table 11: The other language known by their father, mother and spouse

SLQ No.	N=72	Male = 36		Female=36	
		Nepali	Hindi	Nepali	Hindi
Other languages known to your father	Father	36 (100%)	21 (58%)	35 (97%)	4(11%)
Other Languages known to your mother	Mother	36(100%)	-	30 (97%)	
Other Languages known to your spouse	Spouse	36(100%)	14 (39%)	35(97%)	7 (19%)

Table 11 exibits that all most all (i.e.100%) male respondents have reported that their father, mother and spouse can speak the Nepali language. Likewise, 58% of male and

11% female respondents have reported that their fathers can speak the Hindi language.

Table 12: Language proficiency of the children

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

Table 12 shows the responses that have reported by the informants while asking the question, "what languages are spoken by your sons/ daughters?, and where did they learn those languages?", all most all the responses from male and female have reported that their children can speak the Nepali language other than their mother tongue. They have learnt the Nepali language at their schools. Similarly, 69% male and 72% female have reported that their children can speak the English language that they have learnt at their schools. Finally, 28% male and 31% female have reported that their children speak the Hindi language that they have learnt by the listening Hindi movies and in India.

6. Domains of language use

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

Figure 8 presents the domains of language use in Budar (Doti).

Figure 8: Domains of language use the result from the Budar (Doti)

Figure 8 presents that all most all the domains of language use in the homely invironment is covered by the Dotyali language. The Nepali language (contact language) has found to be used at school, offices, to write letter and community minutes. Both Dotyali and Nepali are used particularly in market areas, with children, in telephoning and singing songs.

Likewise Figure 9 presents the domains of Dotyali language use in Dadeldhura.

Figure 9 shows the greater number of domains that the Dotyali language has been used in the dadeldhura district. The different domains where their mother tongue and Nepali language (as a contact language) are used, they are more or less similar to Budar (Doti).

In the same way Figure 10 presents the domains of language use in Achhami mother tongue.

Figure 10: Domains of language use the result from Mangalsen (Achham)

Figure 9 shows the domains of the mother tongue are high. It is used in so many domains particularly with in the family, cultural and religious performances, while dreaming, community gathering and societal functions. The use of Nepali language is also high. Likewise, they use both the languages (i.e. their mother tongue and Nepali) in a overlapping way.

Table 13 presents the exact figure of the domains of language use in their mother tongues.

Table 13: Different domains of language use

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

Table 13 shows that 58% male respondents have reported to use the Nepali language and 42% have reported to use their own mother tongues. Female use mother tongue and the Nepali language equally. Likewise, 72% male and 75% female use mother tongues while singing. Most of them (i.e. 92%) male and female have reported that they use mother tongue while jocking. In the same way, most of them have reported that they use their own mother tongues while telling story, quarreling, abusing, singing, family getherin and village meetings. Their mother tongue is found to strong and play a dominat role while performing most of the tasks except counting.

Luiwise, in response to the question asked, "which language do you usually use when speakers of other languages visit you at home?" all most all (i.e.100%)the respondents have reported that they speak the Nepali language.

7. Language vitality and language transmission

Language vitality entails the property of being able to survive and grow the particular language. In response to the question asked, "do all your children speak your mother tongue?", all most all the respondents (bothe male and female) have reported that their children speak their mother tongue.
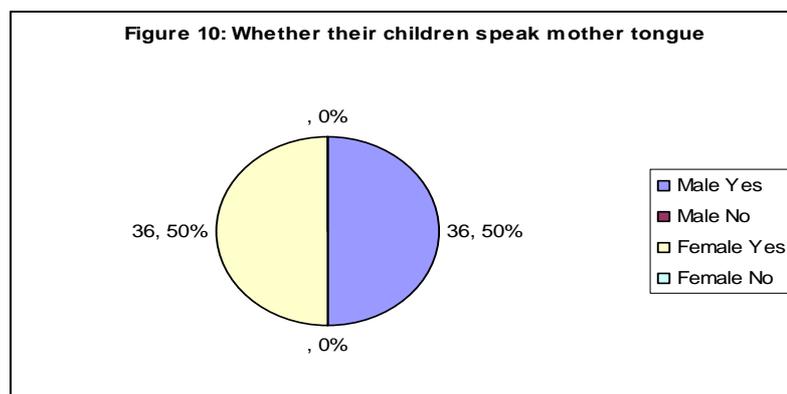
Figure 11 shows that all most all the respondents have reported that their children speak their mother tongue.

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

Table 14: Languages that their parents speak with their children

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

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

Language vitality in Dotyali, Achhami, Baitadeli and Darchuleli is found to be high. Table 14 presents the responses that the responded have reported during the field work.

Table 15: Language vitality in Dotyali, Achhami, Baitadeli and Darchuli

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

Table 14 shows that 100% respondents reported that their can speak their mother tongue. Likewise, 97% respondents said that the young people speak their mother tongue as wll as it ought to be spoken. As the same way 97% respondents reported that the languages Dotyali, Achhami, Baitadeli and Darchuleli most parents in this village usually speak with their children.

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

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

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

8. Language attitudes

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

Table 15 presents the preference of medium of instruction at primary level.

Table 16: The preference of medium of instruction at primary level

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

Table 15 shows that all most all the male respondents (i.e. 100%) have reported that they want their children to study in their mother tongue as a medium of instruction at primary level. While, 92% female want their children to study in their mother tongue, 6% in Nepali and 2% in the English language as a medium of instruction at primary level.

Table 17: How they feel behind their language

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

In response to the question asked, "when the children of your village grow up and have children do you think those children might speak your language?, all most all the male and female have reported "yes". The expectation of of speaking their mother tongues by their children in future is found to be very positive.

Likewise, in response to the question asked, "what language should your children speak first?", all most all the informants have reported that their children should speak their own mother tongue.

9. Language development

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

Table 18: Appreciative inquiry of their mother tongues

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

Table 18 presents the appreciative assets and properties of their mother tongues and their dreams, hope, desires, ambitions and aspirations for the further development of their mother tongues in a hierarchical manner from a to v. They are proud of having folk-culture, folklore, identity, sense of unity, historical archive, rituals and so many other belongings in their mother tongues. They are not limited to these things. Furthermore, they have a number of dreams and aspirations to develop their mother tongues. They have said to increase the use of their mother tongues in their daily lives. They want dictionary, grammar, literacy materials, medium of instruction, Television bradcasts, quata to study linguistics in Tribhuvan Unifversity, use of mother tongues in science and technology etc.

11. Findings and recommendations

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

The findings and recommendations have been listed in the following bullets:

- The total number of elicited basic words in each four points are 210. The total number of basic words for all the four points are 210.

- The dotyali variety speaking among the selected points i.e Budar (Doti), Dadeldhura and dipayal (Doti) are found to have more similar than the other three mother tongues; Achhami, Baitadeli and Darchuleli. Achhami varies up to 50% to Baitadeli, 54% with Darchuleli and 58% with Dotyali speaking in Dadeldhura and Budar (Doti). Likewisw Achhami is found to have 61% similar to Dotyali speaking in Dipayal (Doti). The similarity and variation among these mother tongues may be because of the geographical contiguities of these places. Likewise, Baitadeli and Darchuleli are similar up to 65%.

- The Dotyali variety is found to be rich in its oral literature. The oral language resources that are available in the language are folk tales, songs, religious literature, radio programmes, CD/DVD. All most all the respondents from all the groups have reported that they have oral literature.

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

- The illiterate, female, old aged people generally speak their own language. But the people like teacher, visitor, civilians, businessmen and other people speak the Nepali, Hindi, Kumauni languages. Most of the male speakers from the Mahakali zone also can speak Kumauni and Hindi as well as they are frequently contact with the Kumauni and Hindi speaking people in India.

