

**A SOCIOLINGUISTIC SURVEY
OF
THE JERUNG LANGUAGE**

**A REPORT SUBMITTED
TO**

**LINGUISTIC SURVEY OF NEPAL (LinSuN)
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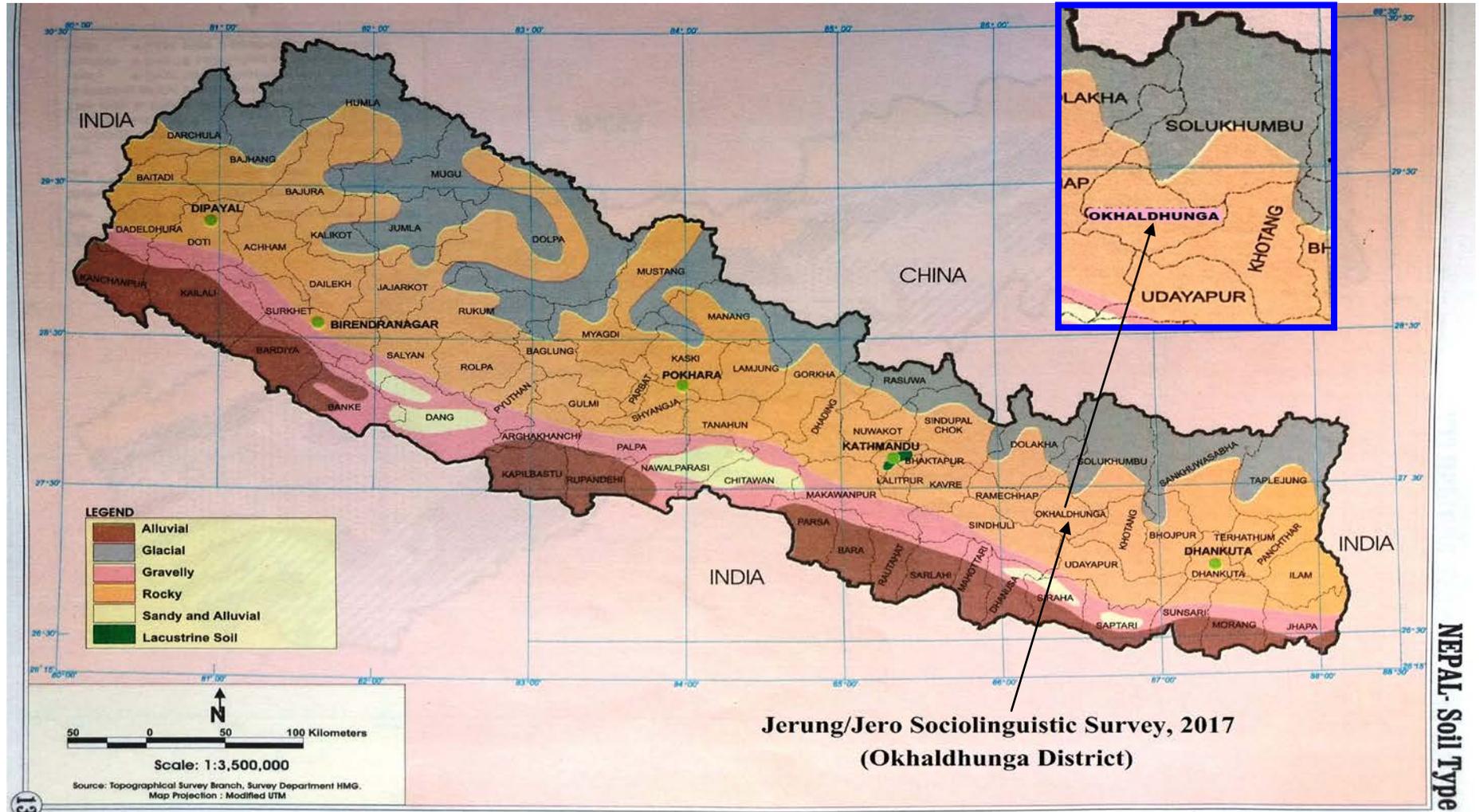
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LINGUISTIC SURVEY MAP

The Okhaldhunga District, visited during the Jerung sociolinguistic survey, is shown in the following map.

Map 1: Jerung Sociolinguistic Survey, 2017 (Okhaldhunga District, Eastern Nepal)



Source: Poudel, Krishna Prasad, et al. (eds.). 2005

TABLE OF CONTENTS

Acknowledgements	i
Linguistic Survey Map	ii
List of Tables	vi-vii
List of Figures	viii
List of Photos	viii
Abbreviations	ix

CHAPTER

	Page
Chapter 1: Introduction	1-9
1.0 Background	1
1.1 Purpose, goals and overview of the survey	2
1.1.1 Purpose	2
1.1.2 Goals	2
1.2 Ethnicity, geography, migration, religion, occupation and literacy	3
1.2.1 Ethnicity	3
1.2.2 Geography	4
1.2.3 Migration	4
1.2.4 Religion	4
1.2.5 Occupation	4
1.2.6 Literacy	5
1.3 Language, demography and linguistic affiliation and literature review	6
1.3.1 Overview	6
1.3.2 Demography	6
1.3.3 Linguistic affiliation	6
1.3.4 Review of earlier works	7
1.4 Significance of the study	8
1.5 Organization of the report	9

