A Sociolinguistic Survey of

GHALE/NORTHERN GORKHA TAMU (NGT) LANGUAGE

A report

Submitted

to

Linguistic Survey of Nepal (LinSuN)

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TABLE OF CONTENTS

List of the tables

List of the figures

CHAPTER 1
INTRODUCTION

1.1 Background

This report is based on a fieldwork carried out by Linguistic Survey of Nepal (LinSuN) in the northern part of Gorkha. In this area there is a language spoken which is the mother tongue of two ethnic communities[1] Ghale and Gurung. In the literature this language is found to have been named as 'Ghale' (Ethnologue, 2012). When we went to the fieldwork we found that Ghale community named their mother tongue as *ghale bhasha* 'Ghale Language' (*lilə ke* in mother tongue) and the Gurung community named their mother tongue as *uttari gorkha tamu bhasha* 'Northern Gorkha Tamu Language'. We found two names for the same language by two communities so we have referred this language as Ghale/Northern Gorkha Tamu Language ('Ghale/NGT language' for short) only for the purpose of this report. We believe that naming a language is the sole authority of the language community because languages are the property of the language communities.

The main purpose of this study was to find out the sociolinguistic situation of the language. The specific goals /objectives of the study were as follows:

a. To identify the number of the varieties of the language and how they vary from each other by assessing the levels of lexical similarities among them;

b. To find out their vitality by investigating the patterns of their use in certain domains of language use;

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 tongue(s); and

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

The following locations were selected as the survey points on the basis of the density of the Ghale/Northern Gorkha Tamu (NGT) population, speakers and the dialectal variations.

i.   Mandre, Barpak VDC

ii. Barpak1 (Sworta), Barpak VDC

iii. Barpak2 (Manidanda), Barpak VDC

iv. Laprak (Gupsipakha), Laprak VDC

v.   Gumda, Gumda VDC

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[1] Ghale community regard themselves to be a distinct ethnic community but Gurungs regard Ghale to be a group within the Gurung community.
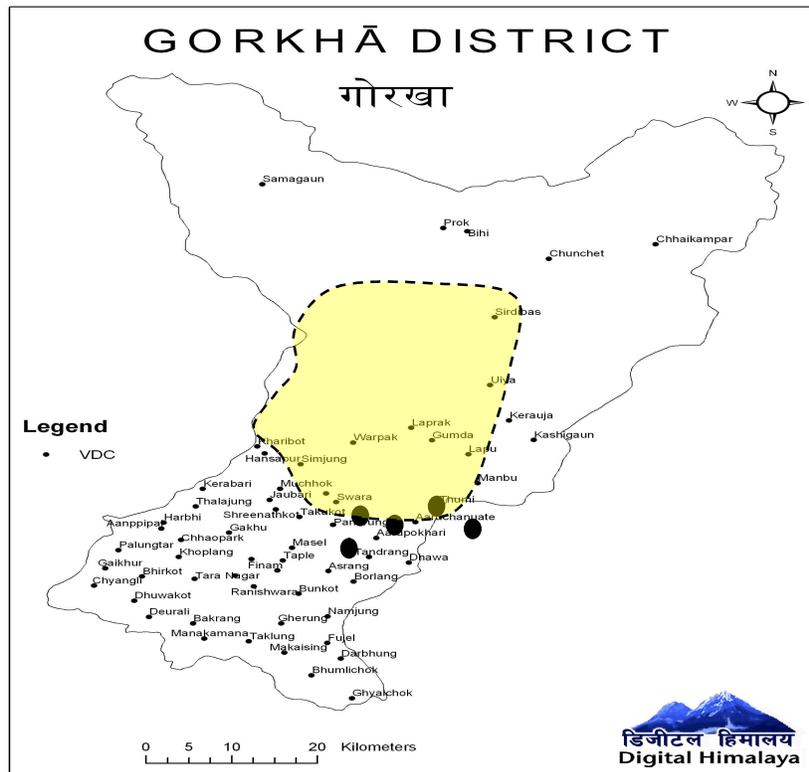
Figure 1.1: The survey areas in the map of Gorkha District

1.2 The culture and economy

Traditionally, the Ghale constitute one of the four patrician 'Char Jat' division of Gurung (vanDriem 2001:987). But now Ghale regard themselves to be a distinct ethnic group and claim that they have distinct culture and identity which is different from that of Gurung. But both of the communities share several socio-cultural aspects. They seemed to practice Buddhism although they have adopted some practices of Hinduism. There are monasteries, temples and Thans (place to worship local gods) where they worship. Some of them are common and some specific to a community. They celebrate *lho chhar* and worship their ancestors, too. They celebrate the Hindu festivals like Dashain and Tihar, too.

Both of the communities follow the calendar which is very close to the Tibetan calendar. The calendar divides time into a cycle of 12 years, to each year of which a special name is given, which is known as *lho* and altogether there are 12 *lho*s which are named after animals and birds. Each marked by a particular animal or bird and they are arranged in a single circle.

2

Both of the communities have agriculture based economy. They have pieces of land where they produce agriculture products to make their living. Apart from this they have herds of cattle like sheep and cow which they keep in the upper part of the mountain. They get wool, milk and meat from the cattle. Generally they sell their cattle to get cash needed to run their daily lives. Both Ghale and Gurungs are world famous for their bravery in the battle fields. More than 10 Ghle-Gurung British soldiers received Victoria Cross for bravery in the World Wars. So a large number of young people from the communities join the British Army, Indian Army, Nepal Army and Nepal police. Similarly a large number of youths of the communities go abroad in search for jobs in the private sectors, too. So a portion of their economy is covered by the salary and pension, too.

1.3 The name of the language

This language is the mother tongue of two ethnic communities residing the areas in the northern part of Gorkha along and between Daraundi and Budhigandaki Rivers and the communities used to be regarded to be the groups under the same ethnic community, Gurung or Tamu. In the literature we could find, Glover (1974) identified the language as 'Ghale' and the same name became popular and used to refer to the language in the literature of linguistics. We don't have any information about whether the language was identified with the same name or not. As we were reported in the field by both communities, there was no objection to this name from the communities earlier. Both of them had accepted 'Ghale' as their mother tongue formally and informally. There was a balance between the two communities as Ghale had accepted the Gurung ethnic identity and Gurung had accepted the Ghale linguistic identity.

After the restoration of democracy in Nepal, the ethnic and linguistic identity became important issues among the communities and they started to search for their unique identity. As a result there appeared problems between the communities who had shared some aspects of identity like Ghale and Gurung. Ethnically Gurungs claimed themselves to be Gurung and Ghale claimed themselves as Ghale and there was no problem regarding the ethnic identity. There was problem with the language which community the language belongs to. On one hand Ghale community claims that the name of the language is Ghale and it is their mother tongue from the origin of the community so it belongs to this community and on the other hand Gurung community claims that in the area there is vast majority of Gurungs and this language is their mother tongue from the origin of the community and the name was given later to the language. If it was originally belonged to the Ghale community, the Ghale

communities residing out of this area should have spoken this language, but they do not do, so it belongs to the Gurung community. The claims made by both of the communities are considerable and the issue of language has become a burning issue between them.

There are several instances found in Nepal as well as in the outer world in which a single language belongs to a number of communities and they all regard it as their own mother tongue and ethnic identity, too. We should be clear about the fact that the job of linguists is only to investigate the system of language and assist the language community to enrich, promote and preserve their language. Linguists don't have any rights to determine the ownership of communities on languages. The languages are the heritage of the language communities and they are the masters of their heritage. So the language communities themselves have to find out a way to manage such issues.

In the latest census report of Nepal (2011) the Ghales identified their language as Ghale and the Gurungs identified their language as Gurung. The same language was identified with two names. This created another problem that their mother tongue is vast different from the commonly known Gurung language spoken in other Gurung settlements and they are not mutually intelligible, too. Later Gurung community realized that it could not preserve their linguistic identity and in this research they have named their language as *uttari gorkha tamu bhasha* (Northern Gorkha Tamu Language). The same language has been identified by two distinct names like the case of Hindi and Urdhu. The issue has affected the harmony between the two communities, too. While collecting information for this research, both of the communities did not accept the existence of alternative names to the language apart from the name they had mentioned.

So in this research, we have selected an inclusive term Ghale/Northern Gorkha Tamu (NGT) Language to refer to the language. Throughout this research, the term will be used to refer to this language and we hope this term would respect the feeling of the both communities.

1.4 The language speaking area

Ethnologue (2012) identifies the language as Ghale and reports that this language is spoken in the areas from Barpak to the Budhigandaki River valley in the north part of the Gorkha district. It has called the form of the language above (north) the Machha Khola as Northern Ghale and the form below (south) Machha Khola as Southern Ghale.

The community people state that Ghale/NGT language is spoken in the northern part of the Gorkha district above Baluwa, between and along the Daraundi River and Budhigandaki

River up to the broader of China[2]. It is spoken in Mandre, Barpak, Durti, Chhisang, Laprak, Lapu, Gumda, Singla, Khorla, Uhiya, Sirdibas, Bangsing, and Nyak. Linguistic forms related to Ghale/NGT language but considerably different from it are spoken in Kasigaun, Hulchowk, Chhekampar, Chumchet, Bihi. Lho, Prok and Samagaun.

Our fieldwork also identified the same area as the language speaking area as presented in Figure 1.2.
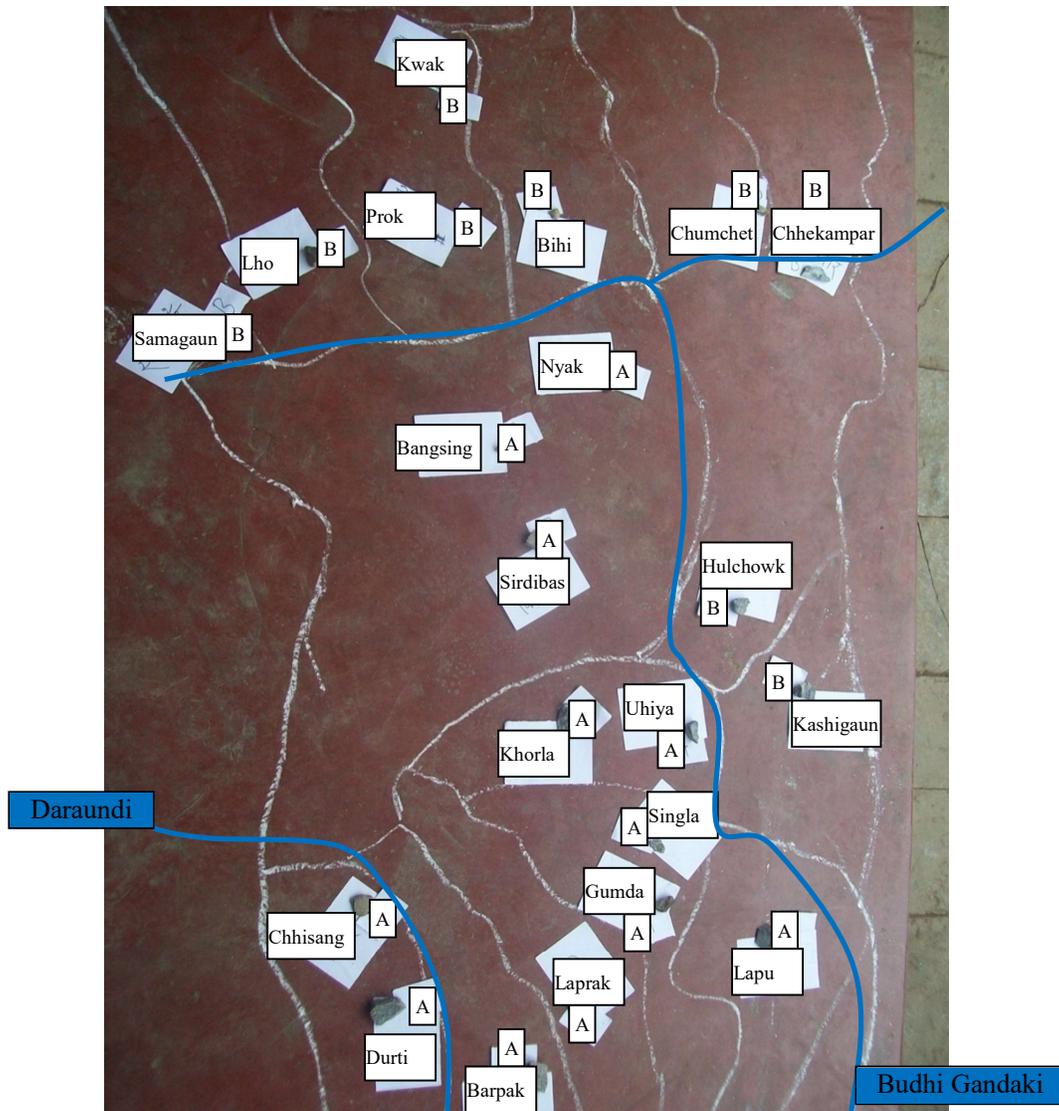
Figure1.2: Ghale/Northern Gorkha Tamu (NGT) speaking areas

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[2] But the tongues spoken along the China boarder are regarded to be distinct languages closer to the Tibetan than the Ghale/NGT.

1.5 Genetic affiliation

The study of this language was carried out by the Christian Missionary Larry Seaward between 1971 and 1973 as the Ghale Language. They prepared a dictionary of the language in 1994 but it is still unpublished. Yoshio Nishi also carried out study of some aspects of the language (1979-1983). Ghale/NGT is a Bodish language under the Tibeto-Burman Language family but its exact position in the language family is yet to be identified. vanDriem (2001:984) states that it is a language intermediate between Bodish and Tamangic. Ethnologue: Languages of Nepal (2012) has identified this language as Ghale and identified the Northern Gorkha as the language speaking area. Two dialectal varieties: Northern Ghale and Southern Ghale have been identified.

Bradley (2002) has genetically classified the Ghale/NGT Language as presented in Figure 1.3.

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Sino-Tibetan

        Tibeto-Burman

                Western Tibeto-Burman

                        Bodish

                        West Bodish

                                Ghale
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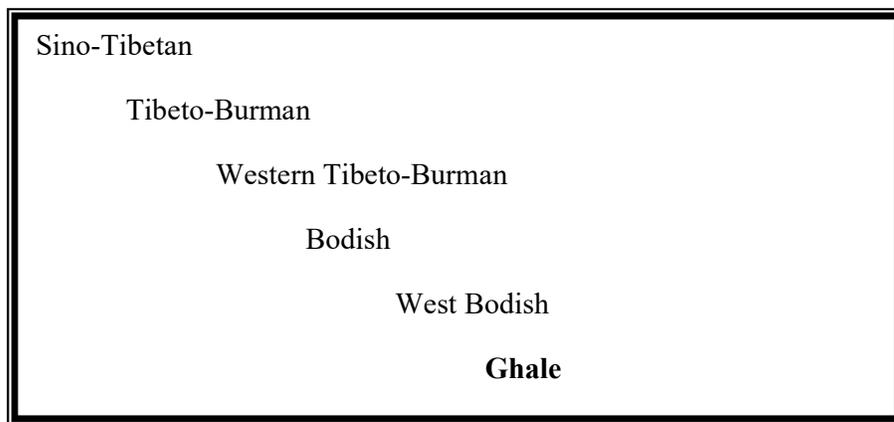
Figure 1.3: Genetic classification of Ghale/Northern Gorkha Tamu (NGT)

1.6   Organization of the report

The survey report is organized into 6 chapters. Chapter 1 examines the possible dialectal variations and chapter 2 investigates the major domains of language use. Similarly chapter 3 evaluates the mother tongue proficiency and bi/multilingualism and chapter 4 looks at language vitality, language maintenance and language attitudes. In the same way, chapter 5 discusses language resources, dreams and plans of the speech community for language development and chapter 8 presents the summary of the findings and recommendations. The annex includes word lists and sociolinguistic questionnaires.

CHAPTER 2

RESEARCH METHODOLOGY

2.1 Outline

This chapter deals with the research methodology employed in this survey. It consists of three sections. Section 2.2 presents a brief description of the research tools: sociolinguistic questionnaires and wordlist, the major focus of the tools in the survey, their basic characteristics and how they were administered in the field. In section 2.3, we deal with the limitations of the survey with respect to time, access, area, methods and informants.

2.2 Research methodology

This survey has employed three different tools in order to fulfill its goals. The methods/tools consist of Sociolinguistic Questionnaires (SLQ) and Wordlist Comparisons. The Sociolinguistic Questionnaires (SLQ) consists of three sets: Sociolinguistic Questionnaire A, Sociolinguistic Questionnaire B, and Sociolinguistic Questionnaire C.

2.2.1 The sociolinguistic questionnaires

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 five different locations were selected as the survey points. Equal number of respondents were selected from each of the survey points including male-female, literate-illiterate and different age groups (15-30, 30-60 and above 60). Table 2.1 presents the overview of the survey points and sample population.

Table 2.1: The overview of the survey points and sample population

Survey points	Sex		Education		Age groups		
	Male	Female	Illiterate	Literate	15-30	30-60	60+
Mandre	6	6	2	10	4	4	4
Barpak1	6	6	3	9	4	4	4
Barpak2	6	6	4	8	4	4	4
Laprak	6	6	6	6	4	4	4
Gumda	6	6	5	7	4	4	4
	30	30	30	30	20	20	20
	60		60		60		

[1]Source: Field survey 2073

The questions were administered in Nepali and the answers given by the informants were recorded in the questionnaire in Nepali or English. After the data collection the answers were entered into a database and analyzed for general patterns and trends that would contribute to fulfill the research goals. Linguistic background of the respondents is important in the sociolinguistic study of a language. The linguistic background of the respondents is presented in Tables 2.2-2.6.

Table 2.2: Mother's mother tongue of the respondents

	Mandre	Barpak1	Barpak2	Laprak	Gumda
Ghale/NG Tamu	12	12	12	12	12
Nepali	0	0	0	0	0

[1] The source to all the tables and figures in this report is field survey 2073 in the northern part of the Gorkha district otherwise stated.

Table 2.3: Father's mother tongue of the respondents

	Mandre	Barpak1	Barpak2	Laprak	Gumda
Ghale/NG Tamu	12	12	12	12	12
Nepali	0	0	0	0	0

Table 2.4: Spouse's mother tongue of the respondents

	Mandre	Barpak1	Barpak2	Laprak	Gumda
Ghale/NG Tamu	11	11	11	11	9
Nepali	0	0	0	0	0
Unmarried	1	1	1	1	3

Table 2.5: The birth place of the respondents

	Mandre	Barpak1	Barpak2	Laprak	Gumda
Address	12	12	10	12	11
Out of address	0	0	2	0	1

Table 2.6: Whether they have lived out of the address

	Mandre	Barpak1	Barpak2	Laprak	Gumda
Yes	1	2	2	6	3
No	11	10	10	6	9

b. Sociolinguistic Questionnaire B (SLQ B)

Sociolinguistic questionnaire B is participatory in nature. It comprises of four participatory tools: Domains of Language Use (DLU), Bilingualism (BLM), Dialect Mapping (DLM) and Appreciative Inquiry (ACI). The purpose of the Dialect Mapping (DLM) tool is to help the speech community to think about the languages/language varieties spoken in the areas. It was used to find out the dialects of Ghale/Gurung and their distribution. Domains of Language Use (DLU) was used to find out the domains in which they use Ghale/Gurung and other languages.

Similarly, Appreciative Inquiry (ACI) was used to find out the available language resources in the language and the possibilities and challenges of language preservation and promotion. Table 2.7 and 2.8 give the overview of the locations and sample population selected for the purpose of Dialect Mapping (DLM) in Ghale/Gurung.

Table 2.7: The survey points and sample population for dialect mapping

Survey points	Sex		Literacy		Age groups		
	Male	Female	Literate	Illiterate	15-30	30-60	60+
Mandre	5	7	7	5	4	5	3
Barpak1	6	4	5	5	3	3	1
Barpak2	6	5	7	4	5	3	3
Laprak	5	7	6	6	3	5	4
Gumda	6	4	5	5	3	4	3

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.

2.2.2 Word list comparison

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 3.3).

From each survey points, 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 Ghale/Gurung as his/her mother tongue and should not have lived outside the village for extended periods of time.

Table 2.8: The overview of the sample population for word list comparison

Survey points	Sex		Education			Age groups		
	Male	Female	Illiterate	Literate	Educated	15-30	30-60	60+
Mandre	2	3	1	2	2	2	2	1
Barpak1	3	2	2	1	2	2	2	1
Barpak2	3	2	2	2	1	1	3	1
Laprak	2	3	1	2	2	2	1	2
Gumda	3	2	3	2	0	3	1	1

The wordlist elicitation was in Nepali language. Ghale/Gurung 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.

CHAPTER 3

DIALECTAL VARIATION

3.1 Outline

This chapter attempts to look at the dialectal variations in the Ghale/Northern Gorkha Tamu (NGT) language. This chapter is organized into four sections. Section 3.2 presents the results drawn from dialect mapping tool. Section 3.3 deals with the wordlist comparison in the Ghale/NGT language. And finally, in section 3.4 we present the summary of the findings of the chapter.