- All the mother tongue speakers of Dotyali, Achhami, Baitadeli and Darchuleli are found to have good mother tongue proficiency. All most all the respondents (i.e. 100%) both male and female are bilingual i.e they can speak the Nepali language along with their mother tongues. They speak the Nepali language fluently.

- All most all (i.e.100%) male respondents have reported that their father, mother and spouse can speak the Nepali language.

- The responses that have reported by the informants while asking the question, "what languages are spoken by your sons/ daughters?, and where did they learn those languages?", all most all the responses from male and female have reported that their children can speak the Nepali language other than their mother tongue.

- All most all the domains of language use in the homely invironment is covered by the Dotyali language. The Nepali language (contact language) has found to be used at school, offices, to write letter and community minutes.

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

- All most all (i.e.100%) respondents have reported that their can speak their mother tongue.

- Likewise, 97% respondents said that the young people speak their mother tongue as wll as it ought to be spoken. The language attitude is very positive in the Mahakali and Seti zone towards their mother tongue.

- All most all the male respondents (i.e. 100%) have reported that they want their children to study in their mother tongue as a medium of instruction at

primary level. While, 92% female want their children to study in their mother tongue, 6% in Nepali and 2% in the English language as a medium of instruction at primary level.

- The expectation of of speaking their mother tongues by their children in future is found to be very positive. All most all the respondents have reported that their children speak their mother tongue. Most of the female speakers (i.e. 92%) and male speakers (i.e. 89%) have reported 'yes'. This shows that the language vitality is found to be high.

- They have so many appreciative resources and assets in their mother tongues. They are proud of their mother tongues. They want their mother tongues for further development. Thy have appreciative assets and properties of their mother tongues and their dreams, hope, desires, ambitions and aspirations for the further development of their mother tongues. They want dictionary, grammar, literacy materials, medium of instruction, Television bradcasts, quata to study linguistics etc. for further development of their mother tongues.

- All most of them want their children to study in their own mother tongue up to the primary level. Furthermore, their children also speak their mother tongue in their day to day communication. That is why the Government of Nepal should make a policy of the Mother tongue education and help to prepaire multilingual education materials with the collaboration of concerned stake holders. They have articulated for the dictionary, grammar, literacy materials, inclusion of their language within the curriculum, the language as a medium of instruction etc. To fulfeel these articulations and aspirations of the speakers of mother tongue government can provide economic supports including it tangible programmes.

- The government should assist their language development affords by making language plan and policies by reviewing the table 18. They have highly demanded some quata for the study of the linguistics in Tribhuvan University so that they can contribute towards their language in their own efforts.

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ANNEXES

ANNEX ONE
SLQ (ABC), WORDLIST AND MP DATA SUMMARY

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

ANNEX TWO: INFORMANTS' BACKGROUND INFORMATION
A. BAITADELI (KANCHANPUR)

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

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

B. DOTYALI (BUDAR, DOTI)

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

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

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

B. DOTYALI (DADELDHURA)

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

243

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

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

C. DARCHULELI (KANCHANPUR)

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

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

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

D. ACHHAMI (ACHHAM, MANGALSEN)

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

246

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

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

E. DOTYALI (DIPAYAL)

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

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

248

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

ANNEX THREE

CHECK LIST

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

ANNEX FOUR

SAMPLING MPDEL

250
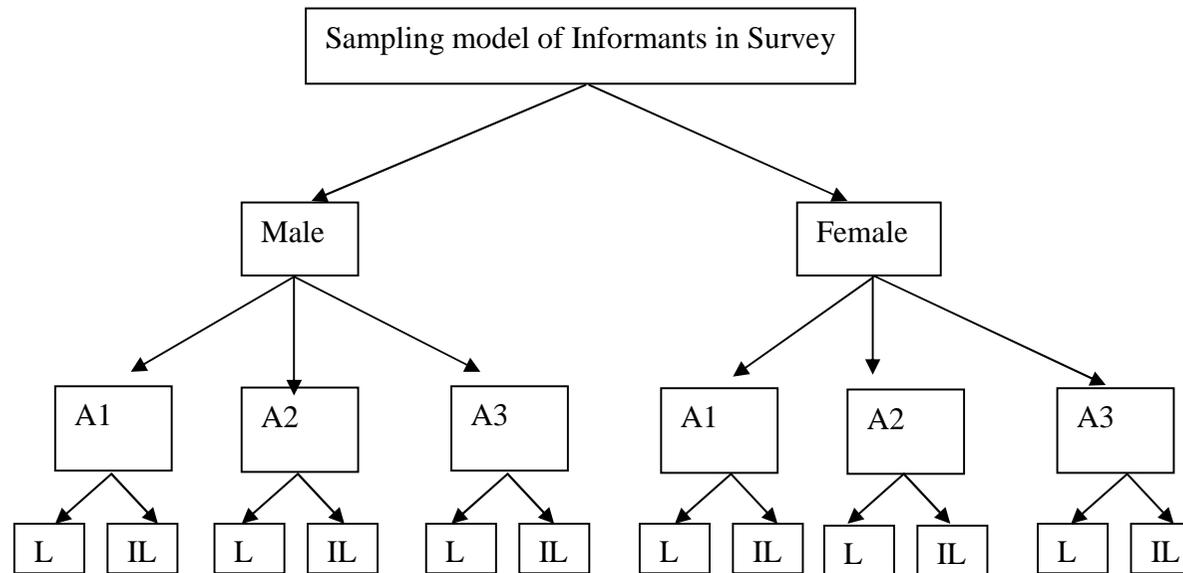
Annex A: Sociolinguistic questionnaire A

नेपालको भाषिक सर्वेक्षण
भाषाविज्ञान केन्द्रीय विभाग, त्रिभुवन विश्वविद्यालय, नेपाल
राष्ट्रिय योजना आयोग, नेपाल सरकारको सहयोगमा सञ्चालित कार्यक्रम

समाज-भाषावैज्ञानिक प्रश्नावली (क)

नोटः

छायाकृत कुराहरू मनमनै पढ्ने।

सर्वप्रथम आफ्नो परिचय दिनेः मेरो/हाम्रो नाम .... हो। (अरूले पनि आ-आफ्नो परिचय दिने)। हामी त्रिभुवन विश्वविद्यालय भाषाविज्ञान केन्द्रीय विभागबाट यहाँहरूको भाषाको अध्ययन अनुसन्धानका लागि आएका हौं। यहाँहरूले दिनुभएको भाषासम्बन्धी जानकारीलाई अरूसँग राख्ने छौं। यसमा यहाँहरूले आफ्नो सहमतिका साथ सहयोग गर्नु हुने छ भने आशा राखेका छौं।

सहमतिः   छ   छैन

(अ) आधारभूत सूचना

अन्तर्वार्ता भन्दा पहिले तलका प्रश्नहरू (१-७) को उत्तर लेख्नु होस्।

प्रश्न	उत्तर
१. अन्तर्वार्ता संख्या	
२. मिति	गते......... महिना...............वर्ष......... वि.सं. तारिख..... .....महिना .... वर्ष......... सन्
३. अन्तर्वार्ता स्थान	**क**. वार्ड नं.: .... **ख**. गाउँ/नगरः .... **ग**. गाविस/नगरपालिकाः .... **घ**. जिल्लाः .... **ङ**. अञ्चलः .... **च**. जिपिएस कोओर्डिनेट्सः...............पू. ....उ.

४. अनुसन्धाता(हरू)को नामः	(क) ....
	(ख) ....
	(ग) ....
	(घ) ....
	(ङ) ....
५. अन्तर्वार्ताको माध्यम भाषा	....
६. अन्तर्क्रियाको माध्यम भाषा	....
७. दोभाषेको नाम (आवश्यक परेमा)	....