Chapter 2: Research Methodology	10-19
2.0 Outline	10
2.1 Overview	10
2.2 Research methods/tools	12
2.2.1 Sociolinguistic Questionnaire (SLQ): description, purpose and procedure	12
2.2.2 Wordlist comparisons: Description, purpose and procedure	16
2.3 Sampling: Survey points, sampling procedure and sample size	17
2.3.1 Geographical location of the survey points	17
2.3.2 Sampling procedure	17
2.3.3 Sample size	18
2.4 Limitations: Time, access, area, methods and participants	19
Chapter 3: Dialectal Variations	20-28
3.0 Outline	20
3.1 Wordlist comparison	20
3.1.1 Methodology	20
3.1.2 Evaluation criteria	21
3.2 Lexical and phonetic similarity	22
3.2.1 Lexical similarity	22
3.2.2 Phonetic similarity	23
3.3 Global correspondences	25
3.4 Dialect Mapping (DLM)	27
3.5 Summary	28
Chapter 4: Domains of Language Use	29-73
4.0 Outline	29
4.1 Domain of language use (DLU)	29
4.2 Patterns of language use in general domains	30
4.2.1 Patterns of language use at home	43
4.2.2 Patterns of language use at home while talking about education matters	43
4.2.3 Patterns of language use at home while discussing social events	47
4.2.4 Patterns of language use at home while writing letters	51

4.2.5	Patterns of language use by the children	55
4.2.6	Patterns of language use by the community for marriage invitations	59
4.2.7	Patterns of language use in writing the minutes of the community meetings	61
4.3	The frequency of mother tongue use	63
4.4	The frequency of language use of wider communication	65
4.5	Pattern of language use with the speakers of other languages visiting at home	66
4.6	Preference of language for children's medium of instruction at primary level	68
4.7	Summary	72
Chapter 5: Mother Tongue Proficiency and Multilingualism		74-78
5.0	Outline	74
5.1	Mother tongue proficiency (MTP)	74
5.2	Multilingualism (MTL)	75
5.2.1	SLQ-A	75
5.2.2	SLQ-B	78
5.3	Summary	78
Chapter 6: Language Vitality, Maintenance and Attitudes		79-90
6.0	Outline	79
6.1	Language vitality	79
6.2	Language maintenance	82
6.3	Language attitudes	84
6.4	Summary	90
Chapter 7: Language Resources and Language Development		91-96
7.0	Outline	91
7.1	Language resources	91
7.2	Language development	92
7.2.1	Appreciative Inquiry (ACI)	93
7.2.2	Sociolinguistic questionnaire C	96
7.3	Summary	96

Chapter 8: Summary of Findings and Recommendations	97-100
8.1 Major findings	97
8.2 Recommendations	99
References	101
Annexes	
Annex A-C : Survey Questionnaires	102-120
Annex D : Survey wordlist	121-129
Annex E : Jerung wordlist	130-135
Annex F : Name of participants	136-140
Annex G : Photographs of the survey fieldwork	141-145

LIST OF TABLES

	Page
Table 1.1: Literacy in the Jerung speech community	5
Table 2.1: Overview of the major survey goals, research methods/tools	11
Table 2.2: Checklist for Sociolinguistic Questionnaire A	13
Table 2.3: GPS information of the survey points	17
Table 2.4: Survey points and tools	18
Table 3.1: Evaluation criteria of the lexical similarity	21
Table 3.2: Lexical similarity of key points in Jerung speech community	22
Table 3.3: Phonetic similarity in key points in Jerung speech community	23
Table 4.1: Languages most frequently used in different domains	31
Table 4.2: Languages most frequently used by sex	32
Table 4.3: Languages most frequently used by age	36
Table 4.4: Languages most frequently used by literacy	40
Table 4.5: Languages most frequently used by sex	44
Table 4.6: Languages most frequently used by age	45
Table 4.7: Languages most frequently used by literacy	46
Table 4.8: Languages most frequently used by sex	48
Table 4.9: Languages most frequently used by age	49
Table 4.10: Languages most frequently used by literacy	50
Table 4.11: Languages most frequently by sex	52
Table 4.12: Languages most frequently by age	53
Table 4.13: Languages most frequently by literacy	54
Table 4.14: Languages usually spoken by children by sex	56
Table 4.15: Languages usually spoken by children by age	57
Table 4.16: Languages usually spoken by children by literacy	58
Table 4.17: Languages used for marriage invitations by sex	59
Table 4.18: Languages used for marriage invitations by age	60
Table 4.19: Languages used for marriage invitations literacy	60
Table 4.20: Languages usually used to write minutes by sex	61
Table 4.21: Languages usually used to write minutes by age	62