3.2 Dialect mapping

For the purpose of identification of the different dialects of the Ghale/NGT language, we carried out dialect mapping at four survey points: Mandre, Barpak1, Barpak2 and Laprak, and tried to find out an overall impression of the distribution of the Ghale/NGT varieties spoken.
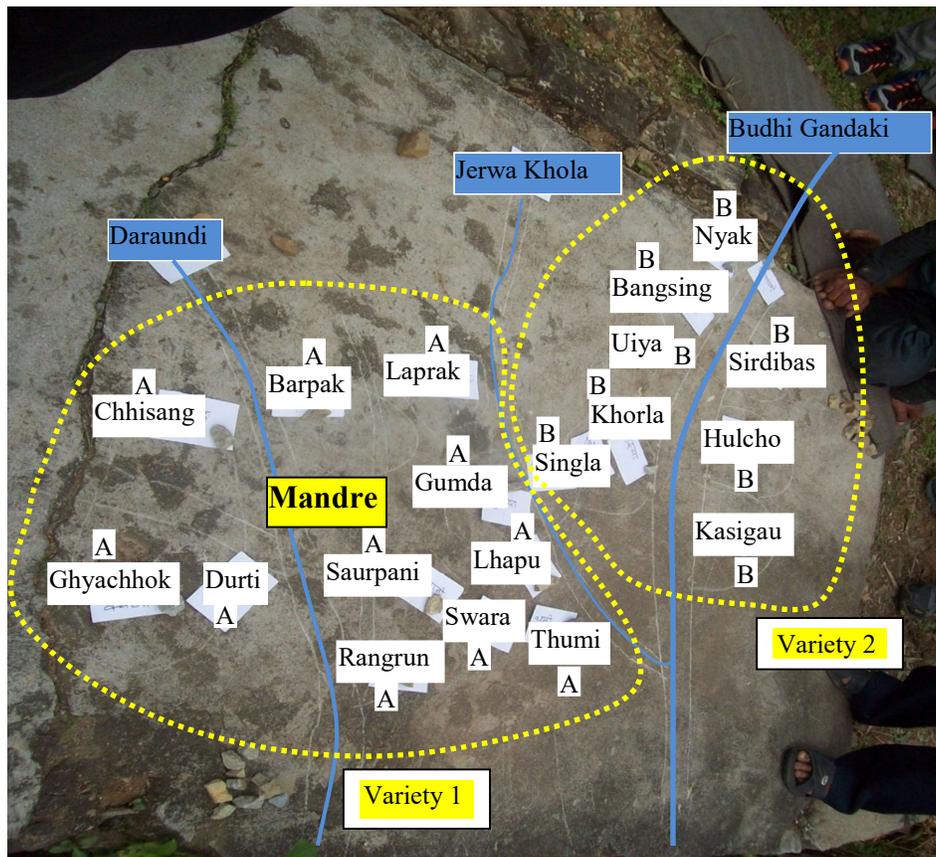
Figure 3.1: Dialect mapping at Mandre

Dialect mapping at Mandre as in Figure 3.1, which was with the Gurung community, showed that the language is spoken in the areas from Swara and Saurpani to Nyak, Bangsing, Sirdibas in the Northern part of the Gorkha district. The places it is spoken are: Swara, Saurpani, Thumi, Ghyachhok, Chhisang, Durti, Barpak, Laprak, Gumda, Lapu, Singla, Khorla, Bangsing, Uiya, Nyak, Kasigaun, Keraunja, Hulchowd, etc. It shows that the language is spoken in the areas along and between the Daraundi River and the Budhigandaki River in the Northern Gorkha. The people identified two varieties of the language, one spoken west of Jerwa Khola and another spoken east of Jerwa Khola.
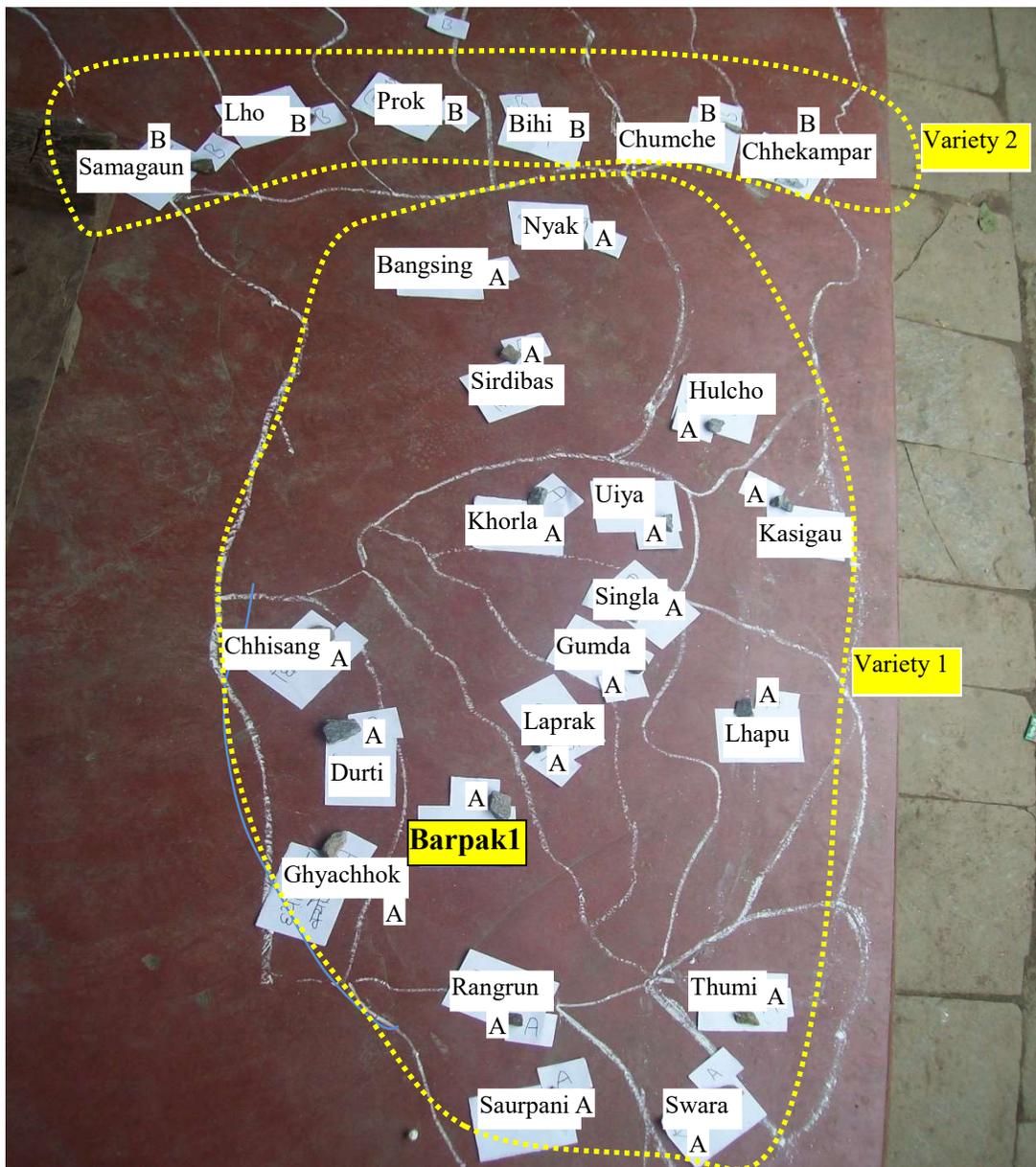
Figure 3.2: Dialect mapping at Barpak1

13

Dialect mapping at Barpak1, as in Figure 3.2, which was with the Gurung community, expanded the language speaking area up the upper part of the Northern Gorkha viz. Samagaun, Lho, Prok, Bihi, Chumchet and Chhekampar. This dialect mapping included the variety spoken in all the language speaking areas included in the dialect mapping at Mandre into one variety and the variety spoken in the extended areas into another variety. In the literature, it is found that there are different independent languages spoken in the Northern border line which are very close to the Tibetan language. But the Gurung people at Barpak claim that they can communicate with the people from the areas using Ghale/NGT language so these are varieties of the same language. Anyway there is continuum of a code from Saurpani, Swara and Thumi to the China boarder which gradually varies from one adjacent place to another and the degree of variation increases as the distance increases or there are geographical barriers. The matter of regarding the various forms of the code as varieties of a same language or different independent languages is more political than linguistic.
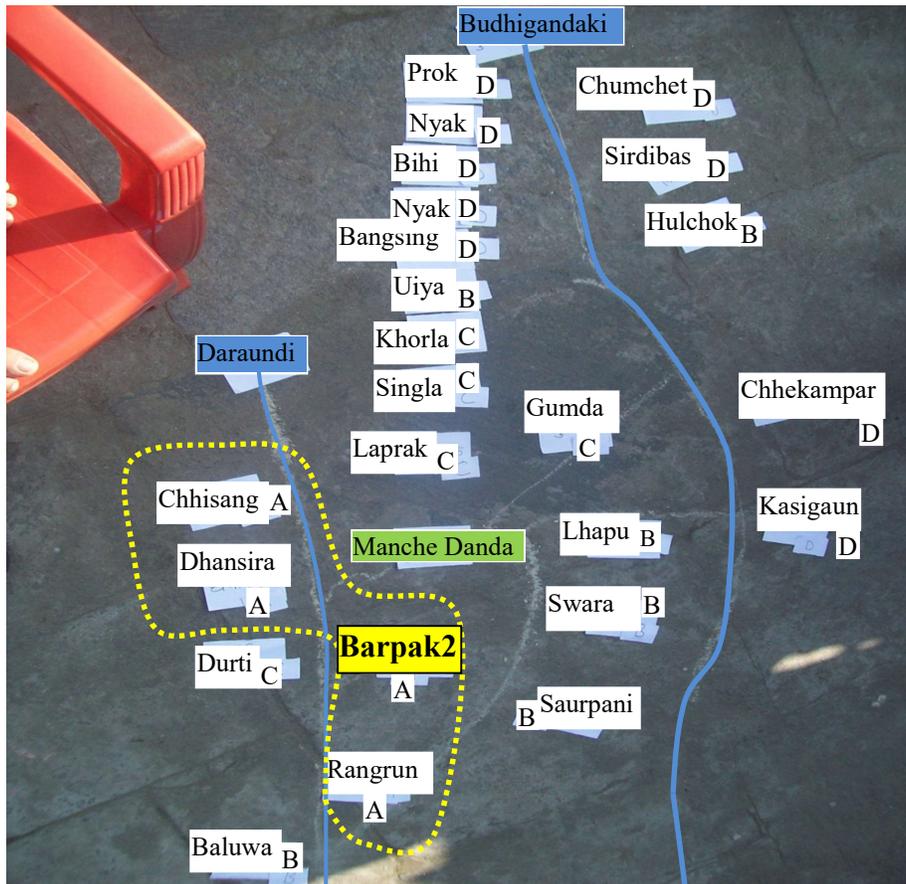
Figure 3.3: Dialect mapping at Barpak2

Dialect mapping at Barpak2, as in Figure 3.3, which was with the Ghale community, identified the language speaking area as identified in the dialect mapping at Barpak1 but it presented a very different picture of dialectal variation. The form of the language spoken in the areas close to Barpak like Rangrung, Dhansira and Chhisang was included in the first variety. The form spoken in the areas around the first variety like Baluwa, Saurpani, Swara, Lhapu was included into the second variety. But it is surprising why Hulchok and Uiya were included into the second variety as they are very far from the second variety speaking area.
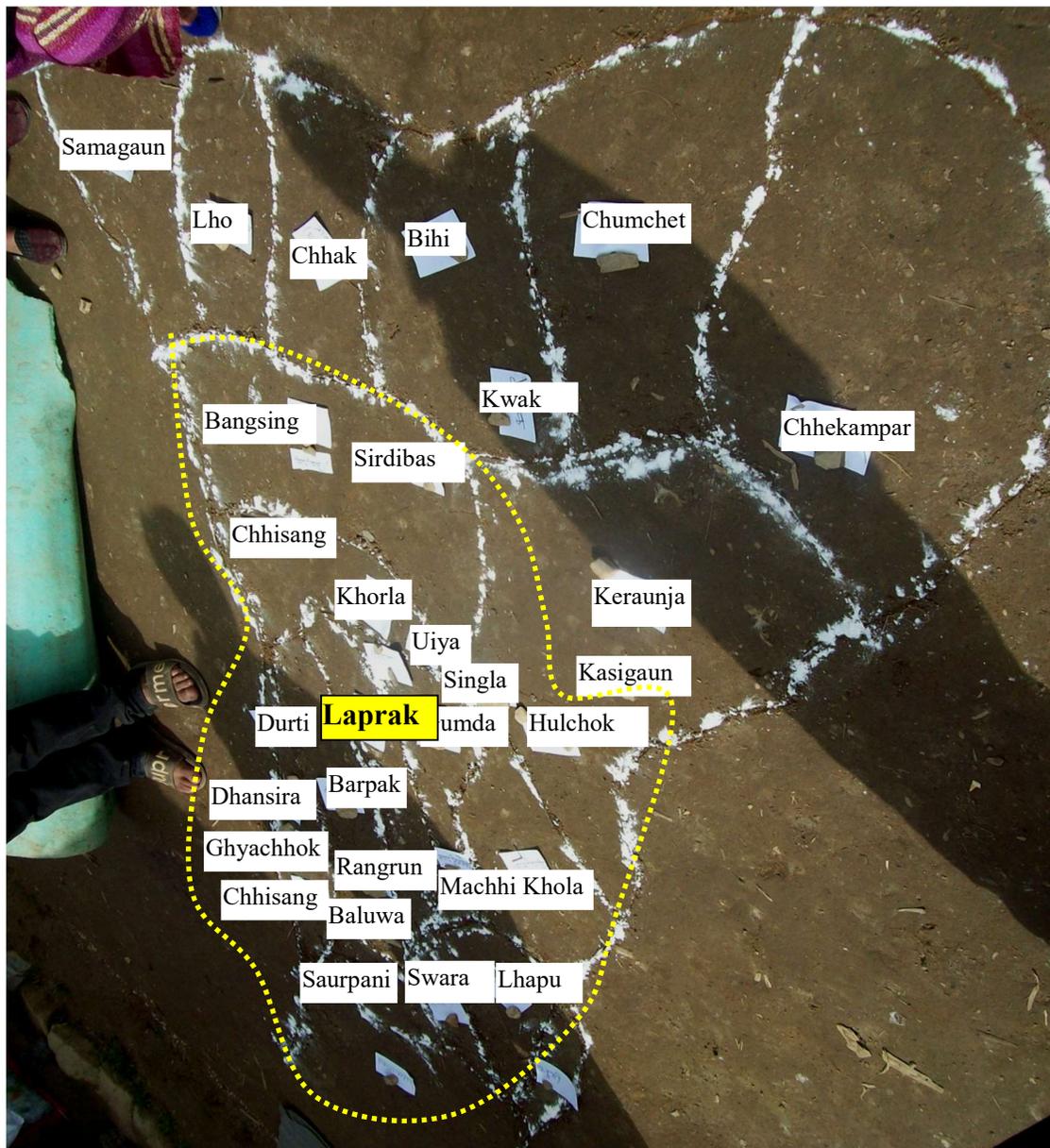
Figure 3.4: Dialect mapping at Laprak

Similarly, the form of the language spoken in the areas on the other side of Manche Danda (the high mountain above Barpak) in the East-North of Barpak like Laprak, Gumda, Singla and Khorla was included into the third variety. The form of the language spoken the the areas across Budhigandaki and the upper part were included into the fourth variety but they could not clearly identify whether there are further varietions within the fourth category.

Dialect mapping at Laprak included all the forms belonging to first, second and third varieties of dialect mapping at Barpak2 into one variety and the fourth variety was included into the next variety.

Although there are variations in the information we can gerneralize that there are three variations of the language, variety 1: Barpak and surrounding areas, variety 2: Laprak, Gumda, Uiya and surrounding areas and variety 3: beyond this area.

3.3 Lexical similarity

The survey covered only a small part of the language speaking area. So the samples of word list from the upper part of the language speaking area is not available.The wordlists collected from five different survey poits: Mandre, Barpak1, Barpak2, Laprak, and Gumda were compared and the summary of the comparison has been presented in Table 3.1.

Table 3.1: Lexical Similarity comparison in Ghale/NGT

	Mandre				
Mandre	100%	Barpak 1			
Barpak 1	92%	100%	Barpak 2		
Barpak 2	88%	90%	100%	Laprak	
Laprak	83%	84%	79%	100%	Gumda
Gumda	72%	71%	71%	80%	100%

The lexical comparison shows that there is a gradual variation according to the geographical distance of the locations. As we go further we find further variations in the language. This gradual variation in the lexical forms has been presented in Figure 3.5.
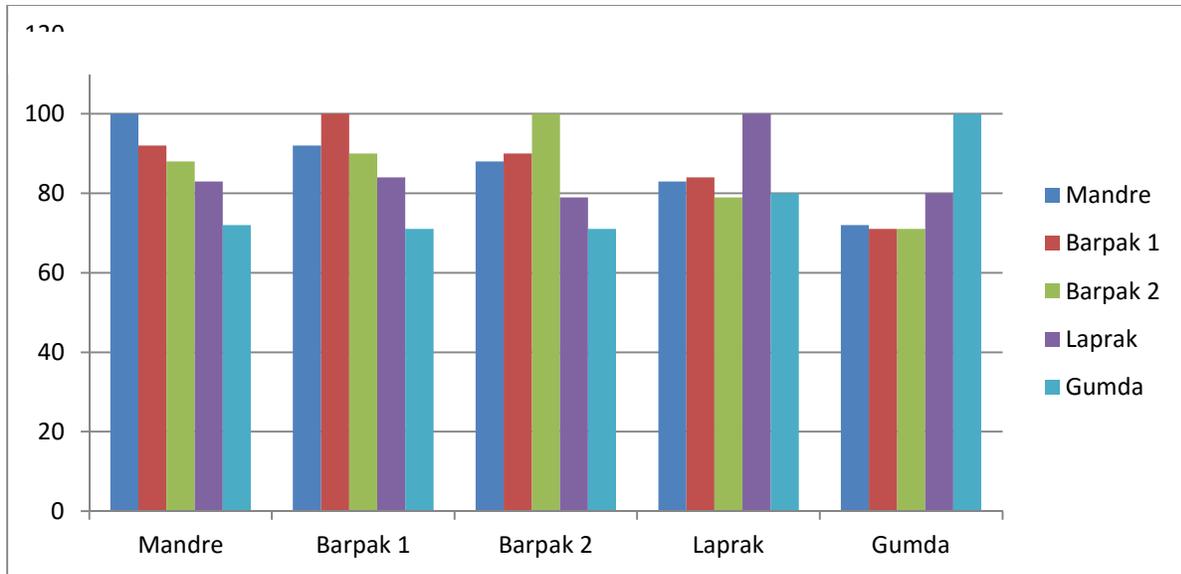
Figure 3.5: Lexical similarity comparison

The findings from dialect mapping can be summarized in a diagram as given in Figure 3.6.
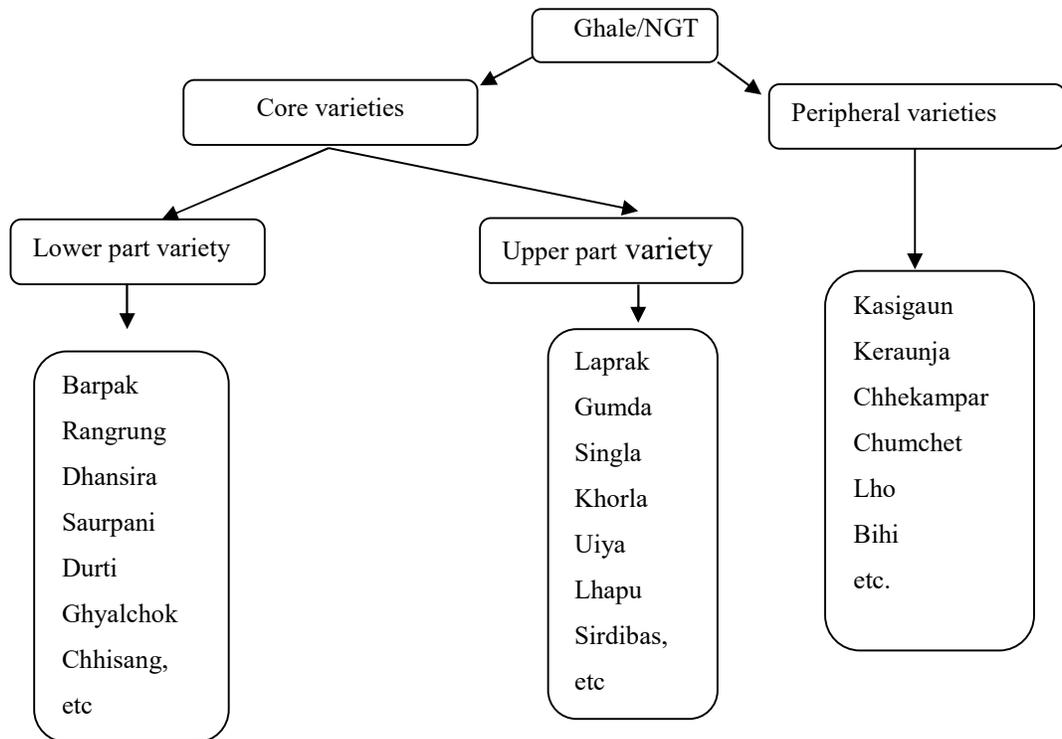
Figure 3.6: The varieties of the Ghale/NGT language

The varieties spoken across (east of) the Budhigandaki river and the upper northern part are clearly distinct and are likely to be distinct languages. But it is very difficult to clearly identify the language varieties in the rest of the parts because of the variation continuum from south to north. Approximately, we can divide them in to two varieties: one variety spoken in the areas west of the Manche Danda and another variety east of Manche Danda.