८. भाषासूचकको नामः ....

९. (आवश्यक परेमा मात्र) लिङ्गः   (क) पुरुष   (ख) महिला   (ग) अन्य

१०. उमेरः ....

११. तपाईंलाई लेख-पढ गर्न आउँछ?

   (क) आउँछ   (ख) आउँदैन

१२. (आउँछ भने) तपाईंले लेख-पढ गर्न कसरी सिक्नु भयो?

   (क)   औपचारिक रूपमा   (ख)   अनौपचारिक रूपमा

१३. (औपचारिक रूपमा हो भने) कुन तह उत्तीर्ण गर्नु भएको छ?

   (क)   प्राथमिक   (ख)   निम्न माध्यमिक   (ग)   माध्यमिक

   (घ)   उच्च (उच्चतम तह उल्लेख गर्ने) ....

१४. वैवाहिक अवस्थाः (क)   विवाहित   (ख)   अविवाहित

१५. (विवाहित भएमा) तपाईंका छोराछोरी छन् कि छैनन्?

   (क)   छन्   (ख)   छैनन्

252

१६. जातिः....................

१७. जनजाति समूह (थर)ः ....

१८. धर्मः

(क) हिन्दू (ख) बौद्ध (ग) किरात (घ) इसाई (ङ) जैन

(च) इस्लाम (छ) प्रकृतिपूजक (ज) अन्य............

१९. तपाईको मातृभाषाको नामः

(क) (तपाईले भन्ने)............................

२०. तपाईको भन्दा अन्य भाषा समुदायका (तपाईको भाषा नबोल्ने) मान्छेले तपाईको भाषालाई

के भन्छन्?.....................

२१. यो भाषालाई अरु नामले पनि चिनिन्छ? (यस भाषाका अरू के के नाम छन्?)

(क) .... (ख) ....

(ग) .... (घ) ....

२२. तपाईकी आमाको मातृभाषाः ....

२३. तपाईको बुबाको मातृभाषाः ....

छनौटको आधार #१ कम्तीमा बाबु अथवा आमा मध्ये एक मातृभाषी हुनुपर्ने।
छ   छैन

२४. तपाईको श्रीमान्/श्रीमतीको मातृभाषाः ....

२५. तपाई जन्मेको स्थान/गाउँ कहाँ हो?

(क) वार्ड नं.ः .... (ख) गाउँ/नगरः ....

(ग) गाविस/नगरपालिकाः .... (घ) जिल्लाः ....

(ङ) अञ्चलः ....

२६. हाल तपाई कहाँ बस्नु हुन्छ? ....

(क) वार्ड नं.ः .... (ख) गाउँ/नगरः ....

(ग) गाविस/नगरपालिकाः .... (घ) जिल्लाः ....

(ङ) अञ्चलः ....

२७. तपाई यहाँ बस्नु भएको कति समय भयो?...........................

२८. तपाई अन्त कतै एक वर्ष भन्दा बढी बस्नु भएको छ?

(क) छ (ख) छैन

२९. (यदि बस्नु भएको छ भने)

(क) कहाँः .... (ख) कहिलेः .... (ग) कति समयसम्मः ....

छनौटको आधार #२ यहीँ हुर्केको, अहिले यहीँ बसेको, र यदि पाँच वर्ष भन्दा बढी अन्यत्र बसेको भए यहाँ पनि गत पाँच वर्ष देखि नै बसेको हुनु पर्ने।
         हो   होइन

(आ) भाषिक सामग्री

३०. तपाईंको भाषामा मौखिक साहित्य के-के उपलब्ध छन्?

(क) लोक कथा,

(ख) संगीत,

(ग) धार्मिक साहित्य,

(घ) रेडियो,

(ङ) सिनेमा,

(च) सीडी/डीभीडी,

(छ) अन्यः..................

३१. (रेडियो कार्यक्रम छ भने) तपाई आफ्नो मातृभाषामा रेडियो कार्यक्रम कतिको सुन्नु हुन्छ?

(क) सधैँ (ख) कहिले काहीँ (ग) कहिले पनि होइन

३२. (साक्षर भाषासूचकलाई मात्र सोध्ने) तपाईंको भाषाको बारेमा लिखित सामग्री के-के छन्?

३३. (छन् भने) कुन भाषामा लेखिएका छन्?

सामग्रीः	३२. छन् वा छैनन्	३३. (छन् भने) कुन भाषामा लेखिएका छन्?
क. वर्णमाला		
ख. व्याकरण		
ग. शब्दकोष		
घ. पाठ्यपुस्तक		
ङ. साक्षरता सामग्री		
च. समाचारपत्र		
छ. पत्रिका		
ज. लिखित साहित्य		
झ. लोकवार्ता		
ञ. अन्य		

३४. (लिखित सामग्रीहरू छन् भने) तपाईं आफ्नो भाषामा माथिका सामग्री मध्ये कुनै पढ्नु हुन्छ?

    (क) पढ्छु   (ख) पढदिन

३५. (साक्षर सूचकलाई मात्र सोध्ने, उनीहरूको भाषामा लिखित सामग्री छन् भने):

    तपाईंको भाषा कुन लिपिमा लेखिन्छ? ....

३६. तपाईंको भाषामा भएको ज्ञान अथवा उपयोगलाई विकास वा प्रवर्द्धनमा लागिपरेका कुनै संघसंस्था वा निकायहरू छन्?

    (क) छन्   (ख) छैनन्

३७. (छन् भने) ती संस्थाहरूको नाम भनी दिनु होस्।

३८. ती संस्थाले के कस्ता काम गर्छन्?

(क) सांस्कृतिक

(ख) भाषिक

(ग) शैक्षिक

(घ) अन्य.........................

	३७. संघसंस्था	३८. क्रियाकलाप
क.		
ख.		
ग.		
घ.		
ङ.		
च.		

(इ) मातृभाषामा दक्षता/बहुभाषिकता

३९. तपाईं कुन कुन भाषा बोल्न सक्नु हुन्छ?

...................., ..., ..., ...,

....................,

४०. तपाईंले सबै भन्दा पहिले कुन भाषा बोल्नु भयो? ....

यी भाषाहरूमध्ये (प्रश्न नं. ३९ को उत्तरको आधारमा) कुन भाषाः

४१. सबै भन्दा राम्रो? ....

४२. दोस्रो राम्रो? ....

४३. तेस्रो राम्रो? ....

४४. चौथो राम्रो? ....

४५. तपाईंले बोल्ने भाषाहरू मध्ये कुन चाहीं सबै भन्दा बढी मन पराउनु

हुन्छ?....................

४६. (मातृभाषा सबैभन्दा राम्ररी बोल्न नसकेमा) तपाई आफ्नो मातृभाषामा कत्तिको पोख्त(दक्ष)

हुनु हुन्छ?

(क) धेरै राम्रो (ख) ठिक ठिकै (ग) अलि अलि

४७. तपाई आफ्नो मातृभाषा कत्तिको राम्रो पढ्न र लेख्न सक्नु हुन्छ?

(क) धेरै राम्रो (ख) ठिक ठिकै (ग) अलि अलि

४८. तपाईको बुबाले अन्य कुन कुन भाषा जान्नु हुन्छ? (तलको तालिकामा लेख्नु होस्)

४९. तपाईको आमाले अन्य कुन कुन भाषा जान्नु हुन्छ? (तलको तालिकामा लेख्नु होस्)

५०. तपाईको श्रीमान्/श्रीमतीले अन्य कुन कुन भाषा जान्नु हुन्छ? (तलको तालिकाम लेख्नु

होस्)

व्यक्ति	अन्य भाषाहरू			
	क.	ख.	ग.	घ.
४८. बुबा				
४९. आमा				
५०. श्रीमान्/श्रीमती				

५१. तपाईका छोराछोरीहरूले कुन कुन भाषा बोल्छन्? (तलको तालिकामा लेख्नु होस्)

५२. तिनीहरूले ती भाषाहरू कहाँ सिके? (तलको तालिकामा लेख्नु होस्)

	५१. छोराछोरीले बोल्ने अन्य भाषा	५२. कहाँ सिकेको?
क.		
ख.		
ग.		
घ.		