Table 4.22: Languages usually used to write minutes by literacy	62
Table 4.23: The frequency of mother tongue use by sex	63
Table 4.24: The frequency of mother tongue use by age	63
Table 4.25: The frequency of mother tongue use by literacy	64
Table 4.26: The frequency of language use by sex	65
Table 4.27: The frequency of language use by age	65
Table 4.28: The frequency of language use by literacy	66
Table 4.29: The language usually used at home by sex	66
Table 4.30: The language usually used at home by age	67
Table 4.31: The language usually used at home by literacy	67
Table 4.32: The preference of language for medium of instruction by sex	68
Table 4.33: The preference of language for medium of instruction by age	69
Table 4.34: The preference of language for medium of instruction by literacy	71
Table 5.1: Mother tongue proficiency in speaking, reading and writing in Jerung	74
Table 5.2: Multilingualism in Jerung community	77
Table 6.1: Language vitality in the key points in Jerung	79
Table 6.2: Language maintenance in key survey points in Jerung	82
Table 6.3: The ways participants support if schools are opened	83
Table 6.4: Distribution of the responses to what languages they love the most	84
Table 6.5: Feeling of the participants while speaking the mother tongue	84
Table 6.6: Any problem faced because of being a native speaker	85
Table 6.7: Feelings of the participants if their sons or daughters married	85
Table 6.8: Mother tongue of the children	86
Table 6.9: Feelings of the participants in key points in Jerung	87
Table 6.10: Responses to what language should their children speak first	87
Table 6.11: Responses to if they think language spoken by them is different	88
Table 6.12: How the language is different from the grandfather	89
Table 6.13: Feelings of the participants towards mother tongue	89
Table 7.1: Language resources	91
Table 7.2: Hopes and plans for Jerung language	92
Table 7.3: Summary of findings from appreciative inquiry in Jerung	93
Table 7.4: Information about the places where Jerung is spoken ...	95

LIST OF FIGURES

	Page
Figure 1.1: Linguistic affiliation of Jerung	7
Figure 2.1: Model for sampling of participants from each point	12
Figure 3.1: Similarity matrix in hierarchical dendrogram graphs	24
Figure 3.2: Similarity matrix network graph	25
Figure 3.3: Global correspondences of Jerung phonemes in onset positions	26
Figure 3.4: Global correspondences of Jerung phonemes in nucleus positions	26
Figure 4.1: Languages most frequently used by female	34
Figure 4.2: Languages most frequently used by male	35
Figure 4.3: Languages most frequently used by the age group of A ₁	38
Figure 4.4: Languages most frequently used by the age group of A ₂	39
Figure 4.5: Languages most frequently used by the age group of A ₃	39
Figure 4.6: Literate and illiterate participants	42
Figure 4.7: Languages most frequently used in different domains by literate	42
Figure 4.8: Preference of language for medium of instruction by sex	69
Figure 4.9: Preference of language for medium of instruction by age	70
Figure 4.10: Preference of language for medium of instruction by literacy	72
Figure 5.1: Multilingualism in Jerung community	77
Figure 6.1: Speaking mother tongue by the children	80
Figure 6.2: Speaking mother tongue by the young people	81
Figure 6.3: Language spoken by the parents with their children	81

LIST OF PHOTOS

	Page
Photo 3.1: Dialect Mapping (DLM)	27
Photo 4.1: Domains of Language Use (DLU)	30
Photo 5.1: Multilingualism (MTL)	76
Photo 7.1: Appreciative Inquiry (ACI)	94

ABBREVIATIONS

A ₁	:	First age group (of the participants)
A ₂	:	Second age group (of the participants)
A ₃	:	Third age group (of the participants)
AI	:	Appreciative Inquiry
J & N	:	Jerung and Nepali
CBS	:	Central Bureau of Statistics
DLM	:	Dialect Mapping
DLU	:	Domains of Language Use
GPS	:	Global Positioning System
IPA	:	International Phonetic Alphabet
B and N	:	Jerung and Nepali languages
LinSuN	:	Linguistic Survey of Nepal
LISMAC	:	Linguistic Survey Management Committee
lg	:	Language
LWC	:	Language of Wider Communication/Link Language
ML	:	Multilingualism
MT	:	Mother Tongue
MTP	:	Mother Tongue Proficiency
N	:	Nepali
N or n	:	total number (of the participants)
No.	:	Number
PM	:	Participatory Method
Q. N.	:	Question number
SLQ	:	Sociolinguistic Questionnaire
USA	:	United States of America
UK	:	United Kingdom
VDC(s)	:	Village Development Committee(s)
WLC	:	Wordlist Comparison

CHAPTER 1

INTRODUCTION

1.0 Background

This is a report of a sociolinguistic survey of Jerung [jee]; an endangered Kirati language of the Rai group. The term 'Jero' (or 'Jerunge') is also used synonymously in their locality. Jerung is one of the Kirati languages of eastern Himalayish of Tibeto-Burman group under the Sino-Tibetan language family, spoken mainly in Madhavpur, Sisneri, Jordhara, Sadhi and Balakhu in Okhaldhunga district and Ratnawati in Sindhuli district in eastern Nepal.

Census 2011 shows that Jerung people dwell in 14 districts throughout the country and even in other parts of the world. This survey will focus primarily in the Jerung homeland (i.e., Okhaldhunga and Sindhuli districts) and the research was conducted in densely populated area of Jerung speakers, viz., Sisneri, Chiuribot, Sadhi, Sikapu and Jordhara in Okhaldhunga District. However, there are quite few mother tongue speakers in Sindhuli district.

The native speakers of the language as well the non-speakers call them Jerung. They have their own distinct language that they prefer to call *jero mala* 'Jerung language'. The Ethnologue (Lewis, et al. 2012:51) has distinguished Jerung as Balakhu-Sisneri, Madhavpur in Okhaldhunga district, and Ratnawati in Sindhuli district, which are inherently intelligible (i.e., linguistically closely related) and are seen as having a homogenous culture and ethnic identity.