3.4 Summary

In this chapter, we attempted to examine the possible dialectal variations in Ghale/NGT. The result of the dialect mapping tool shows that the roughly we can divide the language speaking area into three regions based on the language variation. First area is Barpak and the area around it (the area west of Manche Danda), second is Laprak and the area North-East of it and the third one is the area beyond Machha Khola and the upper north part of the Gorkha District. The survey covered a smaller area so we could compare word list from the different locations closer to each other. We could not compare word lists from the farther and upper parts of the language speaking area. The lexical comparison presents gradual language variation according the geographical distance and we could not find abrupt change in the language variation. Possibly there is abrupt change across the Machha Khola and in the upper part of the district.

CHAPTER 4
DOMAINS OF LANGUAGE USE

4.1 Outline

This chapter glances at the major domains of language use in Ghale/NGT. It consists of eight sections. Section 4.2 deals with the patterns of language use in general domains. Section 4.3 deals with the use of the language in interpersonal communication in the family. In section 4.4 we deal with the use of the languages by the children in different situations. Section 4.5 appraises the use of languages in different modes of invitation. Section 4.6 deals with the use of Nepali (Language of Wider Communication). Similarly, section 4.7 investigates the preferred language as the medium of instruction in the primary level and section 4.8 presents the summary of the findings of the chapter.

4.2 Patterns of language use in general domains

In this section, we examine the languages most frequently used by the Ghale/NGT language speakers in the following domains of language use:

i.   counting,
ii.   singing,
iii. joking,
iv.   bargaining/ shopping/ marketing,
v.   storytelling,
vi.   discussing/ debate,
vii. praying,
viii. quarrelling,
ix.   abusing (scolding/using taboo words),
x.   telling stories to children,
xi.   singing at home,
xii. family gatherings
xiii. village meetings.

a. The use of Ghale/NGT

Ghale/NGT is the main language of communication in everyday life and is mainly used in the domains related to their community and culture. It shows that Ghale/NGT is the major vehicle of communication in almost all of the domains of language use and the use of Nepali exists in some of the domains related to other communities, cultures and inter-community communication. The frequency of use of the mother tongue is presented in Table 4.1. The table shows that their mother tongue (Ghale/NGT) is the most frequent language of their daily lives.

Table 4.1: How often they use their mother tongue

	Always	Sometimes	Never
Mandre (n=12)	11 (92%)	1 (8%)	0 (0%)
Barpak 1 (n=12)	12 (100%)	0 (0%)	0 (0%)
Barpak 2(n=12)	12 (100%)	0 (0%)	0 (0%)
Laprak (n=12)	12 (100%)	0 (0%)	0 (0%)
Gumda (n=12)	12 (100%)	0 (0%)	0 (0%)
Total	**69 (98%)**	**1 (2%)**	**0 (0%)**

In the domains like singing, shopping/marketing and village meeting, its use is rather low. The Nepali songs are more popular than the native ones so in singing its use is low. Similarly, in shopping/marketing people use it with their own community members and use Nepali with outsiders.

The degree of use of Ghale/NGT seems to vary according to different locations because language retention may not be even in all the Ghale/NGT speaking areas. Table 4.2 presents the use of Ghale/NGT in general domains of language use at different survey locations. In comparison with other locations the use of Ghale/NGT is remarkably low in Gumda although it is a location in the core part of the language speaking area.

Rest four settlements are homogenous Ghale/NGT communities and the use of mother tongue is nearly equal in all the locations. Nowadays, because of the advancement of education, road transportation, tourism and business their interaction with outsiders is increasing and it is likely to decrease its use in the future if the community members are not conscious about the

preservation of their mother tongue. The awareness, activities and commitment of the community members in Gumda were found remarkably lower than in the other survey locations. It may be the cause for low use of mother in different domains as presented in 4.2.

Table 4.2: Use of Ghale/NGT in different domains by locations

	Mandre (n=12)	Barpak1 (n=12)	Barpak2 (n=12)	Laprak (n=12)	Gumda (n=12)	**Total**
Counting	12 (100%)	12 (100%)	12 (100%)	11 (92%)	4 (25%)	**51 (85%)**
Singing	7 (58%)	8 (67%)	4 (33%)	8 (67%)	2 (17%)	**29 (48%)**
Joking	11 (92%)	12 (100%)	12 (100%)	12 (100%)	1 (8%)	**48 (80%)**
Shopp../ Marketing	0 (0%)	10 (83%)	6 (50%)	10 (83%)	3 (25%)	**29 (48%)**
Story telling	10 (83%)	12 (100%)	9 (75%)	12 (100%)	4 (33%)	**47 (78%)**
Discussing/ Debate	10 (83%)	11 (92%)	10 (83%)	12 (100%)	4 (33%)	**47 (78%)**
Praying	11 (92%)	12 (100%)	12 (100%)	12 (100%)	10 (33%)	**57 (95%)**
Quarrelling	11 (92%)	12 (100%)	12 (100%)	12 (100%)	10 (83%)	**57 (95%)**
Abusing	11 (92%)	12 (100%)	11 (92%)	12 (100%)	9 (75%)	**55 (92%)**
Telling stories	11 (92%)	11 (92%)	10 (83%)	12 (100%)	3 (25%)	**47 (78%)**
Singing at home	7 (67%)	10 (83%)	5 (42%)	9 (75%)	1 (8%)	**32 (53%)**
Family gathering	11 (92%)	12 (100%)	9 (75%)	11 (92%)	12 (100%)	**55 (92%)**
Village meetings	2 (17%)	5 (42%)	4 (33%)	3 (25%)	0 (0%)	**14 (23%)**

The situation of the use of Ghale/NGT at different survey points has been given in Figure 4.1.
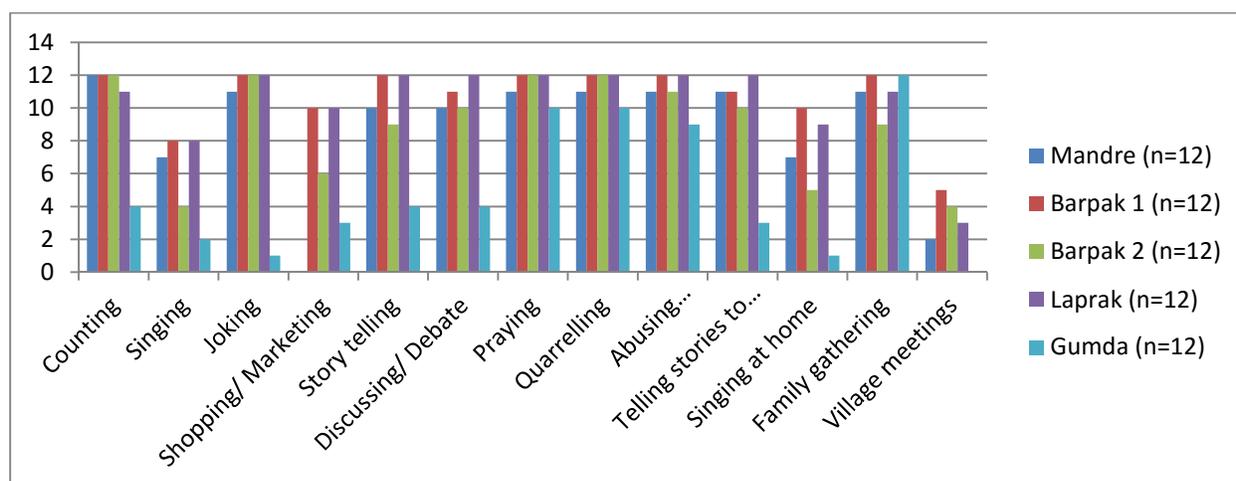
Figure 4.1: Use of Ghale/NGT in different domains by locations

19

b. The use of Ghale/NGT and Nepali

Ghale/NGT is a dominantly bilingual community that uses Ghale/NGT (mother tongue) and Nepali (language of wider communication) simultaneously, but the languages have dominance in particular domains. Higher number of the respondents use Ghale/NGT in the domains related to person, family and Ghale/NGT community and its use is least in marketing, village meeting and singing. Mostly the people in the market places are non-speakers of Ghale/NGT and they have to use Nepali in almost all of the situations. Similarly, if the village meeting is with the members of their own community they use their own mother tongue for some extent otherwise they have to use Nepali. Table 4.3 presents the use of both Ghale/NGT and Nepali in different domains of language use by location.

Table 4.3: Use of Ghale/NGT and Nepali in different domains by locations

	Mandre (n=12)	Barpak1 (n=12)	Barpak2 (n=12)	Laprak (n=12)	Gumda (n=12)	**Total**
Counting	0 (0%)	0 (0%)	0 (0%)	1 (8%)	6 (50%)	**7 (11%)**
Singing	5 (42%)	4 (33%)	3 (25%)	3 (25%)	7 (58%)	**22 (37%)**
Joking	0 (0%)	0 (0%)	0 (0%)	0 (0%)	1 (8%)	**1 (2%)**
Shopping/ Marketing	12 (100%)	2 (17%)	4 (33%)	2 (17%)	1 (8%)	**21 (35%)**
Story telling	2 (17%)	0 (0%)	2 (17%)	0 (0%)	2 (17%)	**6 (10%)**
Discussing/ Debate	2 (17%)	1 (8%)	2 (17%)	0 (0%)	6 (50%)	**11 (18%)**
Praying	1 (8%)	0 (0%)	0 (0%)	0 (0%)	1 (8%)	**2 (3%)**
Quarrelling	1 (8%)	0 (0%)	0 (0%)	0 (0%)	2 (17%)	**3 (5%)**
Abusing	1 (8%)	0 (0%)	1 (8%)	0 (0%)	3 (25%)	**5 (8%)**
Telling stories to children	1 (8%)	1 (8%)	2 (17%)	0 (0%)	6 (50%)	**10 (17%)**
Singing at home	4 (33%)	2 (17%)	4 (33%)	3 (25%)	8 (67%)	**21 (35%)**
Family gatherings	1 (8%)	0 (0%)	0 (0%)	5 (42%)	0 (0%)	**6 (10%)**
Village meetings	10 (83%)	6 (50%)	5 (42%)	2 (17%)	7 (58%)	**30 (50%)**

It shows that there is less overlapping bilingualism. It means that specific domains have been set for specific languages. The use of both languages is more in the domains like singing, marketing and storytelling but in other domains it is very low. The use of two languages simultaneously is

higher in Gumda where the use of Ghale/NGT is relative lower than in the other survey points. It shows that both the domains and the locations are getting bilingual gradually.
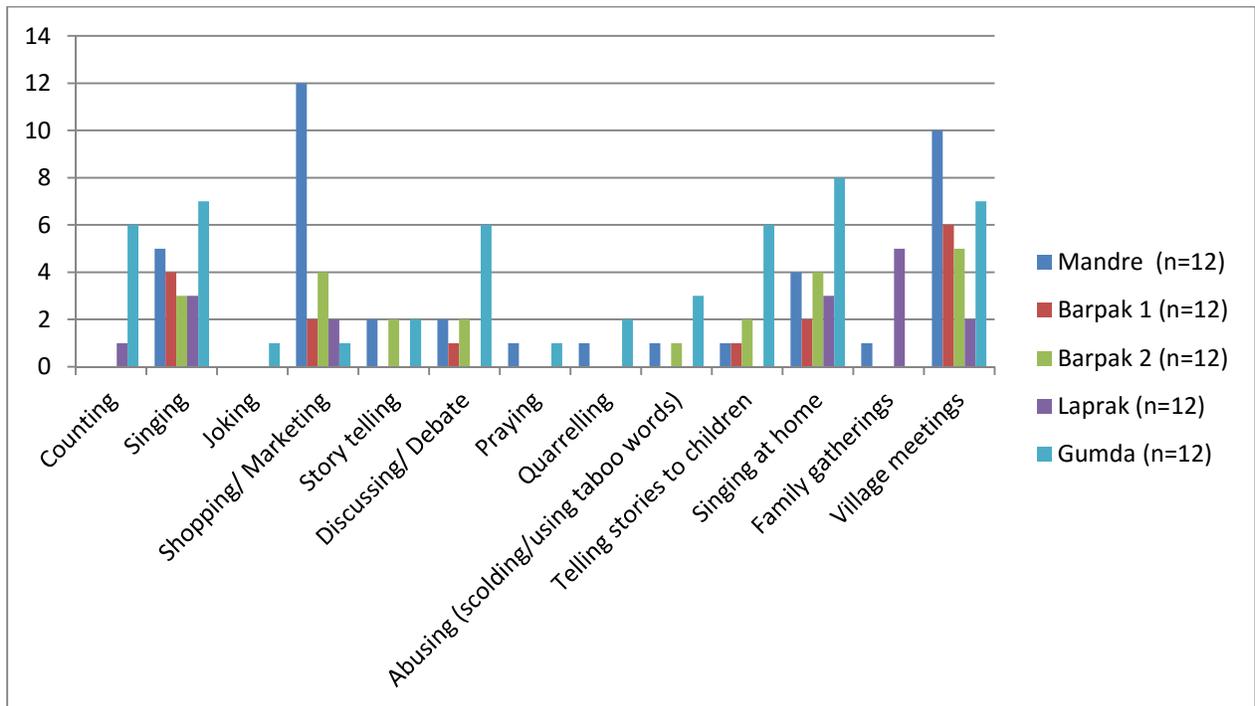
Figure 4.2: Use of Ghale/NGT and Nepali in different domains by location

C. The use of Nepali

Nepali is spoken in formal situations in which they have to communicate with the outsiders. Shopping/marketing, singing is the domain in which Nepali is mostly used in all the locations. Table 4.4 presents the use of Nepali in different locations. The use of Nepali is higher in Gumda and it is lowest in Barpak1. The use of Nepali can be presented in increasing order as: Barpak1<Laprak<Mandre<Mandre<Barpak2<Gumda.

Table 4.4: Use of Nepali in different domains by different locations

	Mandre (n=12)	Barpak1 (n=12)	Barpak2 (n=12)	Laprak (n=12)	Gumda (n=12)	**Total**
Counting	0 (0%)	0 (0%)	0 (0%)	0 (0%)	2 (17%)	**2 (3%)**
Singing	10 (83%)	0 (0%)	4 (33%)	1 (8%)	3 (25%)	**18 (30%)**
Joking	1 (8%)	0 (0%)	0 (0%)	0 (0%)	1 (8%)	**2 (3%)**

Shopping/ Marketing	0 (0%)	0 (0%)	2 (17%)	0 (0%)	8 (67%)	**10 (17%)**
Story telling	0 (0%)	0 (0%)	1 (8%)	0 (0%)	5 (42%)	**6 (10%)**
Discussing/ Debate	0 (0%)	0 (0%)	0 (0%)	0 (0%)	2 (17%)	**2 (3%)**
Praying	0 (0%)	0 (0%)	0 (0%)	0 (0%)	1 (8%)	**1 (2%)**
Quarrelling	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	**0 (0%)**
Abusing	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	**0 (0%)**
Telling stories to children	0 (0%)	0 (0%)	0 (0%)	0 (0%)	2 (17%)	**2 (3%)**
Singing at home	1 (8%)	0 (0%)	3 (25%)	0 (0%)	2 (17%)	**6 (10%)**
Family gatherings	0 (0%)	0 (0%)	1 (8%)	0 (0%)	0 (0%)	**1 (2%)**
Village meetings	0 (0%)	1 (8%)	3 (25%)	2 (17%)	5 (42%)	**11 (18%)**

The use of Nepali in different survey points has also been presented in Figure 4.3.
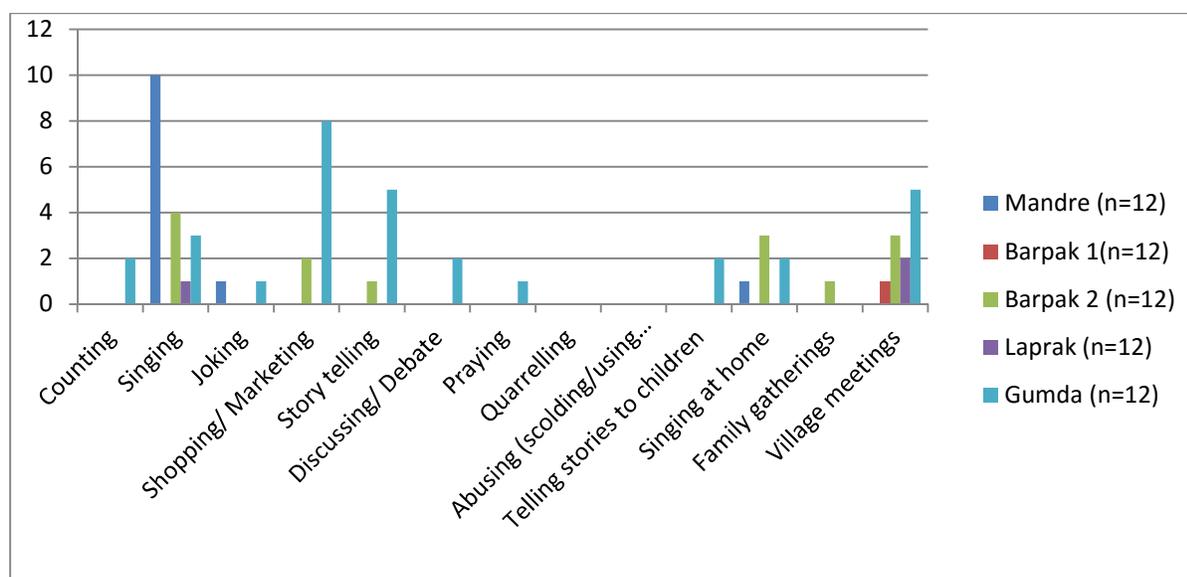
Figure 4.3: Use of Nepali in different domains by location

4.3 The use of language in interpersonal communication in family

The questions were asked to the respondents about the use of languages with their different generation family members like grandparents, parents, spouse and children while talking about education related topics, family or society related topics and while writing letters. Some of the respondents didn't have grandparents and/or parents and some were illiterate and couldn't write

letter and some have never written letters although they were literate. So, all the respondents could not answer all of the questions.

Almost all of the respondents who responded the questions use Ghale/NGT with their family members in both education related and society/family related matters. It indicates the vibrancy of the language in all the generations. The use of mother tongue is very living in the interpersonal communication at home with all the generation family members regardless the situation. Some are bilingual and frequently use mother tongue and Nepali simultaneously. Some of the respondents have written letters in the mother tongue using Devanagari script. It shows the presence of written practice in the language earlier in the society. Table 4.5 presents the use of Ghale/NGT in above mentioned situations.

Table 4.5 Use of Ghale/NGT language in interpersonal communication at home

	Education related	Society/family related	Writing letter
Grandfather (12)	10 (83%)	10 (83%)	0 (0%)
Grandmother (11)	9 (82%)	9 (82%)	0 (0%)
Father (37)	34 (92%)	34 (92%)	7 (19%)
Mother (44)	40 (91%)	41 (91%)	6 (14%)
Spouse (50)	44 (88%)	43 (86%)	5 (10%)
Children (44)	36 (82%)	35 (80%)	4 (9%)

Although almost all of the community members are bilingual in mother tongue and Nepali, the bilingual situation in domestic domains of language use is very limited, below 20% as presented in Table 4.6.

Table 4.6 Use of Ghale/NGT and Nepali in interpersonal communication at home

	Education related	Society/family related	Writing letter
Grandfather (12)	2 (17%)	2 (17%)	0 (0%)
Grandmother (11)	2 (18%)	2 (18%)	0 (0%)
Father (37)	2 (5%)	2 (5%)	1 (3%)
Mother (44)	2 (5%)	3 (7%)	2 (5%)
Spouse (50)	4 (8%)	1 (2%)	3 (6%)
Children (44)	5 (11%)	1 (2%)	2 (5%)

The remarkable point is that it is homogenous among the all generations in the family. Even in education related subject matter and writing letter, very limited number of them are bilingual. It means all generation family members use the mother tongue in all domestic domains with very high degree of command.

The use of Nepali in the domestic domains is negligible in the language community. Nepali is used rarely with the elder generation members and slightly used with spouse or children. If they were married with a other community member or if they have lived out of the village for a long time, they are likely to use Nepali with the spouse and children. Letter writing is more common in Nepali and mostly they use Nepali while writing letter to the family members of any generation. The literate or educated ones have practice in writing in Nepali but not in the mother tongue so they find easier in writing in Nepali rather than in the mother tongue. The use of Nepali in interpersonal communication at home has been presented in Table 4.7.