ङ.		
च.		

५३. भर्खर स्कुल जान थालेका स-साना नानीले शिक्षक-शिक्षिकाले कक्षामा नेपालीमा भनेका सबै
कुरा बुझ्छन्?

(क) सबै बुझ्छन्   (ख) अलि अलि बुझ्छन्   (ग) बुझ्दैनन्

(ई) भाषाको प्रयोग

५४. तल उल्लेख गरिएका काम गर्दा तपाईं सबै भन्दा बढी कुन भाषा प्रयोग गर्नु हुन्छ?

	काम	भाषा
क.	गन्ती गर्दा	
ख.	गीत गाउँदा	
ग.	ठट्टा गर्दा	
घ.	हाटबजार गर्दा/मोलतोल गर्दा	
ङ.	कथा भन्दा	
च.	छलफल/वादविवाद गर्दा	
छ.	प्रार्थना गर्दा	
ज.	झगडा गर्दा	
झ.	गाली गर्दा	
ञ.	केटाकेटीलाई कथा सुनाउँदा	
ट.	घरमा गीत गाउँदा	
ठ.	पारिवारिक जमघटमा	
ड.	गाँउको बैठकमा	

५५. तपाईंको घरमा निम्नलिखित विषयमा कुराकानी हुँदा सबै भन्दा बढी बोलिने भाषा कुन हो?

(क) शिक्षा सम्बन्धी कुराकानी गर्दा (जस्तैः विद्यालय, भर्ना, पढाइ, शिक्षकशिक्षिका सम्बन्धी) (तलको तालिकामा लेख्नु होस्)

(ख) सामाजिक क्रियाकलाप र पारिवारिक विषयमा छलफल गर्दा (जस्तैः चाडपर्व, चुनाव, उत्सव, विवाह, वचत, खर्च सम्बन्धी) (तलको तालिकामा लेख्नु होस्)

(ग) चिट्ठीपत्र लेख्दा (तलको तालिकामा लेख्नु होस्)

	क. शिक्षा सम्बन्धी	ख. सामाजिक क्रियाकलाप र पारिवारिक विषयमा	ग. चिट्ठीपत्र लेख्दा
क. हजुरबुबासँग			
ख. हजुरआमासँग			
ग. बुबासँग			
घ. आमासँग			
ङ. श्रीमान्/श्रीमतीसँग			
च. छोराछोरीसँग			

५६. तपाईंका बालबालिका निम्नलिखित अवस्थामा प्राय जसो कुन भाषा प्रयोग गर्छन्?

(क) अन्य साथीहरुसँग खेल्दा ....

(ख) छिमेकीहरूसँग कुराकानी गर्दा ....

(ग) विद्यालयमा ....

५७. विहेको निम्तो गर्नु पर्दा तपाईंहरू कुन भाषाको प्रयोग गर्नु हुन्छ? ....

५८. समुदायका बैठकमा भएका निर्णय लेख्नु पर्दा कुन भाषाको प्रयोग गरिन्छ? ....

५९. तपाईं आफ्नो मातृभाषा कत्तिको प्रयोग गर्नु हुन्छ?

(क) दिन दिनै   (ख) कहिले काहीँ   (ग) कहिल्यै गर्दिन

६०. तपाईंको सम्पर्क भाषा कुन हो र त्यसको कति प्रयोग गर्नु हुन्छ?

भाषाको नामः ....

    (क) दिन दिनै   (ख) कहिले काहीं   (ग) कहिल्यै गर्दिन

६१. तपाईंको भन्दा बेग्लै भाषा बोल्ने साथीभाइ तपाईंका घरमा आउँदा कुन भाषाको प्रयोग गर्नु हुन्छ? ....

६२. तपाईंका छोराछोरीलाई प्राथमिक तहमा कुन भाषाको माध्यममा पढाउन चाहनु हुन्छ?

    (क) मातृभाषा   (ख) नेपाली (ग) अंग्रेजी (घ) अन्य...............

(उ) भाषिक जीवन्तता

६३. तपाईंका सबै छोराछोरीले मातृभाषा बोल्छन्?

    (क) बोल्छन्   (ख) बोल्दैनन्

६४. यस गाउँका धेरै जसो अभिभावकहरू आफ्ना केटाकेटीसँग कुराकानी गर्दा प्रायः कुन भाषाको प्रयोग गर्छन्?

    (क) मातृभाषा   (ख) नेपाली (ग) अन्य...............

६५. तपाईंका समुदायका युवायुवतीले यो भाषा जति राम्रो बोल्नु पर्ने हो त्यति नै राम्ररी बोल्छन्?

    (क) बोल्छन्   (ख) बोल्दैनन्

(ऊ) भाषिक निरन्तरता

६६. तपाईंको समुदायमा अन्तर्जातीय विवाह हुन्छ?

    (क) हुन्छ   (ख) हुँदैन

६७. (हुन्छ भने) अन्य कुन भाषिक समुदायसँग तपाईंहरूको परस्पर वैवाहिक सम्बन्ध छ?

    (क)...................   (ख) ....   (ग) ....

६८. आफ्ना केटाकेटीले मातृभाषामा पढ्ने लेख्ने गरेको तपाईं मन पराउनु हुन्छ?

    (क) पराउँछु   (ख) पराउँदिन

६९. (पराउँनु हुन्छ भने) तपाईंको भाषा पढाउने स्कुल खोलियो भने कसरी सहयोग गर्नु हुन्छ?

(क) आफ्ना केटाकेटीलाई पढ्न पठाएर

(ख) समुदायका अरूलाई आफ्ना केटाकेटीहरू पठाउन प्रोत्साहित गरेर

(ग) आर्थिक सहयोग प्रदान गरेर

(घ) आफैले अध्यापन गरेर

(ङ) स्कुललाई सहयोग गरेर

(च) अन्य प्रकारले ....

(ए) भाषिक अभिवृत्ति

७०. प्रभावकारी (dominant) भाषा बोल्ने व्यक्तिहरूको बीचमा तपाईंलाई आफ्नो मातृभाषा बोल्दा कस्तो लाग्छ?

(क) प्रतिष्ठा बढे जस्तो लाग्छ (ख) अप्ठ्यारो लाग्छ (ग) त्यस्तो केही लाग्दैन

७१. मातृभाषी भएकै कारण तपाईंले कहिल्यै कुनै समस्या भोग्नु भएको छ?

(क) छ (ख) छैन

७२. (छ भने) के कस्तो समस्या भोग्नु भएको छ?

....

....

७३. तपाईंका छोरा वा छोरीले तपाईंको मातृभाषा बोल्न नजान्ने मान्छेसित विवाह गरे भने तपाईंलाई कस्तो लाग्छ?

(क) राम्रो (ख) ठिकै (ग) नराम्रो

७४. अहिलेका केटाकेटीका छोराछोरीले पनि तपाईंको भाषा बोल्लान्?

(क) बोल्लान् (ख) नबोल्लान्

७५. बोले भने तपाईंलाई कस्तो लाग्छ?

(क) राम्रो (ख) ठिकै (ग) खराब

७६. बोलेनन् भने कस्तो लाग्छ?