Jerung is currently classified on the Expanded Graded Intergenerational Disruption Scale (EGIDS) as (6b), or *Threatened*, meaning that there is widespread oral use of the language, but it is losing users. Lewis et al. (2015) states this level of language vitality status defines that the language is used for face-to-face communication within all

generations, but it is losing users. In the field study, it is found that there is a much greater level of mother tongue use among the older generation.

This chapter discusses the basic information about the Jerung people and their mother tongue. It consists of five sections. Section 1.1 presents the purpose, goals and overview of the survey. In section 1.2, we provide the basic information about ethnicity, migration, religion, occupation and literacy. Section 1.3 deals with the further information about the Jerung language, demography, linguistic affiliation and review of earlier works. In section 1.4, we present significance of study. Finally, section 1.5 presents the organization of the report.

1.1 Purpose goals and overview of the survey

In this sub-section, we discuss about the purpose and goals of this survey carried out in Jerung in order to obtain a clear picture of its sociolinguistic situation.

1.1.1 Purpose

The main purpose of this survey is to acquire a better understanding of the sociolinguistic situation of Jerung speakers in Nepal. Furthermore, this survey aims to assist the Linguistic Survey of Nepal (LinSuN) in fulfilling the objective of producing an authentic sociolinguistic profile for each of the languages of Nepal.

1.1.2 Goals

A primary goal of this survey was to determine the homogeneity of the Jerung speakers within the Jerung community. Additionally, the specific goals are as follows:

- i. To investigate variation among Jerung varieties and assess the mother tongue proficiency;
- ii. To look at the vitality of the language by investigating the patterns of language use in certain domains;
- iii. To examine the intelligibility among the Jerung speech communities by assessing the levels of lexical similarity;

- iv. To evaluate the language maintenance and the attitudes of the speakers towards their language; and
- v. To gather information regarding the resources and language development in Jerung.

1.2 Ethnicity, geography, migration, religion, occupation and literacy

In this section, we discuss the ethnicity, geography, migration, religion, occupation and literacy in the Jerung speech community.

1.2.1 Ethnicity

Nepal is a heritage of multiethnic and multilingual country. One of the components of this multi-lingual setting is the Jerung. They are found to have been originated particularly to Okhaldhunga and Sindhuli districts in eastern Nepal. There are some reliable and precise written documents (i.e., literatures) available about this language. Available resources (published or unpublished), including articles and books dealing with socio-linguistic and linguistic aspects of this ethnic group have been reviewed.

According to the CBS Report (2011), the total ethnic population of Jerung throughout the country is approximately 1,763. Among them, most of the speakers are from the different villages of Okhaldhunga district in eastern Nepal. Those who have left their traditional homeland may no longer speak their mother tongue. However, they still identify themselves with the Jerung community and culture. In recent trend, it seems the Jerung speakers are gradually shifting to Nepali as the lingua franca due to the medium of instruction in formal education system.

The term *Jerung* is popular in the Jerung area and is the name most exclusively used for both the language and its speakers. From the recent field survey, it is found that Jerung are living in the districts like Okhaldhunga, Khotang, Sindhuli and Udayapur in Sagarmatha zone. In Okhaldhunga district, there are some villages with a limited number of Jerung speakers. The inhabitants of these villages use Jerung every day, and children learn Jerung as their mother tongue. Some children from the Jerung

origin (i.e., some villages in Okhaldhunga district) learn Jerung as their mother tongue and they only learn Nepali when they go to school.

1.2.2 Geography

Jerung people particularly live in Okhaldhunga, Sankhuwasava, Sindhuli, Dhanusa, Udayapur, Jhapa and some other districts in the Eastern Development Region of Nepal. South-east part of Okhaldhunga district is considered as the origin of the Jerung community. In other words, they claim it as the Jeroland or homeland of Jerung ethnicity. Research took place in test sites in five extreme points in these Jerung villages located at the altitude of 476 m to 1,219 m in the hilly region of Okhaldhunga district.

1.2.3 Migration

The origin of the Jerung community is considered as the Okhaldhunga district of eastern Nepal. In addition, they are also found to have been living in other 13 districts especially in the eastern Nepal. They all agree that the homeland of the Jerung speech community is in Okhaldhunga district and they migrated in different parts of the country and outside Nepal from the origin. They are also found to have been living in small scale in abroad like India, Hongkong, Singapore, UK, USA, etc.

1.2.4 Religion

During the sociolinguistic field survey, the Jerung participants were found to have followed Kirat religion as nature and ancestral worship. However, like other Kirat speech communities, there is direct influence of Hindu religion in this speech community in their ritual practices.

1.2.5 Occupation

Jerung people inhabit in the hilly region, the riversides of Mauling, Bahadur and Sunkoshi rivers. In their homeland, they depend on agriculture and pasture as the traditional occupation. In addition, they also show their interest in the seasonal cash crops like ginger, pineapple, vegetables, sugar cane, tomato, peas, etc. Besides, they

are also found to have contributed service in Nepal, Indian and British army, teaching, civil service, business, etc. In modern fashion, a large number of youths leave their homeland in search of job or income source.

1.2.6 Literacy

In each survey point, both the literate and illiterate participants were involved during the sociolinguistic survey of Jerung. The literacy situation in aggregate (from the five survey points) is presented in Table 1.1.