Table 4.7 Use of Nepali in interpersonal communication at home

	Education related	Society/family related	Writing letter
Grandfather (12)	0 (0%)	0 (0%)	6 (50%)
Grandmother (11)	0 (0%)	0 (0%)	5 (45%)
Father (37)	3 (8%)	1 (30%)	15 (41%)
Mother (44)	2 (5%)	0 (0%)	16 (36%)
Spouse (50)	2 (4%)	0 (0%)	13 (26%)
Children (44)	3 (7%)	0 (0%)	8 (18%)

4.4 The use of the language by the children in different situations

As already mentioned in 4.3, the children dominantly use Ghale/NGT in almost all of their daily life situations. They use Nepali in a limited number of situations like with the outsiders, with the teachers in the school, in the classroom and other tongue speaker friends in school, etc. In this way mother tongue is the main language within community and Nepali is the main language outside the community.

4.4.1 The use of the languages by the children while playing with the friends

The Ghale/NGT speaking areas are homogenous settlements of the Ghale/NGT people so the children use their mother tongue in the society. They don't have to use Nepali until they go to the

school where the medium of instruction is Nepali and they meet friends from other speech communities. While playing with their friends within the community all the children use Ghale/NGT in all the survey locations as presented in Table 4.8.

Table 4.8: The language(s) used by the children while playing with the friends in community

	Ghale/NGT	Ghale/NGT and Nepali	Nepali
Mandre(n=11)	11 (100%)	0 (0%)	0 (0%)
Barpak 1 (n=11)	11 (100%)	0 (0%)	0 (0%)
Barpak 2 (n=12)	12 (100%)	0 (0%)	0 (0%)
Laprak (n=9)	9 (100%)	0 (0%)	0 (0%)
Gumda (n=8)	8 (100%)	0 (0%)	0 (0%)

4.4.2 The use of the language(s) by the children while talking with the neighbors

As the Ghale/NGT settlements are homogenous, the children use Ghale/NGT with their neighbors. Table 4.9 presents the use of the language(s) by the children while talking with the neighbors.

Table 4.9: The language(s) used by the children while talking with the neighbors

	Ghale/NGT	Ghale/NGT and Nepali	Nepali
Mandre(n=11)	11 (100%)	0 (0%)	0 (0%)
Barpak 1 (n=11)	11 (100%)	0 (0%)	0 (0%)
Barpak 2 (n=12)	12 (100%)	0 (0%)	0 (0%)
Laprak (n=9)	9 (100%)	0 (0%)	0 (0%)
Gumda (n=8)	8 (100%)	0 (0%)	0 (0%)

4.4.3 The use of languages at school with the teachers and friends

In the schools the children are completely bilingual and use both Ghale/NGT and Nepali according to the situations. Nepali is the medium of instruction in the schools so the classroom language is automatically Nepali. Because of the majority of the Ghale/NGT speaking students, the teachers who can speak Ghale/NGT are bilingual even in the classrooms in the early classes.

The use of Nepali gradually increases in the upper classes as they become more competent in Nepali. Generally the teachers and their friends are Ghale/NGT speakers so outside the class they can use the mother tongue, too. There are likely to be friends and teachers who cannot speak Ghale/NGT and they have to speak Nepali with them. So school environment is completely bilingual and Nepali becomes more dominant in the higher classes. Table 4.10 presents the use of languages at school with the teachers and friends.

Table 4.10: The use of languages at school with the teachers and friends

	G/NGT	G/NGT,N	N
Mandre(n=11)	0 (0%)	10 (91%)	1 (9%)
Barpak 1 (n=11)	0 (0%)	10 (91%)	1 (9%)
Barpak 2 (n=12)	0 (0%)	10 (91%)	12 (100%)
Laprak (n=9)	0 (0%)	9 (100%)	0 (0%)
Gumda (n=8)	0 (0%)	4 (50%)	4 (50%)

4.5 The language of invitation

The language depends on whether the person to invite is a speaker of speaks Ghale/NGT or Nepali. Ghale/NGT is used with the Ghale/NGT speakers and Nepali is used with the other language speakers for oral invitation. Regardless their place, age group, gender and education, all people use Nepali for printed invitation but nowadays bilingual invitation cards are in practice, too.

Regardless the location, gender, education or age Nepali is the only language they use to write the minute of a meeting and they use Ghale/NGT in most of the parts of their daily lives.

4.6 The Language of wider Communication and its use

All the respondents identified Nepali as their Language of Wider Communication (LWC). They use Nepali with all the outsiders. We could not find monolingual speakers of the Ghale/NGT language but there may be some as exception (Table 4.11).

Table 4.11: The language of wider communication and its use

	Always	Sometimes	Never
Mandre (n=12)	3 (25%)	9 (75%)	0 (0%)
Barpak 1 (n=12)	0 (0%)	12 (100%)	0 (0%)
Barpak 2 (n=12)	0 (0%)	12 (100%)	0 (0%)
Laprak (n=12)	2 (17%)	9 (75%)	1 (8%)
Gumda (n=12)	2 (17%)	10 (83%)	0 (0%)

The situation was same at all the survey points regardless the gender, age and education. They always use the mother tongue and use Nepali frequently. The people with jobs, with business, etc. have to speak Nepali always but for the general people it is not compulsory to use Nepali regularly. Table 4.11 presents how often the respondents use the LWC.

All the people use Nepali with the other language speaking people. With the tourists, they have to speak English, too. Similarly, the people who come in contact with outsiders more often use Nepali more often than the people who seldom come in contact with the other language speakers. Likewise, the males are likely to come in contact with outsiders more often than the females. But the school/college teachers, the officials working in governmental or nongovernmental offices always come in contact with outsiders and use Nepali more often in their daily lives. Similarly, the young people use Nepali with their friends speaking other languages.

4.7 The preferred language for medium of instruction in the primary level

Vast majority of the respondents (85%) in all the survey points preferred Ghale/NGT to make the medium of instruction in the primary level. A limited number (12%) of people preferred Nepali and a handful of (3%) them preferred English, too as in Table 4.12.

It shows that the vast majority of people are willing to transfer their mother tongue into the future generations. They desire to use mother tongue as the medium of instruction in the lower level of formal education and to introduce the language of wider communication after that and to introduce English in the higher level. So they seem to favour the transitional multilingualism in education. Some have quite different view that the children learn the mother tongue at home and in the community, and if they are exposed into the language of wider communication from the

early school classes, they would develop better command in the language and it would make them easier to get better opportunities in the future.

Table 4.12: The preferred language for medium of instruction at different places

	Ghale/NGT	Nepali	English
Mandre (n=11)	10 (91%)	1 (9%)	0 (%)
Barpak 1 (n=11)	11 (100%)	0 (%)	0 (%)
Barpak 2 (n=11)	9 (82%)	1 (9%)	1 (9%)
Laprak (n=10)	7 (70%)	2 (20%)	1 (10%)
Gumda (n=9)	7 (78%)	2 (22%)	0 (0%)

But nowadays people have become identity conscious and regard the mother tongue as a symbol of identity. So their preference regarding the use of language as the medium of instruction in the primary level is additive multilingualism.

4.8 Summary

In this chapter we tried to investigate the language vitality in Ghale/NGT by analyzing the responses to questions related to the major domains of language use. In the general domains, such as joking, storytelling, discussing/ debate, quarrelling, abusing, telling stories to children, and family gatherings, Ghale/NGT is commonly used by the people of all survey locations, sexes, all age groups and educational groups.

Except in singing, village meeting and shopping/marketing they use the mother tongue extensively regardless the location, gender and age. In singing, village meeting and shopping/marketing they use Nepali as well as the mother tongue depending up on the situation. There are songs in both Nepali and the mother tongue so they sing songs both in Nepali and the mother tongue. In the village meeting, the use of language depends on the participants. If the participants are only from the community they use mother tongue and Nepali but if the participants are from other communities they have to use Nepali. Writing minute is always in Nepali. The same situation is in shopping and marketing. They use Ghale/NGT with the Ghale/NGT speakers in markets otherwise they have to use Nepali.

Ghale/NGT is solely used in the interpersonal communication in the family by the people of any group while talking about any subject matter. The children use Ghale/NGT at home and in the community. They use Ghale/NGT while playing with the friends in the community and while talking with the neighbors. But with the other tongue speaker they have to use only Nepali. In the school both Ghale/NGT and Nepali are used by the children. While talking about the language of invitation, both Ghale/NGT and Nepali are used for oral invitation and Nepali is used for written or printed invitation.

Nepali is the Language of Wider Communication (LWC) in the Ghale/NGT community. The people use LWC with the people of other tongue speakers. The use of Nepali is wider in the areas near to the highway and market places because they have to deal more with the other tongue speakers in such areas than in the villages. Similarly Nepali is spoken widely in schools, offices, health centers, etc. because the personnel working in these places are normally outsiders.

Almost all of the respondents preferred Ghale/NGT to be the medium of instruction in the primary level education but only a few of the young people preferred Nepali and English because Nepali and English are more profitable for them for further education, jobs and other opportunities.

CHAPTER 5
MULTILINGUALISM

5.1 Outline

The main purpose of this chapter is to evaluate the mother tongue proficiency and bi/multilingualism in the Ghale/NGT Language. Section 5.2 examines how many languages are spoken in the Ghale/NGT Language speaking areas. Section 5.3 evaluates the degrees of proficiency of the different languages they speak. Similarly in section 5.4, we discuss the popularity of the different language in the community. In the same way, in section 5.5 we present the other languages of the parents and spouses of the respondents. Section 5.6 tries to identify the languages the children can speak and their proficiency in them. In the same way section 5.7 tries to evaluate how much Nepali the children understand in the early school classes and finally section 7.8 summarizes the findings of the chapter.

5.2 Knowledge of language

There are likely to be some elder generation monolingual speakers of the Ghale/NGT Language as we met one monolingual in Gumda. But it is a multilingual community. Apart from the mother tongue, almost all of them speak Nepali as the second language. A few of them can speak English that they learnt from school education or their occupation related to tourism. The people in contact with the other native mother tongue speakers have acquired them.

Table 5.1: The Ghale/NGT Language and other languages spoken/known by the speakers

	Mandre (n=12)	Barpak1 (n=12)	Barpak2 (n=12)	Laprak (n=12)	Gumda (n=12)
Ghale/NGTL	12 (100%)	12 (100%)	12 (100%)	12 (100%)	12 (100%)
Nepali	12 (100%)	12 (100%)	12 (100%)	11 (92%)	12 (100%)
Gurung	1 (8%)	0 (0%)	1 (8%)	0 (0%)	0 (0%)
Hindi	2 (17%)	4 (33%)	2 (17%)	1 (8%)	1 (8%)
English	2 (17%)	4 (33%)	1 (8%)	4 (33%)	3 (25%)
Male	0 (0%)	1 (8%)	0 (0%)	1 (8%)	0 (0%)

Similarly, the people who have gone abroad have learnt other foreign languages like Hindi, Male, Hebrew, etc. But the number of people who can speak other languages is very low. In this

way, it is basically a bilingual society with dominant use of the mother tongue. Table 5.1 presents the languages that the members of Ghale/NGT Language community know and can speak.

All the speakers can speak their mother tongue as well as Nepali and the number of people who can speak other languages except the first two is very low. The Ghale/NGT Language is used in almost all of the domains of language use and Nepali is used in a less numbers of domains of language use. It is generally used in the schools as a medium of instruction, between students and teachers in formal situation, in government offices, formal meetings and writing minute (see Chapter 4). The use of other languages is very marginal.

Still there are a few monolingual speakers of the Ghale/NGT Language. The old aged people who are uneducated and have not gone out of the mother tongue speaking areas are monolingual in the mother tongue. Mostly, old aged women are likely to fall in this category. The largest number of the people, (59 out of 60), are bilingual and can speak the Ghale/NGT language and Nepali. Nearly 42% (25 out of 60) of people can speak more than two languages including the Ghale/NGT and Nepali. A remarkable number (23%) of people can speak Enlish because of the school education and the fact that a large number of young people go abroad in search for jobs.

The number of languages a person can speak also varies according to the location. The people from the market areas, road side areas, office areas are likely to come in contact with people speaking other languages and because of the regular contact, they learn more languages. Barpak is like a hill station regarding the settlement. There are market areas, offices, hotels and it is a tourist destination, too. It has a long history of joining the British Army. So people from Barpak are likely to come in contact with diverse language speakers and become multilingual. Similarly, Mandre, Laprak and Gumda are on the trekking route and a number of people from the villages are involved in tourism directly or indirectly. So a larger number of respondents from Barpak are multilingual in more languages than the respondents form other areas.

The education level of the people also plays role to determine multilingualism. As the level of education goes up, one has to go out of the community and comes in contact with other langue speakers and learns more languages. Similarly s/he has to learn some languages like English, Nepali, etc. formally as a part of education. The information has been presented in Table 5.2.

Table 5.2: Knowledge of language(s) according to literacy

	I (n=20)	L (n=40)
Ghale/NGTL	20 (100%)	40 (100%)
Nepali	19 (95%)	40 (100%)
Gurung	2 (10%)	0 (0%)
Hindi	0 (0%)	10 (25%)
English	0 (0%)	15 (38%)
Bhojpuri	0 (0%)	1 (3%)
Sura	0 (0%)	1 (3%)
Male	0 (0%)	2 (5%)

The table presents the fact that almost all the respondents who have knowledge of more languages are literate. Only 10% of the illiterate ones have learnt three languages. On the other hand, 73% of literate ones have learned more languages.

Gender of the respondents also seems to determine the number of languages a person can be multilingual in. A larger number of males seem to know more languages than the females. Table 5.3 presents the knowledge of language of the respondents according to the gender.

Table 5.3: Knowledge of language(s) according to sex

	Male (n=30)	Female (n=30)
Ghale/NGTL	30 (100%)	30 (100%)
Nepali	29 (97%)	30 (100%)
Gurung	1 (3%)	1 (3%)
Hindi	9 (30%)	1 (3%)
English	10 (33%)	5 (17%)
Male	2 (7%)	0 (0%)

5.3 Degrees of language competence

Regardless their location, age, gender and education all the respondents answered that they spoke their mother tongue (Ghale/NGT language) for the first time. All the respondents have their highest degree of command in the Ghale/NGT language and the second degree of command in Nepali, and larger number of respondents has better command in English than in Hindi as presented in Table 5.4.

Table 5.4: Degree of command on the language(s) by location

Degree	Language	Mandre (n=12)	Barpak1 (n=12)	Barpak2 (n=12)	Laprak (n=12)	Gumda (n=12)
1	Ghale/NGT	12 (100%)	12 (100%)	12 (100%)	12 (100%)	12 (100%)
2	Nepali	12 (100%)	12 (100%)	12 (100%)	11 (92%)	12 (100%)
3	Hindi	2 (17%)	4 (33%)	2 (17%)	0 (0%)	0 (0%)
4	English	2 (17%)	2 (17%)	1 (8%)	5 (42%)	3 (25%)

5.4 The language they like most

Almost all of the respondents (98%) of the people liked their mother tongue most and only (2%) of the people liked Nepali most. It indicates that the Ghale/NGT language is still the most popular language among the people. Except one person in Gumda, all the respondents liked their mother tongue most as presented in Table 5.5.

Table 5.5 The language they like most

	Mandre (n=12)	Barpak1 (n=12)	Barpak2 (n=12)	Laprak (n=12)	Gumda (n=12)
Ghale/NGT	12 (100%)	12 (100%)	12 (100%)	12 (100%)	11 (92%)
Nepali	0 (0%)	0 (0%)	0 (0%)	0 (0%)	1 (8%)

5.5 The other languages of parents and spouses

This question was not applicable to all the respondents because some of them didn't have either father or mother or spouse. Similarly the parents or spouse of some of the respondents were monolingual. Table 5.6 presents the other languages of the father, mother and spouse of the respondents.

Table 5.6 The other languages of parents and spouses

	Father's language (n=58)	Mother's language (n=55)	Spouse's language (n=58)
Nepali	52 (90%)	49 (89%)	56 (96%)
Hindi	4 (7%)	5 (9%)	4 (7%)
Gurung	1 (1.5%)	1 (2%)	1 (2%)
English	1 (1.5%)	0 (0%)	4 (5%)

Nepali is the second language of nearly 90% of the parents of the respondents'. It indicates that the use of Nepali was massive in the past generations, too and it is going in increasing order because 96% of the spouses' second language is Nepali. Another indication we can get from the data is that there are still monolingual speakers but the number of monolingual speakers is extremely marginal.

The use of other languages like Gurung, Hindi, English, is also extremely negligible. Similarly, the use of other languages is higher in the fathers than in the mothers. Likewise the use of other languages is increasing from generation to generation because the use of other languages is higher in the spouse than in the parents.

5.6 The languages of the children

All the children acquire the mother tongue at home and speak their mother tongue at homes in all domains of language use with all the family members as well as in their neighborhood. They learn Nepali mostly from the school where the medium of instruction is Nepali. In schools, at least, they have to speak Nepali in the classes with their teachers. Before going to school some of the children are monolingual in mother tongue as in Barpak1 and Mandre and after they go to the school, gradually all the children become proficient in Nepali, too as in Table 5.7. A few of the children acquire Nepali at home, too. In the school, they learn English as a compulsory subject but their proficiency is not so good. In the later school years some students have better proficiency. The role of English medium schools in Bazar areas also contributes for the better proficiency of English from the lower level the school education.

Table 5.7: The languages of the children at different survey locations

	Mandre (n=11)	Barpak1 (n=9)	Barpak2 (n=11)	Laprak (n=9)	Gumda (n=7)
Ghale/NGT	11 (100%)	9 (100%)	11 (100%)	9 (100%)	7 (100%)
Nepali	10 (%)	8 (%)	11 (%)	9 (%)	7 (%)
English	1 (%)	1 (%)	4 (%)	2 (%)	0 (%)

5.7 How much Nepali the children understand in early school classes

Out of the total number of respondents, only 4% answered that the children can understand all Nepali, 31% answered that the children can understand some Nepali and 65% answered that the children can't understand Nepali at all in their early school classes. It means that it is very difficult for the children to understand Nepali in the early classes at school. They report that the teachers translate the content in Nepali into their mother tongue until they can understand Nepali. So the early school classes are bilingual in Nepali and mother tongue. Within 2-3 years of time they acquire some competent in Nepali as the exposure of Nepali is extensive after they come out of their homes. So, the people said that they would be happy if medium of instruction in the schools from 1 to 3 classes was the mother tongue. The responses varied at different survey points. The knowledge level of Nepali in the children in the early age is higher in Barpak2 and Gumda as presented in Table 5.8.

Table 5.8: How much Nepali the children understand in early classes

	Mandre (n=11)	Barpak 1(n=9)	Barpak 2 (n=11)	Laprak (n=9)	Gumda (n=7)
All	1 (9%)	0 (0%)	1 (9%)	0 (0%)	0 (0%)
Some	0 (0%)	0 (0%)	8 (73%)	2 (22%)	4 (57%)
Little	10 (91%)	9 (100%)	2 (18%)	7 (88%)	3 (43%)

5.8 Summary

In this chapter, we tried to assess the mother tongue proficiency and multilingualism in the Ghale/NGT language. Northern Gorkha is a bi/multilingual area with massive use of the mother tongue and Nepali. The number of monolingual speakers and the speakers of more than two languages is remarkably very low. So it is dominantly a bilingual area. Apart from the

Ghale/NGT language and Nepali the educated people can speak English for some extent. Similarly, the people who have gone abroad for jobs have learnt the languages spoken in the countries but they never use them in daily life communication. Doubtlessly all the people have highest degree of competence in their mother tongue and Nepali is the next to it. Nearly all of the respondents (98%) like their mother tongue most and like to speak it. Next popular language is Nepali which is the second language of the parents of 90% and spouses of 96% of the respondents. Because of the higher education, business and out world contact English is also getting popular among the young generation people. All the children are bilingual in mother tongue and Nepali with higher degree of language proficiency. Apart from Nepali they have learnt some English from their school education. In the schools the medium of instruction of Nepali and it is rather difficult for the children to understand Nepali in the early classes. Later, they gradually gain command in Nepali and within 2-3 years time period they become able to handle it. So majority of the people loved early school classes in mother tongue.

CHAPTER 6

LANGUAGE VITALITY, MAINTAINANCE AND LANGUAGE ATTITUDE

6.1 Outline

In this chapter we make an effort to appraise the language vitality, language maintenance and language attitudes in Ghale/NGT. It consists of five sections. Section 6.2 examines language vitality in the Ghale/NGT community. In section 6.3, we discuss language maintenance and transmission. Similarly, in section 6.4 we glance at the attitudes of the community towards their mother tongue. In section 6.5, we summarize the findings of the chapter.

6.2 Language vitality

The vitality of Ghale/NGT language is very vivacious in the language community despite the gradual increase of Nepali because of the expansion of education, transportation, business and migration.. All generation people in all domains of language use the mother tongue and intergenerational transmission of the language is completely unobstructed. Other language community people are also acquiring it as the second language using widely in their daily lives.

6.2.1 The children speaking mother tongue

All the children are speaking the mother tongue in daily life situations with full competence. In the community the mother tongue is the main vehicle of communication and the children who were born out of the community acquire the mother tongue after they come back into the community because it is compulsory for them. Table 6.1 presents the situation of the use of the mother tongue by the children.