(क) राम्रो   (ख) ठिकै (ग) खराब

७७. तपाईका छोराछोरीले सबैभन्दा पहिले कुन भाषा बोल्नु पर्छ? ....

७८. तपाईले बोल्ने भाषा तपाईका हजुरबुबा/हजुरआमाले बोल्ने भाषा भन्दा फरक भए जस्तो लाग्छ?

(क) लाग्छ   (ख) लाग्दैन

७९. (लाग्छ भने) के केमा फरक होला?

(क)   उच्चारणमा

(ख)   शब्दभण्डारमा

(ग)   विशेष प्रकारका वाक्यहरूको प्रयोगमा

(घ)   भाषामिश्रणमा

(ङ)   बोल्ने तरिकामा

(च)   अन्यमा ....

८०. तपाईकै भाषिक समुदायका युवायुवतीले आफ्नो भाषा नबोलेर अर्कै भाषा बोलेको सुन्दा कस्तो लाग्छ?

(क) राम्रो   (ख) ठिकै (ग) नराम्रो

८१. टिप्पणी (यस अन्तर्वार्तामा कुनै अस्वाभाविक वा उल्लेखनीय कुराहरू भएमा)	

सहयोगका लागि धेरै धेरै धन्यवाद।

Annex B: Sociolinguistic questionnaire B

नेपालको भाषिक सर्वेक्षण

भाषाविज्ञान केन्द्रीय विभाग, कीर्तिपुर, त्रिभुवन विश्वविद्यालय

राष्ट्रिय योजना आयोग, नेपाल सरकारको सहयोगमा सञ्चालित कार्यक्रम

समाज-भाषावैज्ञानिक प्रश्नावली (ख)
सहभागितामूलक विधि

छायाकृत कुराहरू मनमनै पढ्ने।

सर्वप्रथम आफ्नो परिचय दिनेः मेरो/हाम्रो नाम .... हो (अरूले पनि आ-आफ्नो परिचय दिने)। हामी त्रिभुवन विश्वविद्यालयको भाषाविज्ञान केन्द्रीय विभागबाट यहाँहरूको भाषाको अध्ययन अनुसन्धानका लागि आएका हौं। यहाँहरूले दिनु भएको भाषा सम्बन्धी जानकारीलाई अरूसँग राख्ने छौं। यसमा यहाँहरूले आफ्नो सहमतिका साथ सहयोग गर्नु हुन्छ भने आशा राखेका छौं।

सहमतिः छ   छैन

(अ) आधारभूत सूचना

अन्तर्वार्ता भन्दा पहिले तलका प्रश्नहरू (१-७) को उत्तर लेख्नुहोस्।

प्रश्न	उत्तर
१. अन्तर्वार्ता संख्या	
२. मिति	गते.............महिना...........वर्ष.......... वि.सं. तारिख............महिना...........वर्ष..........सन्
३. अन्तर्वार्ता स्थान	क. वार्ड नं.ः .... ख. गाउँ/नगरः .... ग. गाविस/नगरपालिकाः .... घ. जिल्लाः ....

263

	ङ. अञ्चलः ....
	च. जिपिएस कोओर्डिनेट्सः.........................पू.
	...........................उ.
४. अनुसन्धाता(हरू)को नामः	(क) ....
	(ख) ....
	(ग) ....
	(घ) ....
	(ङ) ....
५. अन्तर्वार्ताको माध्यम भाषा	
६. अन्तरक्रियाको माध्यम भाषा	
७. दोभाषेको नाम (आवश्यक भएमा)	

यस प्रश्नावलीको लागि ८ देखि १२ जनासम्म सहयोगीहरू भए राम्रो हुन्छ। यो ८ जनाभन्दा कम सहभागीहरूसँग पनि गर्न सकिन्छ। तर यदि ८ जनाभन्दा बढीसँग गरियो भने अझै बढी विश्वसनीय हुन्छ। प्रत्येक समूहमा महिला र पुरुष दुवैको लगभग समान सहभागिता हुनु पर्छ। प्रत्येक समूहमा सबै उमेर समूहका (१५ वर्ष देखि माथिका) जसमा केही पाका, केही अधबैंसे र केही युवायुवती सहभागीहरू भए राम्रो हुन्छ।

सहयोगी #१:

८. सहयोगी (भाषासूचक) को नामः ....

९. (आवश्यक परेमा मात्र) लिङ्गः (क) पुरुष (ख) महिला (ग) अन्य

१०. उमेरः ....

११. जाति/जनजाति समूहः ....

१२. तपाईंको मातृभाषाको नामः ....

१३. तपाईंकी आमाको मातृभाषाः ....

264

१४. तपाईको बुबाको मातृभाषाः ....

छनौटको आधार #१ कम्तीमा बाबु अथवा आमा मध्ये एक मातृभाषी हुनुपर्ने।
छ   छैन

भाषा-सूचक	नाम	लिङ्ग	उमेर	जाति	मातृ-भाषा	आमाको मातृभाषा	बुबाको मातृभाषा	छनौट को आधारः हो वा होइन?
१.								
२.								
३.								
४.								
५.								
६.								
७.								
८.								
९.								
१०.								
११.								
१२.								

१५. तपाईं जन्मेको स्थान/गाउँ कहाँ हो?

(क) वार्ड नं.ः .... (ख) गाउँ/नगरः ....

(ग) गाविस/नगरपालिकाः .... (घ) जिल्लाः ....

(ङ) अञ्चलः ....

१६. के तपाईं अन्त कतै गई एक वर्ष भन्दा बढी बस्नु भएको छ?

(क) छ   (ख) छैन

१७. (बस्नु भएको छ भने)

(क) कहाँ: .... (ख) कहिलेः .... (ग) कति समयसम्मः ....

छनौटको आधार #२ यहीं हुर्केको, अहिले यहीं बसेको, र यदि पाँच वर्ष भन्दा बढी अन्यत्र बसेको भए यहाँ पनि गत पाँच वर्ष देखि नै बसेको हुनु पर्ने।
हो   होइन

भाषासूचक	वार्ड नं.	गाउँ	गा.वि.स.	एक वर्ष भन्दा बढी अन्यत्र कतै बस्नु भएको छ?	कहाँ, कहिले र कति समयसम्म	छनौटको आधारः हो वा होइन?
१.						
२.						
३.						
४.						
५.						
६.						
७.						
८.						
९.						
१०.						
११.						
१२.						

(आ) भाषाको प्रयोग

क. म भिन्न परिस्थिति, अवसर र मानिससँग विभिन्न भाषा बोल्छु।

ख. तपाईंहरूले कस्ता मानिस वा अवसरमा प्राय जसो सम्पर्क भाषाको प्रयोग गर्नु हुन्छ? सम्पर्क भाषाको चिन्ह एक छेउमा राख्नु होस्। सहभागीहरूले भाषा प्रयोगको क्षेत्रहरूका नाम भन्नु हुने छ, कागजमा लेख्नु हुने छ र सम्पर्क भाषाको मुनि राख्नु हुने छ।

ग. तपाईंहरूले कस्तो अवस्थामा वा कस्ता मानिसहरूसँग धेरै जसो मातृभाषा बोल्नु हुन्छ? (मातृभाषाको चिन्ह अर्को छेउमा राख्नु होस्। सहभागीहरूले प्रयोगको क्षेत्रको नाम लेख्नु हुने छ र तिनलाई मातृभाषाको मुनि राख्नु हुने छ। यस पटक सहभागीहरूले "केही बालबालिका मातृभाषा बोल्छन् र केही बालबालिका सम्पर्क भाषा बोल्छन्" भन्नु हुने छ। उहाँहरूको सहयोगको लागि कस्ता बालबालिकाले ती भाषाहरू बोल्छन् वा कस्तो अवस्थामा ती भाषाहरू प्रयोग गर्छन्? समूहहरू राम्ररी देखाउनका लागि चिन्हहरू बदल्नु होस्।)