Table 1.1: Literacy in the Jerung speech community

Literacy category of the participants			
Total Participants: (N=60)			
Literate		Illiterate	
48 (80%)		12 (20%)	
Female		Male	
29 (48%)		31 (52%)	
Literate	Illiterate	Literate	Illiterate
18 (62%)	11 (38%)	24 (77%)	7 (23%)

Source: Sociolinguistic survey of Jerung (2016)

Table 1.1 presents the fact that out of the total sixty participants from Jerung community, forty-eight are literate and twelve illiterate; twenty-nine were female and thirty-one male. Of the female participants, eighteen (i.e. 62%) were literate; and eleven (i.e. 38%) were illiterate. Similarly, of the male participants, twenty-four (i.e. 77%) were literate; and seven (i.e. 23%) were illiterate.

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

In this section, we discuss about the language, demography, linguistic affiliation and review of earlier works in the Jerung language community.

1.3.1 Overview

The Jerung language is one of the Kirati languages of the Rai group spoken in different villages of Okhaldhunga district in eastern Nepal. The language that is spoken in the Jerung community is called *jero mala* 'Jerung language', where the term *mala* in Jerung refers to language.

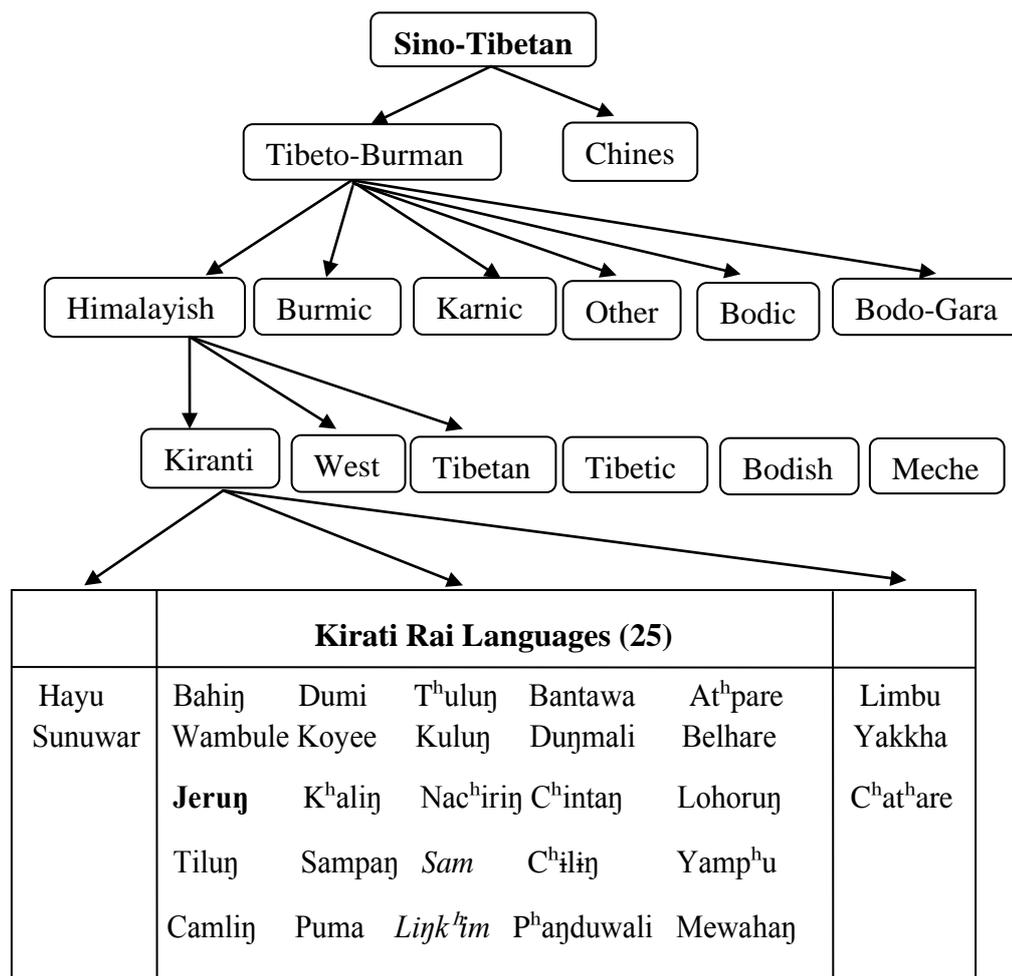
1.3.2 Demography

The CBS report 2011 shows that the total population of Jerung speakers is 1,763. Among them, the total population of female is higher than male, and is recorded as 960 (i.e. 54.45%) are female and the remaining 803 (i.e. 45.54%) are male. The population distribution shows 1,467 (i.e., 83.2%) in Okhaldhunga; 111 (i.e., 6.3%) in Sankhuwasabha; 48 (i.e., 2.7%) in Sindhuli; 45 (i.e., 2.5%) in Dhanusa, 44 (i.e., 2.5%) in Udayapur, 13 (i.e., 0.7%) in Jhapa, 12 (i.e., 0.7%) in Sunsari, 7 (i.e., 0.4%) in Katmandu and minority of them are in other districts too. The maximum youth people from the Jerung speech community have also gone outside their homeland in search of job or income source.

1.3.3 Linguistic affiliation

The linguistic affiliation of Jerung is presented in the Figure 1.1.