Table 6.1: The children speaking the mother tongue

	Mandre (n=11)	Barpak1 (n=9)	Barpak 2 (n=11)	Laprak (n=9)	Gumda (n=7)
Yes	10 (100%)	9 (100%)	11 (100%)	9 (100%)	7 (100%)
No	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)

6.2.2 The language of intergenerational communication

The mother tongue is the vehicle of intergenerational communication. All of the parents mostly use their mother tongue with their children and all the children use them with their parents and

grandparents. The people of all generations speak the mother tongues with equal proficiency and all the parents usually communicate with the children using the mother tongue.

6.2.3 The mother tongue competence in the children

Almost all the children have high command over their mother tongue and speak it without any distortion. But one in Mandre and one in Laprak respondents answered that their children can't speak the mother tongue as well as they should have. But the children with low proficiency were born outside the language speaking area and will get proficiency gradually after they regularly live in the village. A large number of families from that language community are residing outside but they report that they speak the mother tongue at home and the children speak it, too. Time and again they visit their village and stay there for some time and their command over the mother tongue increases. But the families which have left the village forever and are residing outside may not be speaking mother tongue and their children may not have proficiency in the language. Table 6.2 shows the responses of the people at different survey points.

Table 6.2: Do the young people speak Ghale/NGT as well as they should?

	Mandre (n=12)	Barpak 1(n=12)	Barpak 2 (n=12)	Laprak (n=12)	Gumda (n=12)
Yes	11 (92%)	12 (100%)	12 (100%)	11 (92%)	12 (100%)
No	1 (8%)	0 (0%)	0 (0%)	1 (8%)	0 (0%)

6.3 Language maintenance and transmission

All the respondents from all survey points answered that their language will be continuously spoken in the community in the generations to come. So language maintenance in Ghale/NGT is very prominent. There is complete and undisturbed inter-generational language transmission and it is sure to be transmitted into the children of the youngest generation.

6.3.1 The situation of inter-lingual marriage

Inter-lingual marriage is not common in the society as presented in Table 6.3. If there is inter-lingual marriage it does not affect the language transmission because the newly married ones from the other language communities have to learn Ghale/NGT compulsorily because it is the major means of communication in the society. They learn it and become proficient within a few years. But in the peripheral areas that boarder to other language communities, like Mandre

(Table 6.3), have some practice of inter-lingual marriage and it may cause degeneration in the mother tongue proficiency among the new generation people.

Table 6.3: The situation of inter-lingual marriage

	Mandre (n=12)	Barpak 1 (n=12)	Barpak 2 (n=12)	Laprak (n=12)	Gumda (n=12)
Yes	4 (33%)	12 (100%)	12 (100%)	12 (100%)	12 (100%)
No	8 (67%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)

The marginal practice of inter-community marriage their society has reduced the possibility of language degeneration in the future generation.

The possible language communities for inter-lingual marriage are Tamang, Magar, gurung, and Kumal as presented in Table 6.4.

Table 6.4: The possible language communities for inter-lingual marriage

	Mandre (n=12)	Barpak1 (n=12)	Barpak2 (n=12)	Laprak (n=12)	Gumda (n=12)
Tamang and Magar	1 (8%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)
Newar and Gurung	1 (8%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)
Tamang, Magar and Kumal	2 (17%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)

6.3.2 The situation of language transmission into future generations

All the speakers, regardless location, gender and education are confident that the children of their children will speak their mother tongue. Table 6.5 presents the responses of the respondents at different survey points.

Table 6.5: The prediction about transmission of Ghale/NGT into grandchildren

	Mandre (n=12)	Barpak 1 (n=12)	Barpak (n=12)	Laprak (n=12)	Gumda (n=12)
Yes	12 (100%)	12 (100%)	12 (100%)	12 (100%)	12 (100%)
No	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)

6.3.3 Reading and writing in mother tongue

All of the people like their children learn reading and writing in mother tongue. The responses did not vary anywhere.

6.3.4 Volition of the people to assist a mother tongue based school

People are enthusiastic to assist a mother tongue based primary school in the locality by sending own children, motivating others to do so, economical support and other ways. But there seems a slight tendency that the number of respondents who like to send their own children is less than the number of the respondents who like to motivate others to send their children. It may be because of the fact that old generation people's children are already adults. The degree of assurance to assistance for mother tongue primary school is remarkably less in Laprak and Gumda. The reason for why it is less in Laprak and Gumda may be an important question which needs to be investigated in the future. Table 6.6 presents the responses of the people how they would help a mother tongue based primary school.

Table 6.6: How people would help a mother tongue based primary school

	Mandre (n=12)	Barpak1 (n=12)	Barpak2 (n=12)	Laprak (n=12)	Gumda (n=12)
By sending own children	12 (100%)	12 (100%)	12 (100%)	9 (75%)	7 (58%)
By motivate to send other children from the society	12 (100%)	12 (100%)	12 (100%)	12 (100%)	12 (100%)
Economic assistance	12 (100%)	12 (100%)	12 (100%)	7 (58%)	6 (50%)
By Teaching own self	6 (50%)	7 (58%)	5 (42%)	5 (42%)	4 (33%)

6.4 Language attitudes

Ghale/NGT communities feel themselves proud to be called as a speaker of mother tongue. The Ghale people love to call their language Ghale or *lilake* and the Gurung people love to call the language Northern Gorkha Tamu language.

6.4.1 Feeling while speaking mother tongue in the presence of other people

They find the mother tongue as an important symbol of their ethnic identity so they feel pride in speaking the mother tongue. So 56 (93%) of all 60 respondents said they feel pride in speaking

their mother tongue and only 3 (7%) are neutral about it. Gumda shows slightly different tendency towards the issue and one fourth of the respondents are neutral about it. Table 6.7 presents the responses of the people at different locations.

Table 6.7: Feeling while speaking mother tongue in the presence of other people (by location)

	Mandre (n=12)	Barpak1 (n=12)	Barpak2 (n=12)	Laprak (n=12)	Gumda (n=12)
prestigious	11 (92%)	12 (100%)	12 (100%)	12 (100%)	9 (75%)
embarrassed	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)
neutral	1 (8%)	0 (0%)	0 (0%)	0 (0%)	3 (25%)

6.4.2 Problems faced because of speaking mother tongue

In general they have not faced any remarkable problem being as a speaker of the mother tongue. The command in Nepali has made them easier to communicate with the outsiders and there is no problem in using mother tongue with the members of community. But all the people do not have a good command in Nepali and time and again there happens miscommunication while communicating with the outsiders. Similarly, sometimes they had feeling of being dominated because they were in minority in the group (Table 6.8).

Table 6.8: Problems faced because of speaking mother tongue

	Mandre (n=12)	Barpak 1 (n=12)	Barpak 2 (n=12)	Laprak (n=12)	Gumda (n=12)
Yes	0 (0%)	3 (25%)	0 (0%)	1 (8%)	0 (0%)
No	12 (100%)	9 (75%)	12 (100%)	11 (95%)	12 (100%)

6.4.3 Feeling about children marrying non-mother tongue speakers

Nearly 50% of the respondents seem worried about whether their children marry a mother tongue speaker or not and nearly equal number of them feel no problem with it. Only two (3%) out of 60 feel good if the children married non-speakers of mother tongue as in Table 6.9. There are different opinions among the respondents who do not mind if the children married non-mother tongue speakers. Some are confident that they will learn it after marriage. Some have opinion of modern society and say that it is not a good idea to be biased about language, religion, gender, etc in the 21st century modern age.

Table 6.9: Feeling about children married with non-mother tongue speakers

	Mandre (n=11)	Barpak 1 (n=9)	Barpak 2 (n=11)	Laprak (n=9)	Gumda (n=7)
Good	0 (0%)	0 (0%)	0 (0%)	2 (22%)	0 (0%)
No problem	5 (45%)	2 (22%)	1 (9%)	3 (33%)	4 (57%)
Bad	6 (55%)	7 (78%)	10 (91%)	4 (44%)	3 (43%)

6.4.4 Feeling if future generations spoke/didn't speak the mother tongue

All of the respondents would be happy if future generations spoke the mother tongue. It shows their highest degree of loyalty towards their mother tongue.

92% of the respondents would be disappointed if the future generations gave up speaking their mother tongue and 8% would not mind it and no one would like it as given in Table 6.10.

Table 6.10: Feeling if future generations didn't speak the mother tongue

	Mandre(n=12)	Barpak 1 (n=12)	Barkap 2 (n=12)	Laprak (n=12)	Gumda (n=12)
I like	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)
I don't mind	2 (17%)	0 (0%)	0 (0%)	0 (0%)	3 (25%)
I hate	10 (83%)	12 (100%)	12 (100%)	12 (100%)	9 (75%)

6.4.5 The preferred first language for the children

All (100%) of the Ghale/NGT speakers, regardless the location, gender, education or age, think that their children should speak their mother tongue first and they should learn the languages of wider communication i.e. Nepali and English. The responses didn't vary at the any of the survey locations.

6.4.6 The changes occurred in the contemporary Ghale/NGT

Out of all 60 respondents only 10 (17%) have realized that their mother tongue has been changed and 50 (83%) have not realized it. They say it has been slightly changed in different aspects from it was used in their grandparents' time. The responses are presented in table 6.11. The

respondents who have realized changes in the language have found changes in lexical items (code mixing), pronunciation, etc.

Table 6.11: Responses to whether contemporary Ghale/NGT is different from the previous one

	Mandre (n=12)	Barpak1 (n=12)	Barpak2 (n=12)	Laprak (n=12)	Gumda (n=12)
Yes	1 (8%)	2 (17%)	3 (25%)	2 (17%)	2 (17%)
No	11 (92%)	10 (83%)	9 (75%)	10 (83%)	10 (83%)

Slightly higher number of female have been aware about the changes in the different aspects of their mother tongue and presented in Table 6.12.

Table 6.12: Whether contemporary Ghale/NGT is different from the previous one

	Male (n=30)	Female (n=30)
Yes	4 (13%)	6 (20%)
No	26 (87%)	24 (80%)

The aspects of pronunciation, lexical items and style of speaking of the language have been reported to have been changed (Table 6.13). Those who have realized changes in the language say code mixing is the most remarkably changed character of the language at present. Similarly they have realized the changes in style of speaking, pronunciation and lexical items, too.

Table 6.13: The aspects of Ghale/NGT that have changed

	Mandre (n=12)	Barpak1 (n=12)	Barpak2 (n=12)	Laprak (n=12)	Gumda (n=12)
Pronunciation	0 (0%)	1 (8%)	0 (0%)	0 (0%)	2 (17%)
Lexical item	0 (0%)	0 (0%)	2 (17%)	1 (8%)	0 (0%)
Use of structures	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)
Code mixing	1 (8%)	2 (17%)	0 (0%)	1 (8%)	2 (17%)
Style of speaking	0 (0%)	0 (0%)	3 (25%)	0 (0%)	0 (0%)

6.4.7 Feeling about community people speaking other languages

The children of some of the people who have migrated from their original places to other places especially the town areas like Kathmandu, Pokhara, etc. have given up speaking their mother tongue. The elder generation people living in the areas know the language but generally don't use it. None of the respondents is happy with it, only 12% are neutral about it and 88% are unhappy about the situation. Table 6.14 presents the responses of the respondents at different survey points how they feel their community people not speaking own language.

Table 6.14: How they feel their community people not speaking own language

	Mandre (n=12)	Barpak 1 (n=12)	Barpak 2 (n=12)	Laprak (n=12)	Gumda (n=12)
I love it.	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)
I don't mind it.	1 (8%)	1 (8%)	2 (17%)	1 (8%)	2 (17%)
I hate it	11 (92%)	11 (92%)	10 (83%)	11 (92%)	10 (83%)

Other factors like location, gender and education do not seem to be a determining factor for it. Not so remarkably but slightly age of the respondents seems to be a factor to determine whether one is worried about the loss of the mother tongue as presented in Table 6.15.

Table 6.15: How they feel their community people not speaking own language by age group

	A1 (n=20)	A2 (n=20)	A3 (n=20)
I love it.	0 (0%)	0 (0%)	0 (0%)
I don't mind it.	5 (25%)	0 (0%)	2 (10%)
I don't like it	15 (75%)	20 (100%)	18 (90%)

6.6 Summary

In this chapter, we tried to examine the language vitality, language maintenance and language attitudes in the Ghale/NGT community. In section 6.2, we examined language vitality in the community. Ghale/NGT is vigorous as all the children everywhere in the area speaking it as their mother tongue and all generation people have been using is as the medium intergenerational communication. Nearly all the young people and children have very good command on their mother tongue. The situation of language maintenance and transmission is wonderful because inter-lingual marriage is low in the community. In case a man married a non-speaker of the

mother tongue, she would learn Ghale/NGT within a few years because it is the main language of communication in the society. So, inter-lingual marriage also does not affect the language transmission. All the respondents are sure about the transmission of their mother tongue into the children of their children (grandchildren). Similarly all the respondents adore their children reading and writing in the mother tongue and they are enthusiastic to assist the mother tongue schools in their communities by sending the children, economic physical assistance. The respondents have an extremely positive attitude towards the Ghale/NGT language as 93% of them feel prestigious to speak mother tongue in the presence of other language speakers. Only 7% of them have faced communication problem with other tongue speakers because of being a mother tongue speaker. All of them love their children marrying a mother tongue speaker and would be extremely happy if the future generations continued speaking their mother tongue. All of them think that Ghale/NGT should be the first language of all the children of the language community. Similarly, they (90%) are sad about the fact that some of the young generation people living out of the village can't speak the mother tongue. A few of them (17%) have realized changes occurred in the language mainly in the lexical level as there is increasing code mixing. Similarly, the aspects of pronunciation and style have been slightly changed.

CHAPTER 7

LANGUAGE RESOURCES

7.1 Outline

In this chapter we discuss language resources available and state of language maintenance. In Section 7.2, we describe the oral language resources available, and in Section 7.3, available written language resources. Section 7.4 discusses responses of the people about the radio programmes in mother tongue, Section 7.5 reading the written materials in their mother tongue and Section 7.6 summarizes the chapter.

7.2 The oral language resources

The Ghale/NGT Language community has distinct identity because of the unique tongue, culture and folk literature. Although they speak the same language, both Ghale and Tamu communities claim that they have distinct culture and identity. Anyway, the common language they speak is rich in its oral literature. The language community celebrates a number of celebrations, perform sacred ceremonies, and observe feast and festivals. They say they have their own patterns of culture for Ghale and Tamu although they share a number of common practices in the culture. Mostly they use their own oral texts in their own language. Apart from the religious oral literature, they have stories about the origin of the world, origin of the tribes, the activities of their ancestors, etc. The available oral literatures are presented in Table 7.1.

Table 7.1: The folklores available in Ghale/NGT Language

	Mandre (n=12)	Barpak1 (n=12)	Barpak2 (n=12)	Laprak (n=12)	Gumda (n=12)
Folk stories	12 (100%)	12 (100%)	12 (100%)	12 (100%)	12 (100%)
Music	12 (100%)	12 (100%)	12 (100%)	12 (100%)	12 (100%)
Religious literature	12 (100%)	12 (100%)	12 (100%)	12 (100%)	12 (100%)
Radio	12 (100%)	12 (100%)	6 (50%)	0 (0%)	1 (8%)
Cinema	12 (100%)	12 (100%)	7 (58%)	12 (100%)	4 (33%)
CD/DVD	12 (100%)	12 (100%)	2 (17%)	8 (67%)	2 (17%)

a. Folk stories

All the locations have vivid tradition of folk story (Table 7.1). They have folk stories about the origin of the world, their communities, their ancestors, ghost and fairies, and made them popular among the community people. Some of the folk stories are common in both Ghale and Tamu communities and several of them are different in the two communities. The variation in the folk stories indicates the different existence of the communities. Amongst them, some said they can tell such stories and some answered that they have heard other people telling such stories. They also tell the stories commonly available in the Nepali national culture.

b. Music

Ghale and Tamu cultures have songs and music, too. All of the respondents from each of the survey points are well known about the fact that they have songs and music in their mother tongue (Table 7.1). Apart from the traditional songs and music they have adopted Nepali songs in the mother tongue and composed modern music, too. They report that nowadays they sing Ghale/NGT Language songs in different occasions.

c. Religious literature

Religious literature is available in all the survey locations which indicates that it is a most important oral literature in the language. In our sample, there were 31 animists, 14 Buddhists, 9 Hindu + animists and 6 Christians. Mostly they use the mother tongue while worshiping and praying. Apart from the mother tongue they use Nepali as well during their religious practices. Christianity is a recent intervention in the Ghale/NGT Language community.

d. Radio

Almost 50% of the total respondents are informed about the use of Ghale/NGT Language in radio programmes from different radio stations. All of the respondents in Laprak and Gumda (except 1) and 50% of them in Barpak2 are not informed about the use of the language in radio. But all of the respondents in Mandre and Barpak1 reported that the language is used in radio (Table 7.1). The responses seem rather confusing because the responses from Barpak1 and Barpak2 should have been the same.

e. CD/DVDs and cinemas

Nowadays, different organizations, both national and local level, working for the promotion of Ghale/NGT Language language, culture and ethnicity are working for the advancement of

audio-visual materials like CD/DVDs and cinemas. But the development is on the initial stage and the materials are not in the access of the general people in all the language speaking areas as a small number of the respondents are informed about it.

7.3 The written language resources

On the other hand, written tradition in Ghale/NGT Language seems to be on the preliminary stage. There have been some attempts for the phoneme identification and orthography development by both the Ghale and Tamu communities. A Devanagari based orthography for the language has been proposed but it is not the final one. The same work has been carried out for multiple times because the Ghale community and the Tamu community are making attempts independently. There have been published a number of books and other written materials in the language and about the language from both of the communities as presented in Table 7.2.

Table 7.2: Available written materials in Ghale/NGT Language

	Mandre (n=12)	Barpak1 (n=12)	Barpak2 (n=12)	Laprak (n=12)	Gumda (n=12)
alphabet	10 (83%)	9 (75%)	5 (42%)	5 (42%)	5 (42%)
Grammar	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)
Dictionary	1 (8%)	1 (8%)	0 (0%)	5 (42%)	5 (42%)
Text book	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)
Literacy material	0 (0%)	1 (8%)	1 (8%)	2 (17%)	2 (17%)
Newspaper	10 (83%)	10 (83%)	4 (33%)	5 (42%)	5 (42%)
Written literature	10 (83%)	10 (83%)	1 (8%)	5 (42%)	4 (33%)
Folklore	4 (33%)	3 (25%)	4 (33%)	5 (42%)	4 (33%)
No response	2 (17%)	2 (17%)	6 (50%)	7 (58%)	7 (58%)

The respondents, at all survey points informed that there is not any written grammar of the language. A preliminary sketch of the grammar of the language has been prepared by the M.A. second year students of Central Department of Linguistics, Tribhuvan University as a report of their 15 day fieldwork practice in 2015.

The report includes the basic information about the grammatical structure and sociolinguistic situation of the language. Later, the students completed their dissertations on different aspects

of the language like phonetics, morphology, syntax, etc. If the works by the students are compiled together, edited them and completed the missed items of grammar, a basic grammar of the language will be prepared. Some of the community leaders are well informed about it but initiation for compiling and completing the work has not been initiated neither by the language community nor by the Central Department of Linguistics.

Some of the respondents from Laprak and Gumda reported that there exists a dictionary of the language but they do not have detail information about it. So it might be a glossary prepared by someone. In fact a dictionary of the language as such is not available.

Textbooks for formal education have not been prepared. We were informed that some materials for informal education have been prepared in the upper areas which are unknown to the people living in lower parts.

Occasionally, pieces of literary writings and information about the different socio-cultural aspects of the communities (Ghale and Tamu) get published in local periodical. There have been established some social and literary organizations, related to the Ghale and Tamu communities in local and national levels and they publish literary and cultural matters in periodicals, journals, etc. written in Ghale/NGT language, too. But, at present, commonly, materials are available written in Nepali or English about the Ghale/NGT Language. Table 7.2 shows the information given by the respondents about the written matters in or about their mother tongue.