घ. कस्ता मानिससँग र कस्तो अवस्थामा तपाईंहरूले मातृभाषा र सम्पर्क भाषा दुबै बोल्नु हुन्छ? (सहभागीहरूले प्रयोगको क्षेत्रहरू कागजमा लेख्नु हुने छ र तिनलाई बीचमा राख्नु हुने छ। यदि सबै जसो मानिसले त्यो प्रयोग क्षेत्रमा एउटा निश्चित भाषा बोल्छन् वा तिनीहरूले त्यो भाषा बढी बोल्छन् र केही अरू भाषा बोल्छन् भने सहभागीहरूले तिनलाई एक छेउमा वा अर्को छेउमा अझ नजिकै राख्नु हुने छ।)

ङ. प्रत्येक समूहमा दैनिक रुपमा प्रयोग हुने अवस्थालाई माथि र कहिलेकाहीं प्रयोग हुनेलाई मुनि राख्नु होस्। (दैनिक र कहिलेकाहींको लागि क्रमशः माथि र तल एउटा एउटा चिन्ह राख्नु होस्। सहभागीहरूलाई प्रयोगका क्षेत्रहरू मिलाउन भन्नु होस्। दैनिक र कहिलेकाहीं समूह बीच ठाउँ छुट्ट्याउन उहाँहरूलाई उत्साहित गर्ने वा डोरीले छुट्ट्याउन लगाउने काम गर्नु होस्।)

च. (यदि दैनिक प्रयोगमा धेरै प्रयोग क्षेत्र भएमा) सबभन्दा बढी तपाईं कस्तो मानिससँग दैनिक कुराकानी गर्नु हुन्छ? तिनीहरूलाई अरु भन्दा माथि राख्नु होस्। (अथवा दैनिक रूपमा प्रयोग हुनेलाई क्रममा राख्नु होस्।)

छ. तपाईंहरूले प्रयोग गर्ने भाषाहरू र जोसँग ती भाषा प्रयोग गर्नु हुन्छ उनीहरू प्रति तपाईंको कस्तो सोचाइ छ? के तपाईंले कुनै अर्को अवस्थामा यी मध्ये कुनै भाषा बढी प्रयोग गर्न थाल्नु हुन्छ?

(इ) भाषिकागत सीमा निर्धारण

क. तपाईंहरूको भाषाको नाम के हो? तपाईंहरूको जातिको नाम के हो? (सबै नामहरू कागजको टुक्रामा लेख्नु होस्) (यदि एक भन्दा बढी नाम छन् भने प्रत्येकका लागि सोध्नु होस्) उल्लेखित नाममध्ये तपाईंहरूले कुन नाम बढी रुचाउनु हुन्छ?

१८. (समूहले भन्ने भाषाको नाम).....................

१९. तपाईंको भाषा नबोल्ने अन्य भाषा समुदायका मान्छेले तपाईंको भाषालाई के भन्छन्?............................

२०. यो भाषालाई अरु नामले पनि चिनिन्छ?

   (क) ....   (ख) ....

   (ग) ....   (घ) ....

ख. तपाईंहरूको मातृभाषा बोल्ने जिल्ला/गाउँहरूको नाम भन्नु होस् (प्रत्येकको नाम छुट्टै कागजमा लेख्नु होस्।) कतिपय अवस्थामा जिल्ला वा गाउँको सट्टा तपाईंले यसरी सोध्नु सक्नु हुन्छ:

२१. विश्वस्त हुनको लागि प्रत्येक ठाउँका निम्न सूचनाहरू उल्लेख गर्नु होस्:

   (क) वार्ड नं.: .... (ख) गाउँ/नगरः ....

   (ग) गाविस/नगरपालिकाः .... (घ) जिल्लाः ....

   (ङ) अञ्चलः ....

ग. ती कागजका टुक्राहरूलाई एक आपसमा नजिक भाषिका/नगरपालिका/जिल्ला अनुसार मिलाएर राख्नु हुने छ।

घ. तपाईंको भाषासँग मिल्ने अरू कुन कुन भाषाहरू छन्, जुन त्यो भाषाको वक्ताहरूले बोल्दा तपाईंले कम्तीमा केही शब्दहरू बुझ्नु हुन्छ। (ती भाषाहरूलाई छुट्टै कागजमा लेख्नु होस् र तिनीहरूलाई नक्सामा थप्नु होस्।)

ङ. गाउँका सबैले आफ्नो भाषा उही प्रकारले बोल्छन्? (त्यस्ता समूहको वरिपरि डोरीले घेरा लगाउनु होस्।)

च. स्थानीय भेदहरूमध्ये तपाईंले सबैभन्दा राम्रो कुन भेद (भाषा) बुझ्नु हुन्छ? दोस्रो राम्रोसँग बुझ्ने भाषा कुन हो? (कार्डबोर्डमा लेखिएका अंकहरू हरेक क्षेत्र, भाषा, अथवा त्यस क्षेत्रको भाषा समूहको छेउमा राख्नु होस्।)

छ. अब हामी तपाईंहरूलाई यी भाषिक भेदहरू मध्ये कुन चाहीं राम्ररी बुझ्नु हुन्छ र कुन चाहीं कत्ति पनि बुझ्नु हुन्न? कुन चाहीं सबैभन्दा राम्री बुझ्नु हुन्छ? भन्ने कुरा देखाउन चाहन्छौं। यस्तै गरी कुन भेदका शब्दहरू केही मात्र बुझ्नु हुन्छ त्यो पनि देखाउन चाहन्छौं। यी मध्ये कुन चाहीं गाउँको भाषा धेरै राम्रोसँग बुझ्नु हुन्छ? (चिन्हले देखाउनु होस् र कुनै एउटा रङ्गको चिन्ह छान्न लगाउनु होस्। उनीहरूलाई सबैभन्दा राम्रो बुझ्ने भाषा बोलिने ठाउँमा एउटा चिन्ह राख्न लगाउनु होस्। यसै गरी अन्य भेदहरू माथि पनि चिन्ह राख्न लगाउनु होस्।)

ज. यी मध्ये तपाईंहरू कुन भेद(भाषा)का वक्ताहरूसँग आफ्नो मातृभाषामा कुरा गर्नु हुन्छ? (यस प्रयोजनका लागि भिन्दै आकार/रङ्गको चिन्हको प्रयोग गर्नु होस्। अर्को चिन्ह राख्नु होस्। ("हामीहरू एक आपसमा कुराकानी गर्दा आफ्नै (एउटै भेद) भाषा बोल्छौं", "हामी आफ्नै भाषा बोल्छौं, उनीहरू आफ्नै भाषा बोल्छन्", तिनीहरू अर्को भाषा बोल्छन्, हामीहरू आफ्नै भाषा बोल्छौं" र हामी दुबैले अर्कै भाषा बोल्छौं")

झ. केही मानिसहरू आफ्नो भाषामा पाठ्यपुस्तक लेख्न चाहन्छन्। यदि मातृभाषामा किताब लेखियो भने कुन कुन गाउँका विद्यार्थीहरूले प्रयोग गर्न सक्छन् होला? (लेखिएको किताब पढ्न सक्ने गाउँहरूलाई एउटा छुट्टै डोरी भित्र राख्नु होस्।) (यदि किताब लेख्ने र छाप्ने बारेमा सोच्दैनन् भने उनीहरू कुन चाहीं भेदमा सीडी बनाउन चाहन्छन्? भनि सोध्नु होस्।)