Figure 1.1: Linguistic affiliation of Jerung



Eppele et al. 2012, LinSuN

1.3.4 Review of earlier works

Regarding the Jerung language, Winter (1991:112) classifies Jerung under the southern sub-group of Western Kirati languages. Jerung is one of the minority Kirati language communities among the Rai group. Okhaldhunga district, and its adjacent areas, is considered to be the Jerung homeland. There seems to have undergone a process of strong Nepalization in current trend. In primitive analysis, Jerung is closely related to another Kirati language called Wambule. However, Winter (1991: 42) claims that there are several distinct features in phonology and grammar, and to some extent in the lexicon as well.

Opgenort (2004) claims that northern dialect spoken in Okhaldhunga district and Southern dialect in Sindhuli district. Obviously, majority of Jerung speakers live in the eastern hills of Nepal. It is clearly mentioned that the traditional homeland of most

of those who are both ethnically Jerung and whose mother tongue is Jerung is in Okhaldhunga district and adjacent areas. Jerung is also called the Jero language, which is known from the literature by the names 'Jerung', 'Jero', 'Jerum', 'Zero', 'Zerum' or 'Jerunge' (Hanßon 1991).

Ethnologue (Eppel et al., 2012:51) identifies Jerung (639-3; jee) as a member of the Sino-Tibetan, Tibeto-Burman, Himalayish, Mahakiranti, Eastern family. It has been categorized under the '(6b) threatened' in this edition. There are mainly three dialects: Balakhu-Sisneri and Madhavpur in Okhaldhunga district, and Ratnawati in Sindhuli district.

1.4 Significance of the study

This study is of great significance not only for the Jerung language community, but also for the researchers and the linguists interested in the study of this language. The main significance of the study can be enumerated as follows:

- a) The envisaged perspective of this field study was to survey the current linguistic situation of Jerung. So, this study can help for further research in the Jerung language and their community.
- b) This study can support to know the current linguistic situation and issues of Jerung.
- c) This study can be useful and beneficial for both the academic and general researchers who want to carry out and are interested in the Jerung language.
- d) This study can help to develop linguistic materials in the Jerung language.
- e) There is a need of detailed language documentation project on the Jerung language for preserving and promoting the mother tongue.
- f) There is a need of developing a pedagogical grammar and reading materials in Jerung.
- g) The Jerung community, non-Jerung community, linguists and sociologists, and researchers can be benefited from this study.
- h) This study will be beneficial for the government and governmental organizations to have baseline information about the current linguistic situation of Jerung.
- i) This study will also be beneficial for the government and governmental agencies to formulate linguistic policy.

1.5 Organization of the report

The survey report is organized into eight chapters. Chapter 1 outlines general background information about the language including significance, purpose and goals of the study. Chapter 2 deals with the methodology employed in the survey. Chapter 3 examines the possible regional variations in the Jerung language regarding the lexical comparison and dialect mapping applied in the survey. Chapter 4 presents major domains of language use. Chapter 5 evaluates the mother tongue proficiency and multilingualism in Jerung. Chapter 6 presents language vitality, language maintenance and language attitudes. Chapter 7 discusses language resources, dreams and plans of the speech community for language development in Jerung. Chapter 8 presents summary of the findings and recommendations. The annex as the additional part of the report includes sociolinguistic questionnaire, wordlist collected in five survey points during the field study (i.e., a sociolinguistic survey), name list, survey points in the local speech community, participants' age, gender and literacy category, survey tools used, distribution of Jerung speakers and some useful photographs taken during the field visit.

CHAPTER 2

RESEARCH METHODOLOGY

2.0 Outline

This chapter deals, in detail with the research methodology employed in the sociolinguistic survey of Jerung. It is organized into four sections. Section 2.1 presents an overview of the major goals of the survey. In section 2.2, we deal with the research methods / tools used with a brief description including the major focus of the tools in the survey. Section 2.3 deals with the survey points, sampling procedure and sample size. Finally, in section 2.4, we present the limitations of the survey with respect to time, access, area, methods and participants.

2.1 Overview

This survey employed five different methods/tools in order to fulfill its goals. The methods/tools consist of Sociolinguistic Questionnaire (SLQ), Wordlist Comparisons (WLC), and Participatory Method (PM).

The Sociolinguistic Questionnaire (SLQ) consists of three sets: (1) Sociolinguistic Questionnaire A, (2) Sociolinguistic Questionnaire B, and (3) Sociolinguistic Questionnaire C. Participatory Method (PM) comprises four tools: (a) Domains of Language Use (DLU), (b) Multilingualism (MTL), (c) Dialect Mapping (DLM) and (d) Appreciative Inquiry (ACI).

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

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

S.N.	Goals of the survey	Research methods/tools	Brief description	Focus of the methods/tools
1.	To examine the patterns of language use in certain domains; language attitudes, and language vitality; language maintenance, mother-tongue proficiency and multilingualism; and language resources in Jerung	Sociolinguistic Questionnaires (SLQ)	Consisting of three sets: A, B and C	
		Sociolinguistic Questionnaires - A (SLQ A)	80 questions to be administered on individual of different age groups, sex and literacy in at least five points including the core point	Language resources; Mother-tongue proficiency and multilingualism; Domain of language use; Language vitality; Language maintenance; and Language attitudes
		Sociolinguistic Questionnaires -B (SLQ B)	The four tools: DLU , ML, DLM and AI be used in a group of at least eight to twelve participants of mixed category	Domain of language use; Dialect mapping; Multilingualism; Appreciative enquiry
		Sociolinguistic Questionnaires - C (SLQ C)	21 questions to be administered on language activist or village head	Language attitudes; Language maintenance; Language vitality; Language development
2.	To assess the levels of lexical similarity among the selected varieties in the language;	Wordlist Comparisons (WLC)	Lexical comparison of 210 words	Lexical variation among selected varieties in the language