We tried to investigate the availability of the written materials in the Ghale/NGT Language language using participatory method, too. The findings form questionnaires and the participatory methods are identical and support each other as presented in Figures 7.1-7.5. In most of the locations people reported that dictionary, grammar and written literary materials are either available or are in the process of preparation. The written materials like textbooks, literacy materials, and newspapers are reported to be unavailable.
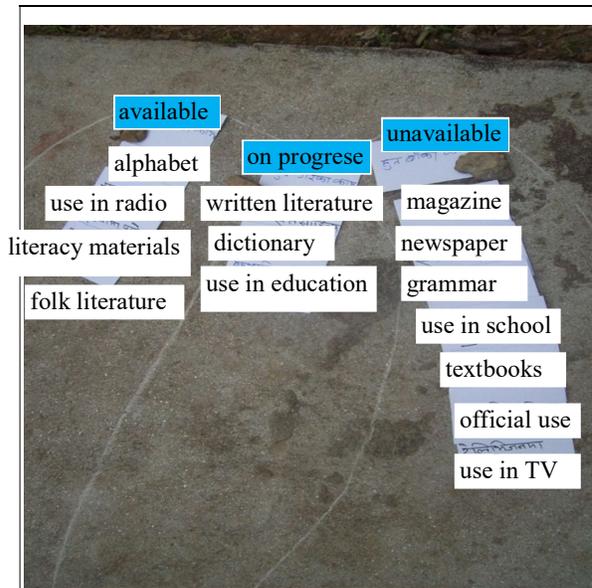
Figure 7.1: Language resources at Mandre
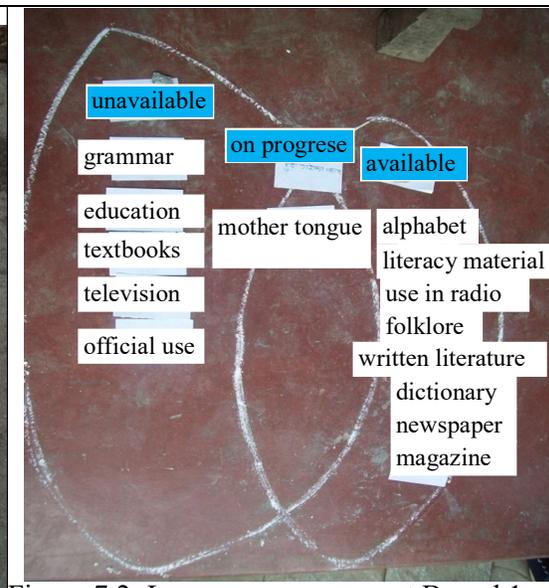
Figure 7.2: Language resources at Barpak1

Figure 7.3: Language resources at Barpak2
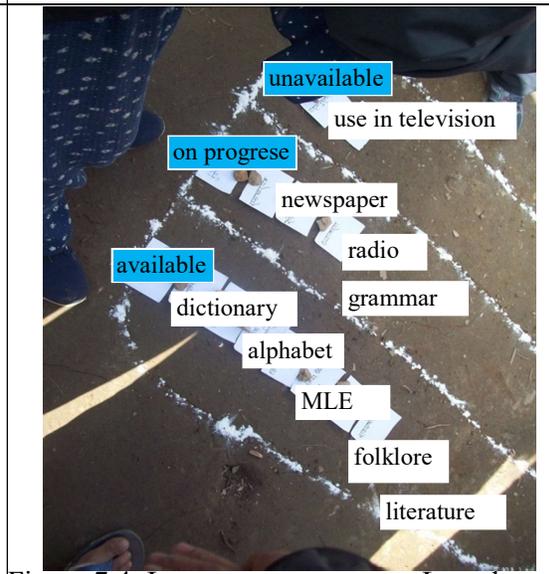
Figure 7.4: Language resources at Laprak
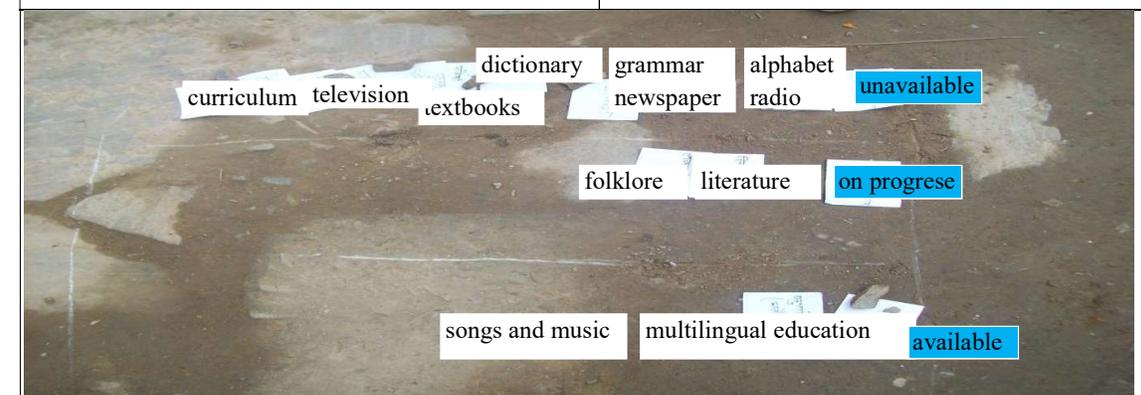
Figure 7.5: Language resources at Gumda

The information about the available language resources is not equally informed to the people in the different survey locations. The people in Mandre, Barpak1 and Laprak, in participatory method, asserted that there are available alphabet, literary materials and dictionary. The respondents in Barpak2 (Ghale community) said that the written materials are being prepared and the respondents in Gumda are unknown about the available written materials. Some of the information from questionnaire and participatory method are contradictory. For example, in participatory method the participants in Mandre said there are available literacy materials but in questionnaire they said they are not available. Similarly, the situation is found in other locations, too. It means that the written language resources are not common in the locality and all the respondents are not well informed about the available language resources but only the educated and leaders are informed about them.

7.4 Responses of the people about the radio

Nearly 45% of them never listen to the radio programmes in the mother tongue, nearly 45% of them occasionally listen to the programmes and 10% regularly listen to the programmes. The people reported that there are not regular mother tongue programmes on the local radios. It is also because the mother tongue radio programmes have not been able to attract the people towards them.But we could not figure out what kind of programmes are broadcasted and which radio stations broadcast them. Table 7.3 presents how often the people listen to the radio programmes at different survey points.

Table 7.3: Responses of the people about the radio at different survey points

	Mandre (n=12)	Barpak1 (n=12)	Barpak2(n=12)	Laprak(n=12)	Gumda (n=12)
Always	3 (25%)	2 (17%)	1 (8%)	0 (0%)	0 (0%)
Sometimes	9 (75%)	10 (83%)	4 (33%)	0 (0%)	3 (25%)
Never	0 (0%)	0 (0%)	1 (8%)	0 (0%)	1 (8%)
No response	0 (0%)	0 (0%)	6 (50%)	12 (100%)	8 (67%)

The radio programmes seem to be more popular in Mandre, Barpak1 and Barpak2 Similarly relatively large number of people is unknown about the radio programmes in their mother tongue.

The responses varied according to the different age groups, too. The young people seem more responsive towards the radio programs in their mother tongue than the elder ones. It might be because of the attraction of the young generation towards the new technologies. Naturally,

the young people are attracted towards the modern technologies like mobile phone, television, radio, etc. The 15-35 and 35-55 age-group of the respondents are more responsive towards the radio programmes. Table 7.4 presents the responses given by different age groups.

Table 7.4: Responses of the people about the radio by age groups

	Age groups		
	A1 (n=20)	A2 (n=20)	A3 (n=20)
Always	0 (0%)	4 (33%)	2 (17%)
Sometimes	12 (100%)	6 (50%)	8 (67%)
Never	1 (8%)	1 (8%)	0 (0%)
No response	7 (58%)	9 (75%)	10 (83%)

Similarly the education level of the respondents seems to play role to determine whether on is responsive towards the mother tongue radio programmes as presented in Table 7.5. The people with higher level of education are more responsive towards such programmes.

Table 7.5: Responses of the people about the radio by education

	I (n=20)	L (n=40)
Always	2 (10%)	4 (10%)
Sometimes	6 (30%)	20 (50%)
Never	0 (0%)	2 (5%)
No response	12 (60%)	14 (35%)

7.5 Reading the written materials in their mother tongue

Relatively higher number of the respondents read the written materials in their mother tongue. Some of the respondents say that the materials are not available locally and have not got chance read them. The written materials in Ghale/NGT Language are more available for some extent in the lower areas of the Ghale/NGT language settlements like Mandre and Barpak but comparatively less available in the upper remote areas. Table 7.6 presents the situation of how much the respondents read the written materials in their mother tongue at different survey locations.

Table 7.6: how much the respondents read the written materials in their mother tongue

	Mandre (n=10)	Barpak1 (n=9)	Barpak2 (n=8)	Laprak (n=6)	Gumda (n=7)
Yes	10 (100%)	9 (100%)	5 (63%)	5 (83%)	5 (71%)
No	0 (0%)	0 (0%)	3 (37%)	1 (17%)	2 (29%)

The written materials are more available for the educated people than for the people with lower education because the educated people have better access to them. It shows that the materials are available only for limited number of the people with higher education and the materials are out of the access of the general people. The people are well known that their language is written in Devanagari script with some adaptation.

Almost all of the respondents in Mandre and Barpak are informed about the existence of organizations that work for promotion of the language and culture and nearly 80% are informed in Laprak and only 25% in Gumda as in Table 7.7. The activities for promoting language and culture are centered in Barpak and the areas around it. As we go up from Barpak, consciousness for language and cultural promotion gradually decreases.

Table 7.7: The existing institutions for the promotion of Ghale/NGT

	Mandre(n=12)	Barpak1 (n=12)	Barpak2 (n=12)	Laprak (n=12)	Gumda (n=12)
Yes	12 (100%)	12 (100%)	11 (92%)	10 (83%)	3 (25%)
No	0 (0%)	0 (0%)	1 (8%)	2 (17%)	9 (75%)

There are different organizations of Ghale and Tamu. For the Ghale community Ghale Samaj (Ghale Society) is active from the national level to local level for the linguistic and cultural preservation and preservation. For the Tamu society, there are different organizations at different locations and levels. Northern Gorkha Tamu Society is their common national and local organization. They are linked with Gurung Rastriya Parisad, too, which is the national organization of the Gurung community. There are local level ethnic organizations like Barpak Tamu Unity Society in Barpak, Laprak Tamu Society in Laprak and Pelu Samaj in Mandre, etc.

Similarly, the level of education played important role to determine whether one is informed about the institutions working for the promotion of the language as presented in Table 7.8

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Table 7.8: The existing institutions for language promotion (by education)

	I (n=20)	L (n=40)
Yes	15 (75%)	33 (82%)
No	5 (25%)	7 (18%)

7.6 Summary

In this chapter, we discussed the language resources available in the Ghale/NGT language. The Ghale/NGT language has got folk tales, songs and religious literature. The some occasion language is used in the local radio. Both the Ghale and Gurung communities have developed modern music and songs, documentaries and films in the mother tongue and distributed in CDs/DVDs. Apart from the oral literature, there are available written language resources in the language. The organizations working for ethnic and linguistic promotion have been working for the development of literature and language resources. The people in the southern part are more informed about the available written language resources than the people in the northern part which is remote

Although some written materials are available in the language, written tradition is in the initial stage as the detailed phonemic analysis of the language has not been carried out yet and a satisfactory orthography for the language has not been designed. There exist national and local level Ghale and Gurung ethnic organizations working for the promotion of the language and culture. The language resources are available in Barpak and the areas around it but they are not available in the upper remote areas. Even, the people in the remote areas are not informed about the language resources available in their mother tongue and the organizations working for the promotion of their mother tongue. A remarkable number of people are eager to read the written materials in their mother tongue but the written materials are not available locally for the people who want to read them.

CHAPTER EIGHT

SUMMARY OF FINDINGS AND RECOMMENDATIONS

8.1 Outline

In this chapter we summarize the findings of the survey research and make some recommendations for the promotion of the Ghale/NGT language. Section 3.2 summarizes the findings of the research and section 3.3 lists out the recommendations about how the Ghale/NGT language can be promoted and strengthened.

8.2 Summary of findings

We can tentatively divide the language speaking area into three regions based on the language variation: Barpak and the area around it (the area west of Manche Danda), Laprak and the area North-East of it and the area beyond Machha Khola and the upper north part of the Gorkha District. The lexical comparison presents gradual language variation according the geographical distance and we could not find abrupt change in the language variation. Possibly there is abrupt change across the Machha Khola and in the upper part of the district.

In the general domains, such as joking, storytelling, discussing/ debate, quarrelling, abusing, telling stories to children, and family gatherings, mother tongue is commonly used by the people of all survey locations, sexes, all age groups and educational groups.Except in singing, village meeting and shopping/marketing they use the mother tongue extensively regardless the location, gender and age. In singing, village meeting and shopping/marketing they use Nepali as well as the mother tongue depending up on the situation. There are songs in both Nepali and the mother tongue so they sing songs both in Nepali and the mother tongue. In the village meeting, the use of language depends on the participants. If the participants are only from the community they use mother tongue and Nepali but if the participants are from other communities they have to use Nepali. Writing minute is always in Nepali. The same situation is in shopping and marketing. They use Ghale/NGT with the Ghale/NGT speakers in markets otherwise they have to use Nepali.

The language is solely used in the interpersonal communication in the family by the people of any group while talking about any subject matter. The children use Ghale/NGT at home and in the community. They use Ghale/NGT while playing with the friends in the community and while

talking with the neighbors. But with the other tongue speaker they have to use only Nepali. In the school both Ghale/NGT and Nepali are used by the children. While talking about the language of invitation, both Ghale/NGT and Nepali are used for oral invitation and Nepali is used for written or printed invitation. Nepali is the Language of Wider Communication (LWC) in the Ghale/NGT community. The people use LWC with the people of other tongue speakers. The use of Nepali is wider in the areas near to the highway and market places because they have to deal more with the other tongue speakers in such areas than in the villages. Similarly Nepali is spoken widely in schools, offices, health centers, etc. because the personnel working in these places are normally outsiders. Almost all of the respondents preferred Ghale/NGT to be the medium of instruction in the primary level education but only a few of the young people preferred Nepali and English because Nepali and English are more profitable for them for further education, jobs and other opportunities.

In this chapter, we tried to assess the mother tongue proficiency and multilingualism in the Ghale/NGT language. Northern Gorkha is a bi/multilingual area with massive use of the mother tongue and Nepali. The number of monolingual speakers and the speakers of more than two languages is remarkably very low. So it is dominantly a bilingual area. Apart from the Ghale/NGT language and Nepali the educated people can speak English for some extent. Similarly, the people who have gone abroad for jobs have learnt the languages spoken in the countries but they never use them in daily life communication. Doubtlessly all the people have highest degree of competence in their mother tongue and Nepali is the next to it. Nearly all of the respondents (98%) like their mother tongue most and like to speak it. Next popular language is Nepali which is the second language of the parents of 90% and spouses of 96% of the respondents. Because of the higher education, business and out world contact English is also getting popular among the young generation people. All the children are bilingual in mother tongue and Nepali with higher degree of language proficiency. Apart from Nepali they have learnt some English from their school education. In the schools the medium of instruction of Nepali and it is rather difficult for the children to understand Nepali in the early classes. Later, they gradually gain command in Nepali and within 2-3 years' time period they become able to handle it. So majority of the people loved early school classes in mother tongue.

The langue is vigorous as all the children everywhere in the area speaking it as their mother tongue and all generation people have been using is as the medium intergenerational

communication. Nearly all the young people and children have very good command on their mother tongue. The situation of language maintenance and transmission is wonderful because inter-lingual marriage is low in the community. In case a man married a non-speaker of the mother tongue, she would learn Ghale/NGT within a few years because it is the main language of communication in the society. So, inter-lingual marriage also does not affect the language transmission. All the respondents are sure about the transmission of their mother tongue into the children of their children (grandchildren). Similarly all the respondents adore their children reading and writing in the mother tongue and they are enthusiastic to assist the mother tongue schools in their communities by sending the children, economic physical assistance. The respondents have an extremely positive attitude towards the Ghale/NGT language as 93% of them feel prestigious to speak mother tongue in the presence of other language speakers. Only 7% of them have faced communication problem with other tongue speakers because of being a mother tongue speaker. All of them love their children marrying a mother tongue speaker and would be extremely happy if the future generations continued speaking their mother tongue. All of them think that Ghale/NGT should be the first language of all the children of the language community. Similarly, they (90%) are sad about the fact that some of the young generation people living out of the village can't speak the mother tongue. A few of them (17%) have realized changes occurred in the language mainly in the lexical level as there is increasing code mixing. Similarly, the aspects of pronunciation and style have been slightly changed.

The Ghale/NGT language has got folk tales, songs and religious literature. The some occasion language is used in the local radio. Both the Ghale and Gurung communities have developed modern music and songs, documentaries and films in the mother tongue and distributed in CDs/DVDs. Apart from the oral literature, there are available written language resources in the language. The organizations working for ethnic and linguistic promotion have been working for the development of literature and language resources. The people in the southern part are more informed about the available written language resources than the people in the northern part which is remote Although some written materials are available in the language, written tradition is in the initial stage as the detailed phonemic analysis of the language has not been carried out yet and a satisfactory orthography for the language has not been designed. There exist national and local level Ghale and Gurung ethnic organizations working for the promotion of the language and culture. The language resources are available in Barpak and the areas around it but

they are not available in the upper remote areas. Even, the people in the remote areas are not informed about the language resources available in their mother tongue and the organizations working for the promotion of their mother tongue. A remarkable number of people are eager to read the written materials in their mother tongue but the written materials are not available locally for the people who want to read them.

8.3 Recommendations

1. The linguistic misunderstanding between the Ghale and Gurung communities should be settled by the consensus of the communities.

2. More detailed linguistic survey is necessary to find out the overall linguistic and sociolinguistic picture of the Ghale/NGT language.

3. It is necessary to identify how far the language varieties are different from each other in grammar. So a comparative study of their grammar is necessary.

4. It is necessary to expand the use of the language in multilingual education, media and 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 every language is important from different perspectives and they should be preserved.

7. Unless the domains of use of language are broadened the language cannot be promoted. Modernization and standardization of the language is essential so its use in modern technology will be an important job for language promotion.

8. The use of the language in mass media should be promoted and widened.

9. It would be better to impart primary education in mother tongue by preparing teaching materials containing the subject matters suited for the local needs and socio cultural setting.

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ANNEXES

Annex A: The word lists

अनुसन्धाता (हरू) को नाम: मिति:…………………….

(१) Krishna Prasad Chalise

(२) Pratigya Regmi

(३)…………………………

(४) …………………………

(५) …………………………

भाषासूचक (हरू) को नाम:

(१)…………………………..

(२) …………………………

(३) …………………………

(४) …………………………

(५) …………………………

स्थान :

जिल्ला gorkha गाविस/नगरपालिका: ……………………… वडा नं:…….