ञ. यी भेदहरू मध्ये लेखन र रेकर्डिङ् का लागि कुन चाहिंलाई प्रयोग गर्दा सबैले राम्रोसँग बुझ्लान्? त्यसो नभएमा कुन चाहीं भाषा प्रयोग हुन सक्छ? (कार्डबोर्डमा लेखिएका ए, बी, सी अक्षरहरूलाई क्रमैसँग राख्नु होस्।)

(ई) बहुभाषिकता

क. तपाईंहरूले सबैभन्दा बढी प्रयोग गर्ने दुईवटा भाषाहरू के के हुन्? एउटा डोरीले मातृभाषा राम्रोसँग बोल्ने व्यक्तिहरूलाई प्रतिनिधित्व गर्छ अर्कोले सम्पर्क भाषा राम्रो बोल्ने व्यक्तिहरूलाई प्रतिनिधित्व गर्छ। (दुईवटै डोरीहरूलाई भूईंमा घेरा बनाएर राख्नु होस्।)

ख. जब हामीहरूले एउटा डोरीलाई अर्को डोरीमाथि खप्ट्याउँछौं, यो खप्टिएको क्षेत्रले के कुराको प्रतिनिधित्व गर्छ? (यसले मातृभाषा र सम्पर्क भाषा दुईवटै राम्ररी बोल्ने मानिसहरूको प्रतिनिधित्व गर्छ)

ग. सब भन्दा पहिले हामीहरू सम्पर्क भाषा राम्रोसँग बोल्ने मानिसहरूका बारेमा कुरा गरौं। कस्ता मानिसले सम्पर्क भाषा राम्रोसँग बोल्छन्? (सहभागीहरूलाई कागजका टुक्राहरूमा लेख्न लगाउनु होस्)।

घ. कागजका टुक्राहरूलाई घेराभित्र राख्न लगाउनु भन्दा पहिले उनीहरूले मातृभाषा राम्रोसँग बोल्न जान्दछन् वा जान्दैनन् भन्ने सोच्नु पर्ने हुन्छ। घेरा भित्र प्रत्येक कागजका टुक्राहरू कहाँ पर्छन्? (उनीहरूलाई अहिलेसम्म लेखेका कागजका टुक्राहरू राख्न लगाउनु होस्। उनीहरूले चाहेमा अझ बढी विशिष्ट वा अन्य समूहहरू बनाउन सक्छन्)

ङ. कस्ता मानिसहरूले मातृभाषा राम्रोसँग बोल्छन् तर सम्पर्क भाषा राम्रोसँग बोल्दैनन्? (उनीहरूलाई त्यस्ता मानिसका समूह लेख्न र उपयुक्त ठाउँमा राख्न लगाउनु होस्।)

च. तीन समूह मध्ये कुनमा सबभन्दा बढी मातृभाषी वक्ताहरू छन्? तपाईहरू यसलाई कसरी हेर्नु हुन्छ? (सबैभन्दा बढी मातृभाषाका वक्ता भएको घेरो) (उनीहरूलाई आफ्नो विचार व्यक्त गर्न लगाउनु होस्)

छ. तीनवटै समूह मध्ये कुनै एउटा अन्य दुई समूह बढिरहेको छ कि? किन होला? यसलाई तपाईहरू कसरी हेर्नु हुन्छ? (उनीहरूलाई आफ्नो विचार व्यक्त गर्न लगाउनु होस्)।

(उ) प्रशंसामूलक सोधखोज

क. तपाईंहरूले आफ्नो भाषा वा संस्कृतिमा देखेका, सुनेका र गरेका कामले तपाईंलाई गर्वको अनुभव गराउँछ, तिनको उल्लेख गर्नु होस्। मातृभाषाको प्रयोग भइरहेको अवस्था प्रति तपाई सन्तुष्ट हुनुहुन्छ? (प्रत्येक कामको सारांश लेख्न लगाउनु होस्)।

ख. भइराखेका राम्रा कामहरूलाई कसरी हेर्नुहुन्छ? यसलाई अझ राम्रो कसरी गराउन सकिन्छ? अझ बढी कसरी सुधार्न सकिन्छ? तपाईहरूको आफ्नो मातृभाषा प्रति के कस्ता आशा-आकाङ्क्षा छन्? (निश्चित समयावधि तोकेर तीनजनाको समूहमा छलफल गर्न लगाउनु होस् -सबै किसिमका आकाङ्क्षामा छलफल गर्न दिनु होस्(असम्भव पनि))।

ग. प्रत्येक समूहलाई आ-आफ्नो समूहमा छलफल भएका आकाङ्क्षा भन्न लगाउनु होस्। ती आकाङ्क्षा छुट्टाछुट्टै कागजका टुक्राहरूमा एक जनालाई लेख्न लगाउनु होस् (ती कागजका टुक्राहरूलाई आकाङ्क्षा लेखिएको शीर्षक मुनि राख्नु होस्)। (सहभागीहरूले व्यक्त गरेका आशा-आकाङ्क्षालाई तीन-चार शब्दमा संक्षेपीकरण गर्न लगाउनु होस्)।

घ. उल्लेख गरिएका आशा-आकाङ्क्षा मध्ये केहीलाई कार्यन्वित गर्न सजिलो र केहीलाई गाह्रो जस्तो देखिन्छ? दुईवटा कागजको टुक्रामा सजिलो र गाह्रो लेख्न लगाउनु होस् र तिनीहरूलाई दुई तिर राख्न लगाउनु होस्। आशा-आकाङ्क्षालाई सबैभन्दा सजिलो देखि सबैभन्दा गाह्रो क्रममा मिलाएर राख्न लगाउनु होस्।

ङ. केही आशा-आकाङ्क्षा अरू भन्दा महत्वपूर्ण जस्तो लाग्छ? सबैभन्दा महत्वपूर्ण आशा-आकाङ्क्षालाई एक छेउमा राख्न लगाउनु होस्। (छनौट गरिएका महत्वपूर्ण आशा-आकाङ्क्षालाई पनि बढी महत्वपूर्ण देखि कम महत्वपूर्णको क्रममा राख्न लगाउनु होस्, सम्भव भए एउटा फोटो पनि खिच्नु होस्)।

च. छनौट गरिएका आशा-आकाङ्क्षालाई साकार पार्न योजना बनाउनु होस्। तत्काले तपाईहरू कुन आशा-आकाङ्क्षाको योजना बनाउन चाहनु हुन्छ? एक एक समूह बनाउन

लगाउनु होस्। प्रत्येक सदस्यलाई समूहमा सक्रिय भएर काम गर्न उत्साहित गर्नु होस् र प्रत्येक आशा-आकाङ्क्षाको योजना तयार गर्नु होस्।

छ. तपाईंले योजना बनाउँदा यी कुरामा विचार गर्नु होस्ः १) तपाईंले चाल्नु पर्ने कदमहरू के के हुन्? २) तपाईं बाहेक संलग्न हुने अरू व्यक्ति को को हुन्? ३) आशा-आकाङ्क्षालाई मूर्त रूप दिन तपाईंहरूलाई चाहिने कुराहरू के के हुन्? (सहभागीहरूलाई कागजका टुक्रा र लेख्ने सामग्री दिएर ठुला ठुला अक्षरमा योजना लेख्न लगाउनु होस्।)

ज. प्रत्येक समूहलाई आ-आफ्नो समूहमा छलफल भएका योजना भन्न लगाउनु होस्।

सहयोगका लागि धेरै धेरै धन्यवाद।

Annex C: Sociolinguistic questionnaire C

<div align="center">

नेपालको भाषिक सर्वेक्षण

त्रिभुवन विश्वविद्यालय कीर्तिपुर, काठमाडौं

राष्ट्रिय योजना आयोग, नेपाल सरकारको सहयोगमा सञ्चालित कार्यक्रम

समाज-भाषावैज्ञानिक प्रश्नावली (ग)