2.2 Research methods/tools

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

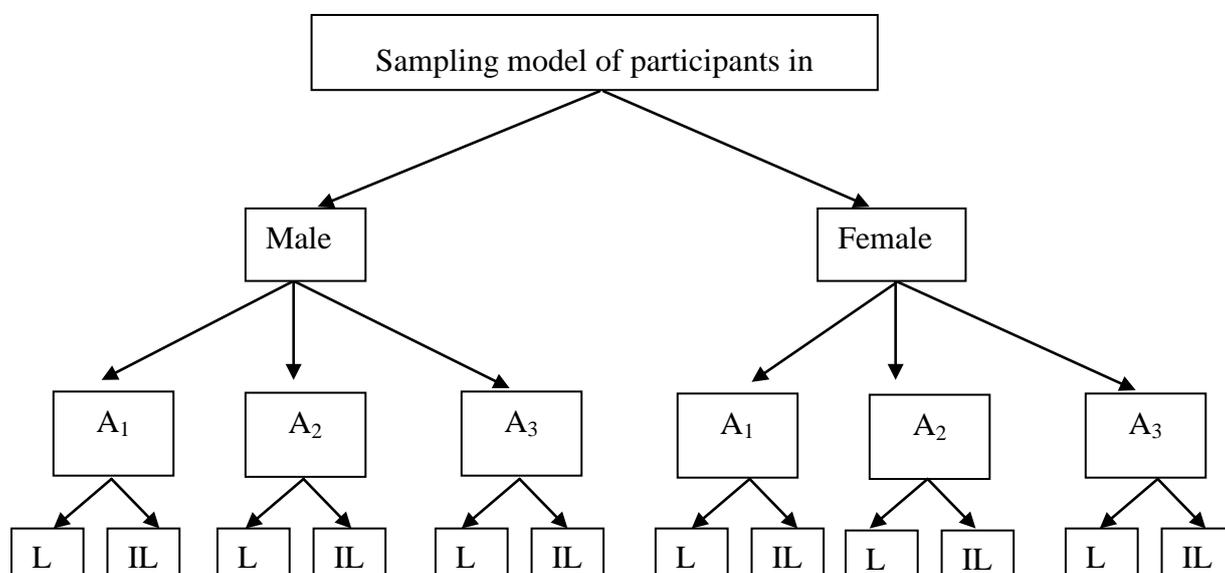
Three sets of sociolinguistic questionnaire (i.e., SLQ: A, B & C) in the survey were employed. Their description, purpose and procedure are described in the following paragraphs.

A. Sociolinguistic Questionnaire A (SLQ A)

Sociolinguistic Questionnaire A which consists of eighty (80) questions was intended to be administered to the individuals of the speech community. The main purpose of this set was to gather information from the individuals about the language resources, mother-tongue proficiency and multilingualism, domain of language use, language vitality, language maintenance and their language attitudes. The opinions from the individuals are often influenced by factors such as location, education, age and sex.

Prior to the administration of this set, first, the Jerung speaking areas were selected on the basis of geographical location from the core point i.e. Sisneri. Other points from the same district were Sikapu, Jordhara, Chiuribot and Sadhi. The participants were chosen from different categories of age, sex and educational background from each survey points. Figure 2.1 presents a model for sampling of participants from each point in the Jerung speech community.

Figure 2.1: Model for sampling of participants from each point



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

In Figure 2.1, the term 'point' refers to sociolinguistic field survey points in the speech community. During the sociolinguistic field survey in the Jerung speech community, five survey points were visited. Similarly, (15-29), A₂ (30-59), A₃ (60+) refer to age category; likewise, 'L' and 'IL' to 'literate' and 'illiterate' category of the participants who participated during the discussion and interview in the survey so far. The survey has a specific checklist for the Sociolinguistic Questionnaire A.

Table 2.2: Checklist for Sociolinguistic Questionnaire A

Checklist for Sociolinguistic Questionnaire (SLQ-A) for Point X											
Male						Female					
A ₁		A ₂		A ₃		A ₁		A ₂		A ₃	
L	IL	L	IL	L	IL	L	IL	L	IL	L	IL
1	1	1	1	1	1	1	1	1	1	1	1

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

B. Sociolinguistic Questionnaire B (SLQ B)

Another set of questionnaire was Participatory Method (PM). PM was a tool employed during the survey to elicit information from the Jerung participants. The tools included in the PM were Domains of Language Use (DLU), Multilingualism (ML), Dialect Mapping (DLM) and Appreciative Inquiry (AI). The main purpose of the use of PM tools was to help the Jerung speech community think about the dialects of the Jerung language, how multilingual Jerung people were, in which contexts they employed the Jerung language, and what their dreams and aspirations were for their language development. In the questionnaire, each tool was equipped with well-written systematic procedures for the facilitators in the group. The different components of the **SLQ B** are presented in the following paragraphs.

I. Participatory Method (PM)

Participatory Method (PM) was a tool employed to elicit information from the participants. The tools included in the PM were Domains of Language Use (DLU), Multilingualism, Dialect Mapping (DLM) and Appreciative Inquiry (AI). The main purpose of the use of PM tools was to help the Jerung speech community think about the dialects of the Jerung language, how multilingual Jerung people were, in which contexts they employed the Jerung language, and what their dreams and aspirations were for their language development. In the questionnaire, each tool was equipped with well-written systematic procedures for the facilitators in the group.