गाउँ/टोल:………………………

भाषाको नाम: Ghale/Northern Gorkha Tamu अन्तर्वार्ताको माध्यमभाषा: Nepali

क्र. सं.	अङ्ग्रेजी	नेपाली	Mandre	Barpak1	Brpak2 (Ghale)	Laprak	Gumda
1.	body	शरीर	ŋwʌ	ŋwʌ	wʌ̃/ŋwʌ̃	sjʌ/ŋuba/kuŋ	tˢjan
2.	head	टाउको	ʈʌ	ʈʌ	ʈʌ	ʈoka/ʈʌ	ʈuga
3.	hair	कपाल	ʈʌpʰu	ʈʌpʰu	ʈʌpʰu	ʈʌpʰu/ʈepʰu	ʈʌ
4.	face	अनुहार	ʈwa	twa	pʌje	twa/pe⁻	twa
5.	eye	आँखा	mja	mjã	mjã	mja	mja
6.	ear	कान	nʌ	ŋelʌm nʌ	ŋjalʌm nʌ	ŋilam nʌ	nʌ
7.	nose	नाक	nʌ	kʰum nʌ	kʰum nʌ	kʰʌmnʌ	nʌ
8.	mouth	मुख	ŋur	ŋʰur	ŋur	ŋur	ŋur
9.	teeth	दाँत	sʌ	sʌ	sʌ	sʌ	sʌ
10.	tongue	जिब्रो	li	li	li	li⁻	li
11.	breast	स्तन	tˢju	tˢju	dᶻju	tˢu⁻	tˢju
12.	belly	पेट	lʰo	lʰo	lo	lo⁻	kʰwasi
13.	arm/ hand	हात	lʰa	la	la	la⁻	lʰa

14.	elbow	कुइनो	rudᶻupuŋ	rudᶻu puŋ	rusu puŋ/ɽusupuŋ	rʌdᶻʌbaŋ/rudᶻubuŋ	rudᶻebaŋ
15.	palm	हत्केला	latjaŋ	lʰadjaŋ	latjaŋ	latiŋ	ladjaŋ
16.	finger	औंला	lari	lʰatʌ	laʈʌ	laʈʌ	laŋlʌ
17.	fingernail	नङ	siŋga	siŋga	siŋka	sjuŋga	suŋga
18.	leg	खुट्टा	top	toprja/top	top/toprja	toprja/tʌp	tʌp
19.	skin	छाला	kʰusʌ	kʰusjʌ	kʰudᶻja	kʰusjʌ	kʰusjʌ
20.	bone	हाड	noŋrja	noŋrja	noŋrja	nuŋrja	nuŋra
21.	heart	मुटु	tjaŋ	djaŋ	tjaŋ/djaŋ	gjaŋ/kjaŋ	tjaŋ
22.	blood	रगत	ka	ka	ka	ka	ka
23.	urine	पिसाब	sja	sja	sja	sja	sja
24.	feces	दिसा	kli	kli/kʰli	kli	kʰli/kli	kʰli
25.	village	गाउँ	tʌ	tʌ	tʌ	tʌ	tʌ
26.	house	घर	kim	kim	kim	kim	kim
27.	roof	छानो	topʰja	kimpʰja	kimpʰja	kimkjʌ/kʰjʌ/kimpʰʌ	pʌle
28.	door	ढोका	kʰjo	kʰjo	kʰjo	kʰjo	kʰjo
29.	firewood	दाउरा	sjʌŋ	sjaŋ	sjaŋ	sjaŋ	sjaŋ
30.	broom	कुचो	nepʰilase	kudᶻu/nʌipʰlʌsʌi	kutˢu	kusu	kusu
31.	mortar	सिलौटो	luŋpljaŋ	pljaŋ	pljaŋ	tˢʰʌm(dᶻʌ)	tˢʰumdᶻʌ
32.	pestle	लोहोरो	ʈʰeksʌ	tjaktˢʌ	tʰektˢʌ	kʰjadᶻʌ/kʰjatˢʌ	tʰjasʌ
33.	hammer	हथौडा	mʌidja	mʌidja	mʌidja	hʌtʰʌuɖo	kʰan
34.	knife	चक्कु	/kʰortˢa/tˢida	kʌrta/kʰordᶻʌ pidᶻʌ	kʌrtʌ	kʌrtʌ	kʌrtʌ
35.	axe	बञ्चरो	kʌ	gʌ	gʌ	kʌ⁻	kɔ
36.	rope	डोरी	pʰʌbʌ	tʰʌbʌ	tʰʌbʌ	tʰabo	tʰabu
37.	thread	धागो	sjob	sjob	sjop	sjʌp	sʌp
38.	needle	सियो	kʌːp	kʌp	kʌp	kap	kap
39.	cloth	लुगा (कपडा)	kola	kola	kola	kola	kola
40.	ring	औंठी	sep	sep/sjop	sjob/sjap	sjap	sjap
41.	sun	घाम	mijã	mija	mijã	mʰja	mja
42.	moon	चन्द्रमा	lʌini	lini	liːni	lʌni	lʌni

43.	sky	आकाश	mu	mu	mu	mʰu/mukum	makum
44.	star	तारा	kʌrtsʌn	kʌrtsen	kʌrtsen/keirtsen	kʌrtsen/kartsen	kʌrtsen
45.	rain	वर्षा	tso	dʑo	tshiri/dʑhiri	tshiri	tshʌri
46.	water	पानी	kju	kju	kju	kju	kju
47.	river	नदी	kʰon	hoŋ	gindi/hoŋ	gʌndi/woŋ	kʌndi
48.	cloud	बादल	muppʌ	mukpʌ	mukpʌ	muku/mo/mjuwʌ	muwʌ
49.	lightening	बिजुली चम्कनु	kjuliŋ	kjuliŋkja	kjuliŋgja	kjolam pliŋ	pʌdi blaŋ
50.	rainbow	इन्द्रेणी	pjuŋ	pujuŋkju/kujuŋkju	kujuŋ kju	lʌrkʌn/larkan	lʌrken
51.	wind	बतास	undu	undu/untu	undu	undu	undu
52.	stone	ढुङ्गा	luŋ	luŋ	luŋ	lʌŋ	lʌŋ
53.	path	बाटो	lʌm	lʌm/lam	lʌm	lam	lam
54.	sand	बालुवा	pi:sʌ	bi:sʌ	pissʌ	pisʌ	pisɔ
55.	fire	आगो	mi	mi	mi	mi	mi
56.	smoke	धुवाँ	muiuŋ/miuŋ	mijuŋ	mʰi:ŋ	miŋ	muiŋ
57.	ash	खरानी	melʌ	milʌ	melʌ	milʌ	milʌ
58.	mud	माटो	sʌ	sʌ	sʌ	sʰʌ	sʌ
59.	dust	धुलो	sʌtʰulu	sʌtʰulu	tʰulu/dʰulu	sʌbi	twa
60.	gold	सुन	mʰʌr	mʌr	mʌr	mar	mar
61.	tree	रूख	tʌŋbo	tʌŋbo/dʌŋbo	doŋpo	taŋpo/taŋbo	tʌŋbu
62.	leaf	पात	lʌ	lem/lʌ	lʌ	lʰʌ⁻/tʰjam	lem
63.	root	जरा	tshɔ	tshʌ	tshʌ	tshʌ/ʈa	ta
64.	thorn	काँडो	tso	tsʾo	tso	tso	tsɔ
65.	flower	फूल	minda	minda	minda	minda	minda
66.	fruit	फलफूल	sjasi	sjasi	sjasi	sjasi	shjasi
67.	mango	आँप	ʌm	ʌm	ʌm	am	am
68.	banana	केरा	motse	mʌse/mose	mo:se	motshtshe	mutshe
69.	wheat(husked)	गहुँ	nwʌ	hwa	wʰʌ	hɔ⁻	wo
70.	barley	जौ	tsuku	tsugu	tsuku	tsugu	tsugu
71.	rice (husked)	चामल	utsi	udʑi	utsi	usi/utsi	usi

72.	potato	आलु	lisa	ja/lisja	ja/lisja	pugi/hja	ja
73.	eggplant	भण्टा	bʰẽda	pʰenʌ	bʰenṭa	pʰẽɳʌ	pʰentʌ
74.	groundnut	बदाम	bʌdʌm	bʌdʌm	bʌdʌm	bʌdʌm	pʌdʌm
75.	chili	खुर्सानी	kʰursini	kʰunni/kʰursini	kʰunni/kʰursini	kʰuni	kʰuni
76.	turmeric	बेसार	biswuwʌr	bisuwar	pisar	bisar	besar
77.	garlic	लसुन	kobʌ	kobʌ	kobʌ	kabu	kabu
78.	onion	प्याज	pjadᶻ	pjadᶻ	pjadᶻ	pjadᶻ	pjadᶻ
79.	cauliflower	काउली	minda kopi	minda kobi	kauli	minda kopi/pʰulgobi	kauli
80.	Tomato	गोलभैँडा	pʰulum pʰeda	pʰulum bʰẽda	golbʰeḍa	gʌlpʰedʌ	pʰentʌ
81.	cabbage	बन्दा	klo bʌnda	bʌnda kobi	bʌnda	bʌndʌgobi	bʌnda
82.	oil	तेल	murku	murgu	murku	marku	marku
83.	salt	नुन	tˢʌ	tˢʌ	tˢʌ	tˢʌ⁻	tˢʌ
84.	meat	मासु	sjʌ	sjʌ	sjʌ	sʰjʌ⁻	sjʌ
85.	fat (of meat)	बोसो	tˢʰe	tˢʰe	tˢʰe	tˢʰe⁻	tˢʰe
86.	fish	माछा	ŋʌ	ŋʌ	ŋʌ	ŋʌ	ŋɔ
87.	chicken	चल्ला	kasju/katˢju	katˢju pitˢʌ	katˢju	kasu	kasju
88.	egg	अण्डा	kʌpʰom	kapʰum	kʌum	kagum/kapʰum	kagum
89.	cow	गाई	kidʌ	kidʌ	kitʌ	kitʌ	kjutʌ
90.	buffalo	भैँसी	mʌĩ/muĩ	muĩ	muĩ	mʌi	mai
91.	milk	दुध	ŋjalʌm	njʌlʌm/njalʌm	ŋʌlʌm/ŋjalʌm	ŋilʌm	ŋilam
92.	horns	सिङ	ruk	ruk/rug	ruk	ru⁻	ruk
93.	tail	पुच्छर	mi:	mi	mʰi	mi⁻	mi
94.	goat	बाख्रो	rʌ	rʌ	rʌ	rʌ⁻	rʌ
95.	dog	कुकुर	kjo	kjo	kjo	kjo⁻	kjũ
96.	snake	सर्प (साँप)	roje	rwoe/ḍʌm	rwe	rjoe⁻	ɽoe
97.	monkey	बाँदर	juwa	juwa	jwa	jwa⁻	jwa
98.	mosquito	लामखुट्टे	lamkʰuṭṭe	lamkʰuṭṭe	lamkʰuṭṭe	mʌtˢʰer	mʌtˢʰer
99.	ant	कमिला	nadᶻi	norja	norja	nasi	nasi
100.	spider	माकुरो	ṭokja	ḍoja/ḍogja	ḍokja	ṭasjʌ	ṭapsjʌ

101.	name	नाम	min	min	min	min	min
102.	man	मान्छे	mi	mi	mi/pʌti	mi⁻	mi
103.	woman	आइमाई	mʌdimi	mʌdi	mʌti	mʌdi	mʌdi
104.	child	बच्चा	pidʸʌ	bidʸʌ	pidʸʌ/pudʸʌ	tˢʌ	pisʌ
105.	father	बाबा	pʌ	bai/pʌ	pai/bai	pʌ/bai/poe	pʌ
106.	mother	आमा	mʌ	mai/mʌ	mai	ma	ma
107.	older brother	दाजु	ʌdʌ	ʌdʌ/ʌtʰʌ	ʌdʌ/dadʸu	ʌtʌ/dusu	dusu
108.	younger brother	भाइ	tˢon	tjoŋ	tˢjon/ale	ali	ali
109.	older sister	दिदी	tˢe	ʌdʸi	nu/ʌdʸi	tˢe	tˢe
110.	younger sister	बहिनी	mo	tˢjoŋ/mo	mʰõ	mjaŋ/mo	mjaŋ
111.	son	छोरो	tˢʌ	tˢʌ	tˢʌ	tˢʌ⁻	tˢʌ
112.	daughter	छोरी	tˢʌmi	tˢimi	tˢimi	tˢimi⁻	tˢimi
113.	husband	लोग्ने (श्रीमान्)	pljoŋ	ploŋ/pljoŋ	pʌdi/pljoŋ	plʌŋ⁻	plaŋ
114.	wife	स्वास्नी (श्रीमती)	mʌdʸʌ	mɔdi/mʌdʸʌ	mʌdʸʌ/mʌdi	mʌsʌ⁻	mʌsʌ
115.	boy	केटो	pʌtipudʸʌ	pʌdi budʸʌ	pʌidʸʌ	kʰjoko/pʌti	kʰjukʌ
116.	girl	केटी	mʌdipudʸʌ	mʌdi budʸʌ	mʌidʸʌ	mʌdi	mʌdi
117.	day	दिन	no	no	no	dini/no	nu
118.	night	रात	mun	mun	mun	mun⁻	mun
119.	morning	विहान	nʌp	nʌp	nʌp	nap	nʰap
120.	noon	मध्यान्ह	nore	nore	noguŋ	nukumkʰil	nɔ
121.	evening	साँझ	nusjuŋ	sʌribʌ	sʌripʌ/nusjuŋ	nisiŋ	nusu
122.	yesterday	हिजो	muru	muru	muru	muru	muru
123.	today	आज	tini	tini/dini	tini/dini	tini	tini
124.	tomorrow	भोली	nete	njede	nɛte	nenʰe	line
125.	week	हप्ता (साता)	sʌtja	satja	seda	sattʌ	nerjʌ
126.	month	महिना	lʌ	lʌ	lʌ	lʌ⁻	menʌ
127.	year	वर्ष	lʰodja/lʰotja	bʌrsʌ	lʰo	lo⁻	bʌrsʌ

128.	old	बूढो/पुरानो	ŋiŋ	ŋiŋ	ŋiŋ	nʰiŋ	niŋ
129.	new	नयाँ	sʌr	sʌr/sar	sʌr	sar	sar
130.	good	राम्रो (असल)	tˢjʌ	tˢjʌ	tˢjʌ	tˢjʌ	tˢjʌ
131.	bad	नराम्रो (खराब)	ʌntˢjʌ	andᶻjʌ	antˢjʌ	ʌntˢjʌ/kwa	kwa
132.	wet	भिजेको	switˢiga	swi	sjui	sui	swi
133.	dry	सुख्खा	kʰʌr	kʰʌr	kʰʌr	kʰar	kʰar
134.	long	लामो	reŋʌ	rjʌŋʌ/reŋʌ	rʌŋʌ	rʌ̃/ tˢʰwaʈuŋ	tˢʰjaʈuŋ
135.	short	छोटो	ʈʰũʈʰja	ʈʰunja/ʈʰunʌ	ʈʰunja/ʈʰunʌ	tˢʰwaniŋ/ʈʰuʈe	ʈʰunɖe
136.	hot	तातो	lum	lum	lum	lum	lum
137.	cold	चिसो	sim	sim	sim	sim	sim
138.	right	दाहिने	set	set/sed	set	sjar	sjar
139.	left	देब्रे	jon	jon	jen	jon	jun
140.	near	नजिक	ʈjaraŋ	ʈjarʌŋ	ʈjarʌŋ	ʈanaŋ	ʈanaŋ
141.	far	टाढा	tˢindʌŋ	tˢindʌŋ/tʌrkjŋ	dᶻindʌŋ	tʌrkjaŋ/tˢindʌŋ	tʌrkjaŋ
142.	big	ठूलो	ken	ken/notˢe	gen/gjen	ken/hwatˢjo	ken
143.	small	सानो	tˢidʌ	dᶻidʌ/ŋjaŋ	dᶻidʌ	ŋjaŋ	ŋjan
144.	heavy	गह्रौँ	le	le	le	li/lipʰapʰa	li
145.	light	हलुका	jʌŋʌ	jʌŋʌ	jʌnʌ	jʌ̃/ jʌŋsise	jaŋ
146.	above	माथि	to	to	to/pʰja (over)	andar/tojor	pʰʌ
147.	below	तल	mo	mu	mu/nʌŋ(under)	mo/mojʌr	wa
148.	white	सेतो	kʌr	kʌr/kar	kʌr	kar	kar
149.	black	कालो	lʌŋ	lʌŋ/laŋ	lʌŋ	laŋ	laŋ
150.	red	रातो	mʌllʌm	mʌlʌŋ/jijar	mʌllʌŋ	malalam/sjar	aser
151.	one	एक	tja	tja	tja	kja	kja
152.	two	दुई	ni	ni	ŋʰi	ni	ni
153.	three	तीन	som	som	som	som	sʌm
154.	four	चार	si	si	si	si	si

155.	five	पाँच	ŋʌ	nʌ	ŋʌ	ŋʌ	ŋɔ
156.	six	छ	rwa	rwa	wa	rwa	swa
157.	seven	सात	ŋi:	ŋi	ŋi	ŋi	ne
158.	eight	आठ	jet	jet	jet	jet	jet
159.	nine	नौ	ku	gu	gu	ku	ku
160.	ten	दश	tˢju	tˢju	tˢju	tˢju	tˢu
161.	eleven	एघार	tˢjutja	tˢjutja	egʰrʌ	tˢjutja	egʰar
162.	twelve	बाह्र	tˢjuni	tˢjuni	barhʌ	tˢjuni	barʌ
163.	twenty	बीस	nisju	nʌsju	nusju	nusju	nusu
164.	one hundred	एक सय	sʌjedja	sʌetja	sʌjetja	mjadja/sedja	sjekja
165.	who	को	su	su	su	su	su
166.	what	के	tˢʌ	tˢʌ	tˢʌ	tˢʌ	tˢʌ
167.	where	कहाँ	kʌne	kʌnja	kʌne	kʌne	kʌne
168.	when	कहिले	kʌlʌŋ	kʌlʌŋ	kʌlʌŋ	kʌlaŋ	kʌlaŋ
169.	how many	कति	kola	kola	kola	kola	kula
170.	which	कुन	su	kʌmbʌ	kʌmpʌ	kin/kʌmbʌ	kʌne
171.	this	यो	ʌmbʌ	ʌmmʌ	ʌmpʌ	hin	hane
172.	that	त्यो	hʌmbʌ	hʌmmʌ	tembʌ	tin	twane
173.	these	यिनीहरू	ʌmbʌju	ʌmmʌju/ʌmpʌju	ʌmpʌju	hinju	hanju/tʰiŋke
174.	those	उनीहरू	hʌmbʌju	hʌmbʌju	tembʌju	tinhju	titine/tʰiŋke
175.	same	उही	hʌmbʌne	tjaprʌ	hʌmbʌ	kjane/inne	kjabune
176.	different	फरक (अलग)	sutˢo	sɔdᶻo	sutˢo/suso	sotˢo	sotˢo
177.	whole	सबै	kwãne	tˢjʌ	ʈʌkʰʌ/ɖʌkkʰʌ	ʈʌkkʌnne/plum	pulum
178.	broken	फुटेको	pʌɖepʌ	bʌrepʌ	pʌrebʌ	pari	pʌri
179.	few	थोरै	tˢʰitja	tˢʰitja/njaŋdja	tˢʰitja	tˢʰija	tˢʰetarʌ
180.	many	धेरै	kumʌ	basse/kumʌ/tˢʰwatˢe	kumʌ/komʌ	nʌrka/kumu	kumʌ
181.	all	सबै	kwanje	kwonja/ʈʌkʰnja	kwãnʌ	kʰwattine/ʈʌkkʌne	kʰwattine
182.	to eat	खानु	tˢʌ	tˢʌ	tˢʌ	tˢʌbʌ	tˢʌbʌ
183.	to bite	टोक्नु	tˢja	tja/tˢja	tja/tˢja	tˢjabʌ	tjatˢʌ
184.	to be	भोकाउनु	tʰinʌ	tʰe	tʰe	tʰibʌ	tʰibʌ

	hungry					
185.	to drink	पिउनु	tʰuŋ	tʰuŋ	tʰunʌ	tʰũbʌ	tʰʌŋbʌ
186.	to be thirsty	तिर्खाउनु	pʰoje	kjupʰwoje	pʰe	kjupʰel	kjupʰel
187.	to sleep	सुत्नु	ŋumʌ	njumʌ	ŋjumʌ	ŋjumʌ	ŋjum
188.	to lie	पल्टनु	kjʌr	kenʌ	kenʌ/genʌ	sjalkjubʌ/pʰoel	pʰʌluŋ
189.	to sit	बस्नु	ʈoŋ	ʈoŋʌ	ʈunʌ	ʈũbʌ	ʈʌŋ
190.	to give	दिनु	pin	pinʌ	pin	mibʌ	mi
191.	to burn	डढाउनु	tʰwabi	ʈʰwʌ	pʰunʌ	pʰunbʌ	kʰun/pʰʌ
192.	to die	मर्नु	sibʌ	sibʌ	sibʌ	sibʌbʌ	sibʌ
193.	to kill	मार्नु	se	sjebʌ	sje/sɛ/sɛkkʌ	sjappʌ/sebʌ	sjapʌ
194.	to fly	उड्नु	lʌŋ	sjunʌ	sjumbʌ	sjumbʌ/sjũbʌ	sjon
195.	to walk	हिँड्नु	prʌ	prʌbʌ	prʌbʌ	prʌbʌ	prʌ
196.	to run/ run	दौडनु	tˢʰoŋ/kjʌ	kjabʌ	kjʌ/gebʌ	kebʌ/kjʌbʌ	kebʌ
197.	to go /go	जानु	prʌ	prʌbʌ	prʌbʌ	klibʌ	prʌ
198.	to come	आउनु	kʰʌ	kʰʌ	kʰʌ	kʰʌbʌ	kʰʌ
199.	to speak/ speak	बोल्नु	kljʌm	kljʌm	kljʌm	kljõbʌ	kljõ
200.	to hear/hear/listen	सुत्नु	ŋin	ŋinʌ	ŋin	ŋimbʌ	ŋin
201.	to look/look	हेर्नु	le	le	le	lebʌ	le
202.	I	म	ŋʌ	ŋʌ	ŋʌ	ŋʌ	ŋɔ
203.	you (informal)	तँ	nʌ	nʌ	nʌ	nʌ	nɔ
204.	you (formal)	तपाई	nʌ	nʌ	nʌ	nʌ	nʌŋgʌi
205.	he	ऊ	ŋu	ŋu	ŋu	ŋu	ŋu
206.	she	उनी	ŋune	ŋu	ŋu	ŋu	ŋu
207.	we (inclusive)	हामी (समावेशी)	ŋinʌ (kwane)	ŋinʌ	ŋinʌ	ŋjʌnʌge	niŋge (kʰwatti)
208.	we (exclusive)	हामी (असमावेशी)	ŋidja	ninʌtja	ŋi	ŋjʌnʌ	ŋiŋʌni
209.	you (plural)	तिमीहरू	nʌmʌju	nʌmʌju	nʌmʌju	numuhju	naŋge

| 210. | they | उनीहरू | tʰʌmjeju | tʰʌmʌju | tʰemɛju | tʰumju/tʰaŋg ehju/tʰaŋge | tʰiŋge |

Annex B: Sociolinguistic Questionnaire A

Shaded items are NOT to be read aloud.