</div>

(भाषिक अभियन्ता (आन्दोलनका अगुवा) र गाउँका मुखियाका लागि))

छायांकृत **कुराहरू मनमनै पढ्ने।**

सर्वप्रथम आफ्नो परिचय दिनेः मेरो ⁄ हाम्रो नाम .... हो। (अरूले पनि आ-आफ्नो परिचय दिने)। हामी त्रिभुवन विश्वविद्यालय भाषाविज्ञान केन्द्रीय विभागबाट यहाँहरूको भाषाको अध्ययन अनुसन्धानका लागि आएका हौं। यहाँहरूले दिनुभएको भाषासम्बन्धी जानकारीलाई अरूसँग राख्ने छौं। यसमा यहाँहरूले आफ्नो सहमतिका साथ सहयोग गर्नु हुन्छ भने आशा राखेका छौं।

सहमतिः   छ   छैन

(अ) आधारभूत सूचना

अन्तर्वार्ता भन्दा पहिले तलका प्रश्नहरू (१-७) को उत्तर लेख्नु होस्।

प्रश्न	उत्तर
१. अन्तर्वार्ता संख्या	
२. मिति	गते......... महिना…..........वर्ष......... वि.सं. तारिख….. …..महिना …........... वर्ष......... सन्
३. अन्तर्वार्ता स्थान	**क**. वार्ड नं.: .... **ख**. गाउँ ⁄ नगरः .... **ग**. गाविस ⁄ नगरपालिकाः .... **घ**. जिल्लाः .... **ङ**. अञ्चलः ....

	च. जिपिएस कोओर्डिनेट्सः...............पू. ....उ.
४. अनुसन्धाता(हरू)को नामः	(क) .... (ख) ....

५. भाषासूचकको नामः ....

६. (आवश्यक भएमा मात्र) लिङ्गः   (क) पुरुष   (ख) महिला   (ग) अन्य

७. उमेरः ....

८. जातः ....

९. जातजातिको समुहः ....

१०. तपाईंको मातृभाषाको नामः ....

११. तपाईंको भन्दा अन्य भाषा समुदायका (तपाईंको भाषा नबोल्ने) मान्छेले तपाईंको भाषालाई

के भन्छन्?........................

१२. यो भाषालाई अरु नामले पनि चिनिन्छ? (यो भाषाको अरु के के नाम छन्?)

(क) ....   (ख) ....

(ग) ....   (घ) ....

१३. तपाईंकी आमाको मातृभाषाः ....

१४. तपाईंका बुबाको मातृभाषाः ....

१५. तपाईं जन्मेको स्थान/गाँउ कहाँ हो?

(क) वार्ड नं.ः .... (ख) गाउँ/नगरः ....

(ग) गाविस/नगरपालिकाः .... (घ) जिल्लाः ....

(ङ) अञ्चलः ....

१६. हाल तपाईँ कहाँ बस्नु हुन्छ? ....

      (क) वार्ड नं.: .... (ख) गाउँ/नगरः ....

      (ग) गाविस/नगरपालिकाः .... (घ) जिल्लाः ....

      (ङ) अञ्चलः ....

१७. तपाईँ यहाँ बस्नु भएको कति समय भयो? ....

१८. तपाईँको गाउँ/छरछिमेकमा बसोबास गर्ने अन्य जातजातिः (तलको तालिकामा लेख्नु होस्)

१९. तिनीहरूले बोल्ने अन्य भाषाः (तलको तालिकामा लेख्नु होस्)

क.सं.	१८. जातजाति	१९. भाषा
क.		
ख.		
ग.		
घ.		
ङ.		
च.		

२०. तपाईँको मातृभाषा संरक्षण तथा सम्वर्द्धनका लागि केही गर्नु पर्छ?

    (क)   पर्छ   (ख)   पर्दैन्

२१. (पर्छ भने): तपाईँले आफ्नो मातृभाषाको संरक्षण र सम्बर्धनको लागि केकस्ता काम गरेर

    सहयोग गर्न सक्नु हुन्छ?

    (क) लिपि विकासको लागि काम गरेर

        (अ)   सक्छु   (आ)   सक्दिन

    (ख) हिज्जेलाई व्यवस्थित गरेर

        (अ)   सक्छु   (आ)   सक्दिन

(ग) शब्दकोष बनाएर

  (अ) सक्छु (आ) सक्दिन

(घ) व्याकरण लेखेर

  (अ) सक्छु (आ) सक्दिन

(ङ) मातृभाषामा साहित्य लेखन उत्साहित गरेर

  (अ) सक्छु (आ) सक्दिन

(च) पाठ्यपुस्तक लेखन तथा प्रकाशन गरेर

  (अ) सक्छु (आ) सक्दिन

(छ) पत्रपत्रिका निकालेर

  (अ) सक्छु (आ) सक्दिन

(ज) प्रशासनमा प्रयोग गर्न लगाएर

  (अ) सक्छु (आ) सक्दिन

(झ) प्राथमिक तहमा माध्यमको रुपमा प्रयोग गर्न लगाएर

  (अ) सक्छु (आ) सक्दिन

(ञ) अन्य प्रकारलेः ....

उपयुक्त भएमा समाज-भाषावैज्ञानिक प्रश्नावली भर्न शुरु गर्ने।

275

Annex D: Wordlist

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नेपालको भाषिक सर्वेक्षण   कोड नं...............

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

२१० शब्दसूची

</div>

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

अनुसन्धाता (हरू) को नामः   मितिः........................

(१)...............................

(२)...............................

(३)...............................

(४)...............................

(५)...............................

भाषासूचक (हरू) को नामः

(१)...............................

(२)...............................

(३)...............................

(४)...............................

(५)...............................

स्थान :

जिल्ला.................... गाविस/नगरपालिका: .... वडा नं:.......

गाउँ/टोल:........................

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	औँला	
१७.	fingernail	नङ	
१८.	leg	खुट्टा	
१९.	skin	छाला	
२०.	bone	हाड	
२१.	heart	मुटु	
२२.	blood	रगत	
२३.	urine	पिसा	
२४.	feces	दिसा	
२५.	village	गाउँ	
२६.	house	घर	
२७.	roof	छानो	
२८.	door	ढोका	
२९.	firewood	दाउरा	
३०.	broom	कुचो	
३१.	mortar	सिलौटो	
३२.	pestle	लोहोरो	
३३.	hammer	हथौडा	
३४.	knife	चक्कु	

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

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

९०.	buffalo	भैँसी	
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	

280

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

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

१७१.	this	यो	
१७२.	that	त्यो	
१७३.	these	यिनीहरू	
१७४	those	उनीहरू	
१७५	same	उही	
१७६.	different	फरक (अलग)	
१७७	whole	सबै	
१७८	broken	फुटेको	
१७९	few	थोरै	
१८०	many	धेरै	
१८१	all	सबै	
१८२	to eat	खानु	
१८३	to bite	टोक्नु	
१८४	to be hungry	भोकाउनु	
१८५	to drink	पिउनु	
१८६	to be thirsty	तिर्खाउनु	
१८७	to sleep	सुत्नु	
१८८	to lie	पल्टनु	
१८९	to sit	बस्नु	
१९०	to give	दिनु	
१९१.	to burn	डढाउनु	
१९२	to die	मर्नु	
१९३.	to kill	मार्नु	
१९४	to fly	उड्नु	
१९५	to walk	हिँड्नु	
१९६.	to run/ run	दौडनु	
१९७	to go /go	जानु	
१९८	to come	आउनु	

283

१९९	to speak/ speak	बोल्नु	
२००	to hear/hear/listen	सुत्नु	
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-