Introduce yourself first:

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

INFORMED CONSENT: Given: □   Not Given: □

A. Meta data (Baseline information)

Enter the answers to the following BEFORE the INTERVIEW:

Question	Answer
Interview Number	
Date	Day……… Month……..........Year..…… VS Day….. …..Month ………… Year…… AD
Place of Interview	Ward No: ………Village/Town: ……………………. VDC/Municipality: ……………………………. District: ……………………………. Zone: ……………………………. GPS Coordinates: ……………………………E …………………………………………………..N
Interviewer Name	(a) ……………………………. (b) ……………………………. (c) ……………………………. (d) ……………………………. (e) …………………………….
Language of Elicitation	
Language of Response	
Interpreter Name (if needed)	

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

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

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

11. Are you literate?

(a) ☐ Yes   (b) ☐ No

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

(a) ☐ Formally   (b) ☐ Non-formally

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

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

(d) ☐ Higher (specify highest degree)…………………
14. Marital status: (a) ☐ Married   (b) ☐ Unmarried
15. (If "Married") Do you have any children?
(a) ☐ Yes   (b) ☐ No
16. Caste
17. Ethnic group: ………………
18. Religion:
(a) ☐ Hinduism   (b) ☐ Buddhism   (c) ☐ Kirant   (d) ☐ Christianity (e) ☐
Jain   (f) ☐ Islam   (g) ☐ Shamanism   (h) ☐ Other
19. Your mother tongue's name:
(a) (Given by respondent)………………
20. Name given by the nonnative speakers for your language (tapaiko bhasha nabholne
manchele tapaiko bhasalai ke bhanchan?)………………..
21. Different names of the language if any (yo bhashalai aru naamle pani chinincha?)
(i)…………….. ……   (ii) ……………………
(iii)………………… ……   (iv) ……………………
22. Your mother's mother tongue…………
23. Your father's mother tongue…………….

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

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

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

B. Language resources
30. What are the major kinds of Oral literature available in your language?
(a) ☐ folk tales,
(b) ☐ songs,
(c) ☐ religious literature,
(d) ☐ radio,
(e) ☐ films,
(f) ☐ CD/ DVD,
(g) ☐ Other……………….
31. (If they mentioned radio programs) How often do you listen to radio program broadcast in
your language?
 (a) ☐ Usually   (b) ☐ Sometimes   (c) ☐ Never
32. (only ask literate language consultants) What materials written about your language?
33. (If "Yes") What language(s) is it written in?

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

34. (If they mentioned written materials) Do you read any of these things written in your language?
(a) ☐ Yes   (b) ☐ No
35. (Only ask literate consultants, if their language has written materials):
What script(s) is your language written in? ……………
36. Are there any organizations that promote the knowledge and/ or use of the language?
(a) ☐ Yes   (b) ☐ No
37. (If "Yes") Please name those organizations. (enter below)
38. What kinds of activities do each organization perform? (enter below)
(a) ☐ Cultural
(b) ☐ Linguistic
(c) ☐ Educational
(d) ☐ Other…………………

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

C. Mother-tongue Proficiency and Multilingualism
39. What languages can you speak?
40. What language did you speak first?
So you speak… (remind of Q. 38)
Which language do you speak…
41. best?

42. second best?
43. third best?
44. fourth best?
45. Among the languages that you speak which one do you love the most?   ....
46. (Only ask if MT was not best language) Please estimate how proficient are you in your mother tongue:
(a) ☐ Very Well   (b) ☐ Some   (c) ☐ Only a Little
47. Please estimate how well you can read and write your mother tongue:
(a) ☐ Very Well   (b) ☐ Some   (c) ☐ Only a Little
48. Other languages known to your father (enter below)
49. Other Languages known to your mother (enter below)
50. Other Languages known to your spouse (enter below)

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

51. What languages are spoken by your sons/ daughters? (enter below)
52. Where did they learn those languages? (enter below)

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

53. When a small child first goes to school, can (s)he understand everything his/her
        Nepali speaking teacher says?
(a) ☐ Yes   (d) ☐ A little bit   (c) ☐ No

D. Domain of Language Use
54. Which language do you use most frequently for the following purposes?

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

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

55. Languages most frequently used at home in the following situations:
(a) talking about education matters (like school, admission, studies, teacher, etc.) (enter below)
(b) Discussing social events and family matters (like festivals, election, ceremonies, marriage, savings, spending, etc.) (enter below)
(c) While writing letters? (enter below)

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

56. What language do your children usually speak while:
(a) playing with other children? ....
(b) talking with neighbors? ……………………………….
(c) at school? …………………………………………….
57. What language does your community use for marriage invitations? ……………………
58. What language is usually used to write minutes in community meetings? …………….
59. How often do you use your mother tongue?
(a) ☐ Every day   (b) ☐ Rarely   (c) Never
60. How often do you use the language of wider communication (LWC)?
(a) ☐ Every day   (b) ☐ Rarely   (c) Never

61. Which language do you usually use when speakers of other languages visit you at home?
62. What language do you prefer for your children's medium of instruction at primary level?
(a) ☐ Mother tongue   (b) ☐ Nepali   (c) English   (d) Other…………………

E. Language Vitality
63. Do all your children speak your mother tongue?
(a) ☐ Yes   (b) ☐ No
64. What language do most parents in this village usually speak with their children?
        (a) Mother tongue   (b) Nepali   (c) Other…….
65. Do young people in your village/town speak your mother tongue well, the way it ought to be spoken?
(a) ☐ Yes   (b) ☐ No

F. Language Maintenance
66. Is there intermarriage in your community?
(a) ☐ Yes   (b) ☐ No
67. (If "Yes") Which other language groups have common marital relationship with your language group?
 (i)………………… (ii)………………. (iii)…………………...
68. Do you like your children learn/study in mother tongue?
(a) ☐ Yes   (b) ☐ No
69. (If "Yes") If schools are opened for teaching your language will you support it:
        (a) by sending your children?
        (b) by encouraging other people to send their children?
        (c) by providing financial help?
        (d) by teaching?
        (e) by helping with the school?
        (f) other………………………………

G. Language Attitudes
70. When you speak your mother tongue in the presence of the speaker of the dominant language what do you feel…
(a) ☐ Prestigious   (b) ☐ Embarrassed   (c) ☐ Neutral
71. Have you ever had any problem because of being a native speaker of your mother tongue?
(a) ☐ Yes   (b) ☐ No
72. (If "Yes") What kinds of problems have you had?(These options are not to be listed in the SLQ, but left as categories in the database.)

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

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

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

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

(a) ☐ Yes   (b) ☐ No

75. How do you feel about this?

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

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

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

(a) ☐ Yes   (b) ☐ No

78. (If "Yes") How?

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

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

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

Comments (anything unusual or noteworthy about this interview)	

Sociolinguistic Questionnaire A (in Nepali)

छायाकृत कुराहरू मनमनै पढ्ने।

सर्वप्रथम आफ्नो परिचय दिने: मेरो/हाम्रो नाम .... हो। (अरूले पनि आ-आफ्नो परिचय दिने)।
हामी त्रिभुवन विश्वविद्यालय भाषाविज्ञान केन्द्रीय विभागबाट यहाँहरूको भाषाको अध्ययन अनुसन्धानका लागि आएका हौँ। यहाँहरूले दिनु भएको भाषासम्बन्धी जानकारीलाई अरूसँग राख्ने छौँ। यसमा यहाँहरूले आफ्नो सहमतिका साथ सहयोग गर्नु हुने छ भने आशा राखेका छौँ।

सहमति:　　　　　　☐ 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	वार्ड नं.: ……………………………. गाउँ/नगर: ……………………………. गाविस/नगरपालिका: …………………. जिल्ला: …………………………… अञ्चल: ………………………. जिपिएस कोओर्डिनेट्स:……………पू. …………………………….उ.
४. अनुसन्धाता(हरू)को नाम:	(क) ……………………………. (ख) ……………………………. (ग) ……………………………. (घ) ……………………………. (ङ) …………………………….
५. अन्तर्वार्ताको माध्यम भाषा	…………………………….
६. अन्तर्क्रियाको माध्यम भाषा	…………………………….
७. दोभाषेको नाम (आवश्यक परेमा)	…………………………….

८. भाषासूचकको नाम: …………………………….

९. (आवश्यक परेमा मात्र) लिङ्ग:　　(क) ☐ पुरुष　　(ख) ☐ महिला　　(ग) ☐ अन्य

१०. उमेर: …………

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 अवस्था: (क) ☐ विवाहित   (ख) ☐ अविवाहित

१५. (विवाहित भएमा) तपाईंका छोराछोरी छन् कि छैनन्?

(क) ☐ छन्   (ख) ☐ छैनन्

१६. जाति:....................

१७. जनजाति समूह (थर): ....

१८. धर्म:

(क) ☐ हिन्दू   (ख) ☐ बौद्ध   (ग) ☐ किरात   (घ) ☐ इसाई (ङ) ☐ जैन

(च) ☐ इस्लाम   (छ) ☐ प्रकृतिपूजक   (ज) ☐ अन्य...........

१९. तपाईंको मातृभाषाको नाम:

(क) (तपाईंले भन्ने)..........................

२०. तपाईंको भन्दा अन्य भाषा समुदायका (तपाईंको भाषा नबोल्ने) मान्छेले तपाईंको भाषालाई के भन्छन्?........................

२१. यो भाषालाई अरु नामले पनि चिनिन्छ? (यस भाषाका अरू के के नाम छन्?)

        (क) ....   (ख) ....

        (ग) ....   (घ) ....

२२. तपाईंकी आमाको मातृभाषा: ....

२३. तपाईंको बुबाको मातृभाषा: ....

छनौटको आधार #१ कम्तीमा बाबु अथवा आमा मध्ये एक मातृभाषी हुनुपर्ने।
                    ☐ छ   ☐ छैन

२४. तपाईंको श्रीमान्/श्रीमतीको मातृभाषा: ....

२५. तपाईं जन्मेको स्थान/गाउँ कहाँ हो?

(क) वार्ड नं.: .... (ख) गाउँ/नगर: ....

(ग) गाविस/नगरपालिका: .... (घ) जिल्ला: ....

(ङ) अञ्चल: ....

२६. हाल तपाईं कहाँ बस्नु हुन्छ? ....

(क) वार्ड नं.: .... (ख) गाउँ/नगर: ....

(ग) गाविस/नगरपालिका: .... (घ) जिल्ला: ....

(ङ) अञ्चल: ....

२७. तपाईं यहाँ बस्नु भएको कति समय भयो?............................

२८. तपाईं अन्त कतै एक वर्ष भन्दा बढी बस्नु भएको छ?

        (क) ☐ छ   (ख) ☐ छैन

२९. (यदि बस्नु भएको छ भने)

(क) कहाँ: .... (ख) कहिले: .... (ग) कति समयसम्म: ....

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) ☐ अन्य:..................

३१. (रेडियो कार्यक्रम छ भने) तपाईं 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?

सामग्री:	३२. छन् वा छैनन्	३३. (छन् भने) कुन भाषामा लेखिएका छन्?
क. वर्णमाला		
ख. व्याकरण		
ग. शब्दकोष		
घ. पाठ्यपुस्तक		
साक्षरता सामग्री		
समाचारपत्र		
छ. पत्रिका		
ज. लिखित साहित्य		
झ. लोकवार्ता		
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 भाषा:

४१. सबै भन्दा राम्रो? ....

४२. दोस्रो राम्रो? ....

४३. तेस्रो राम्रो? ....

४४. चौथो राम्रो? ....

४५. तपाईंले बोल्ने भाषाहरू मध्ये कुन चाहिँ सबै भन्दा बढी मन पराउनु हुन्छ?.................

४६. (मातृभाषा सबैभन्दा राम्ररी बोल्न नसकेमा) तपाईं आफ्नो मातृभाषामा कत्तिको पोख्त(दक्ष) हुनु हुन्छ?

(क) ☐ धेरै राम्रो (ख) ☐ ठिक ठिकै (ग) ☐ अलि अलि

४७. तपाईं आफ्नो मातृभाषा कत्तिको राम्रो पढ्न र लेख्न सक्नु हुन्छ?

(क) ☐ धेरै राम्रो (ख) ☐ ठिक ठिकै (ग) ☐ अलि अलि

४८. तपाईंको बुबाले अन्य कुन कुन भाषा जान्नु हुन्छ? (तलको तालिकामा लेख्नु होस्)

४९. तपाईंको आमाले अन्य कुन कुन भाषा जान्नु हुन्छ? (तलको तालिकामा लेख्नु होस्)

५०. तपाईंको 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. तपाईंका 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 (जस्तै: विद्यालय, भर्ना, पढाइ, शिक्षकशिक्षिका सम्बन्धी) (तलको तालिकामा लेख्नु होस्)
(ख) सामाजिक क्रियाकलाप र पारिवारिक विषयमा छलफल गर्दा (जस्तै: चाडपर्व, चुनाव, उत्सव, विवाह, वचत, खर्च सम्बन्धी) (तलको तालिकामा लेख्नु होस्)
(ग) चिठ्ठीपत्र लेख्दा (तलको तालिकामा लेख्नु होस्)

	क. शिक्षा सम्बन्धी	ख. सामाजिक क्रियाकलाप र पारिवारिक विषयमा	ग. चिठ्ठीपत्र लेख्दा

81

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 नाम: ....

(क) ☐ दिन दिनै   (ख) ☐ कहिले काहीँ   (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 प्राय: 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. (पराउनु 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. तपाईंका छोराछोरीले सबैभन्दा पहिले कुन भाषा बोल्नु पर्छ? ....

७८. तपाईंले बोल्ने भाषा तपाईंका 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. तपाईंकै 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)	

A. सहयोगका लागि धेरै धेरै धन्यवाद।

Annex C: Sociolinguistic Questionnaire B: Participatory Method

A. Meta data (Baseline information)

Question	Answer
Interview Number	
Date	Day……… Month……..........Year..……. VS Day….. …..Month ………… Year…… AD
Place of Interview	Ward: …………………………… Village/Town: ……………………………. VDC/Municipality: ……………………………. District: ……………………………. Zone: ……………………………. GPS Coordinates: ……………………………E …………………………………………….......N
Interviewer Name	(a) ……………………………. (b) ……………………………. (c) ……………………………. (d) ……………………………. (e) …………………………….
Language of Elicitation	
Language of Response	
Interpreter Name (if needed)	

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

8. Name of language consultant: ……………………….
9. (Ask if needed) Sex:　　　(a) ☐ Male　　　(b) ☐ Female　　　(c) ☐ Other
10. Age: ……………………….
11. Caste/ethnic group:　……………….
12. Your mother tongue's name: ………………
13. Your mother's mother tongue…………

85

14. Your father's mother tongue…………….

LC#	15.Name	16. Sex	17.Age	18.Caste	19. MT	20. Mother's MT	20. Father's MT	Screening Criteria: Y or N?
1.								
2.								
3.								
4.								
5.								
6.								
7.								
8.								
9.								
10.								
11.								
12.								

15. Where do you live?
(a) Ward No……… (b) Village/Town.............   (c) VDC/municipality………….
16. Have you lived anywhere else for more than a year?
(a) ☐ Yes   (b) ☐ No
17. (If "Yes") Where? When? How long did you live there?

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

B. Domains of language use

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

C. Dialect mapping
A. What is the name of your language? What is the name of your people? (write all names on a single piece of paper) (If more than one, then for each category ask) Which name is the one you prefer to use?
   i. (Language name preferred by group)…
   ii. Different names of the language if any (Write these on other pieces of paper & place to the side of their paper).
   iii. What do speakers of other languages call your language? (Write these on other pieces of paper & place to the side of their paper).
B. Please name all the Districts/Villages where [L1] is spoken (Write each on a separate piece of paper.) (In some situations, rather than district or village one could ask for the confirmation in this way.
   Be sure to get all the following information for each location:
   (i) Ward No…… (ii) Village/Town…........ (iii) VDC/municipality……
   (iv) District………… (v) Zone………………………….
C. Place these papers on the ground to show which dialects/municipalities/districts are next to each other.
D. What other languages are so similar to yours that when they speak, you can understand at least some words? (Write these on pieces of paper and add them to the "map" on the ground)
E. Do any groups of villages all speak [L1] in the same way? (Place a loop of string around each such group)
F. Which variety do you understand best? Second best? Etc. (Place numbers written on cardboard next to each municipality, language or group of municipalities)
G. Now we want to show which of these varieties you understand very well, which you don't understand at all, which you understand most of, but a few words you don't understand and which you understand only a few words of. In which of these villages

can you understand the language Very Well? (Place a Key, have them select the color of plastic marker for "very well". Have them place those markers on each place they understand "very well." Repeat for each other category of comprehension.)

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

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

D. Multilingualism

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

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

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

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

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

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

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

E. Appreciative enquiry

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

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

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

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

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

F. Now you have the chance to begin making plans to make these dreams come true. Which of the dreams do you want to begin making plans for right now? Take the

written dream and form a group. (Allow them to form groups. Encourage everyone to join a group

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

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

Sociolinguistic Questionnaire B (in Nepali)

छायाकृत कुराहरू मनमनै पढ्ने।

सर्वप्रथम आफ्नो परिचय दिने: 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।

सहमति: ☐ 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/नगर: .... ग. गाविस/नगरपालिका: .... घ. जिल्ला: .... ङ. अञ्चल: .... च. जिपिएस कोओर्डिनेट्स:.......................पू. ....उ.
४. अनुसन्धाता(हरू)को नाम:	(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 अधवैँसे 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. तपाईको मातृभाषाको नामः ....

१३. तपाईकी आमाको मातृभाषाः ....

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) कहाँः .... (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. तपाईहरूले 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. तपाईहरूले 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 तपाईहरूले 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 तपाई कस्तो मानिससँग दैनिक कुराकानी गर्नु हुन्छ? तिनीहरूलाई अरु भन्दा माथि राख्नु होस्। (अथवा दैनिक रूपमा प्रयोग हुनेलाई क्रममा राख्नु होस्।)

छ. तपाईहरूले प्रयोग गर्ने भाषाहरू र जोसँग ती भाषा प्रयोग गर्नु हुन्छ उनीहरू प्रति तपाईको कस्तो सोचाइ छ? के तपाईले कुनै अर्को अवस्थामा यी मध्ये कुनै भाषा बढी प्रयोग गर्न थाल्नु हुन्छ?

(इ) भाषिकागत सीमा निर्धारण

क. तपाईहरूको भाषाको नाम के हो? तपाईहरूको जातिको नाम के हो? (सबै नामहरू कागजको टुक्रामा लेख्नु होस्) (यदि एक भन्दा बढी नाम छन् भने प्रत्येकका लागि सोध्नु होस्) उल्लेखित नाममध्ये तपाईहरूले 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/नगर: ....
    (ग) गाविस/नगरपालिका: .... (घ) जिल्ला: ....
    (ङ) अञ्चल: ....

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।)

ज. यी भेदहरू मध्ये लेखन र रेकर्डिङ् का लागि कुन चाहिँलाई 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 जान्दैनन भन्ने सोच्नु पर्ने हुन्छ। घेरा भित्र प्रत्येक कागजका टुक्राहरू कहाँ पर्छन? (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? तपाईंहरू 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 तपाईंहरू 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 तपाईं 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? तपाईंहरूको 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। तत्कालै तपाईंहरू 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 होस्: 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 F: Sociolinguistic Questionnaire C

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

A. Meta data (Baseline Information)
Enter the answers to the following BEFORE the INTERVIEW:

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

5. Name of language consultant: ……………………….
6. (Ask if needed) Sex: (a) □ Male   (b) □ Female   (c) □ Other ……………
7. Age: …………………..
8. Caste: …………………
9. Ethnic group: ……………….
10. Your mother tongue's name: ………………

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

12. Different names of the language if any?

(i)…………….. ……   (ii) ……………………

(iii)………………… ……   (iv) ……………………

13. Your mother's mother tongue…………

14. Your father's mother tongue…………….

15. What village were you born in?

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

16. Where do you live now? ………………

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

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

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

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

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

(a) ☐ Yes   (b) ☐ No

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

(a) by devising the script?

(a) ☐ Yes   (b) ☐ No

(b) by making the spelling system systematic?

(a) ☐ Yes   (b) ☐ No

(c) by compiling dictionary?

(a) ☐ Yes   (b) ☐ No

(d) by writing grammar?

(a) ☐ Yes   (b) ☐ No

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

(a) ☐ Yes   (b) ☐ No

(f) by writing and publishing textbooks?

(a) ☐ Yes   (b) ☐ No

(g) by publishing newspapers?

(a) ☐ Yes   (b) ☐ No

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

(a) ☐ Yes   (b) ☐ No

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

(a) ☐ Yes   (b) ☐ No

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

Proceed to ask individual Sociolinguistic Questionnaire A, if appropriate.

Sociolinguistic Questionnaire C (in Nepali)

छायांकृत **कुराहरू मनमनै पढ्ने।**

<u>सर्वप्रथम आफ्नो परिचय दिने</u>: 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 तपाईं कहाँ बस्नु हुन्छ? ....
   (क) वार्ड नं.: .... (ख) गाउँ/नगरः ....
   (ग) गाविस/नगरपालिकाः .... (घ) जिल्लाः ....
   (ङ) अञ्चलः ....

१७. तपाईं यहाँ बस्नु भएको कति समय भयो? ....

१८. तपाईंको गाउँ/छरछिमेकमा बसोबास गर्ने अन्य जातजातिः (तलको तालिकामा लेख्नु होस्)

१९. तिनीहरूले बोल्ने अन्य भाषाः (तलको तालिकामा लेख्नु होस्)

क्र.सं.	१८. जातजाति	१९. भाषा
क.		
ख.		
ग.		
घ.		
ङ.		
च.		

२०. तपाईंको मातृभाषा संरक्षण तथा सम्वर्द्धनका लागि केही गर्नु पर्छ?
   (क) ☐ पर्छ   (ख) ☐ पर्दैन्

२१. (पर्छ भने)ः तपाईंले 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।