The criteria consisted of the implementation for the participatory tools are as follows:

- a) The group must consist of eight to twelve participants of mixed category of the speech community. Furthermore, it is desirable that there be several women and men in each group having of all ages (15 years and older) in the group with several older, middle aged and younger participants.
- b) The participant must belong to the target mother tongue and his/her; at least, one parent must be from the target language.
- c) The participants must be grown up in the survey point and must have lived in the society currently. If s/he has lived elsewhere, it should not be more than five years and s/he must have lived in the village for the past five years.
- d) Each tool involves the members of the speech community in group-discussion on the sociolinguistic situation of their language.

II. Domains of Language Use (DLU)

Domains of Language Use (DLU) tool was employed in the Jerung community members during the linguistic field survey. The use of the tool was mainly aimed to help the Jerung community members think and visualize the language that the Jerung people speak in diverse contexts. In this tool, the Jerung participants took part in discussion and thought about the situations in which they employed Nepali, language of wider communication (LWC) and wrote them on pieces of paper. Then, they wrote down the situations in which they speak Jerung language and those situations in which they use both Nepali and Jerung. Then, the participants were asked to place the labels as Nepali, Jerung and both Nepali and Jerung. Next, they were asked to

organize the labels in each category according to the situations, which occurred daily and those occurred less than often. At the end, the participants concluded by discussing if they would like to employ each language in any other situations.

III. Dialect Mapping (DLM)

The main purpose of the Dialect Mapping (DLM) tool was to help the community members think about and visualize different varieties of the Jerung language. During the linguistic field survey, Jerung participants were gathered for group discussion. Then, during the discussion, they were asked to write down the names of each village on a separate sheet of paper where Jerung is spoken and placed them on the floor to represent the geographical location. Then, they were asked to use the loops of string to show which villages speak the same as others. Next, they were asked to use the number to show the ranking from easiest to understand to most difficult. Then, they were advised to use coloured piece of plastic to mark those varieties they understand very well, average and poorly.

IV. Multilingualism (MTL)

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

For each group, they also discussed whether they also spoke the Jerung language 'well' or not 'so well'. Then, they were asked to place them in the appropriate location in circles. After having done this, they were advised to write down the names of the subgroups of Jerung people that spoke the Jerung language 'well', which was increasing and how they felt about that.

V. Appreciative Inquiry (API)

Appreciative Inquiry tool was administered to gather information about the dreams and aspirations of the speech community for their mother tongue development. Using this tool, the participants were asked to describe things that make them feel happy or

proud about their language or culture. Then, based on those good things in the Jerung language and culture, they were asked to express their dream of making language or culture even better. They were advised to categorize the dreams from the easiest to the most difficult; specify which ones were most important; and to choose a few to start on developing plans such as who else should be involved; what the first step should be; and what resources they needed.

C. Sociolinguistic Questionnaire C (SLQ C)

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

2.2.2 Wordlist comparisons: Description, purpose and procedure

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 wordlists elicited from the mother tongue Jerung speakers. The results have been presented in Table 3.2 to Table 3.5, which illustrates the relative linguistic distances among various speech communities, and lexical differences have been compared in an exhaustive matrix of pairs.

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

For each item on the wordlist, the researchers elicited, in Nepali, the local Jerung word from a Jerung mother tongue speaker. The responses were transcribed using the International Phonetic Alphabet (IPA). Afterwards, the words were entered into the computer software known as Wordsurv (word survey), and the words entered in the WordSurv were exported as WordSurv 6 XML file to Cog for the comparison of the words collected in the five survey points in terms of lexical and phonetic similarity, and the lexical items were compared in order to determine similarities and differences among the varieties sampled.

This tool provides an initial indication of possible dialect groupings in Jerung. However, the intelligibility between dialects cannot be conclusively stated on the basis of lexical similarity percentages.

2.3 Sampling: Survey points, sampling procedure and sample size

2.3.1 Geographical location of the survey points

In the sociolinguistic field survey of the Jerung language, information was taken from the five survey points from different villages of Okhaldhunga district pertinent to the Eastern Development Region of the country.

Table 2.3 presents the geographical location of the survey points recorded by the Global Positioning System (GPS) device.

Table 2.3: GPS for five survey points in Jerung speaking area

	Survey points		Elev.	North	East	Remarks
1.	Bhumesthan, Sisneri	Core	670 m	27 ⁰ 14' 12.1"	087 ⁰ 29' 09.4"	Sunkoshi Gaupalika-3
2.	Sikapu, Madhavpur	East	476 m	27 ⁰ 13' 51.3"	087 ⁰ 24' 12.6"	Sunkoshi Gaupalika-4
3.	Jordhara, Binkum	North	1,219 m	27 ⁰ 14' 07.6"	086 ⁰ 22' 30.3"	Sunkoshi Gaupalika-2
4.	Chiuribot, Jerungthum	West	1,024 m	27 ⁰ 12' 34.3"	086 ⁰ 22' 21.3"	Dadajerung
5.	Sadhi, Balakhu	Far- west	929 m	27 ⁰ 12' 45.1"	086 ⁰ 21' 02.0"	Sunkoshi Gaupalika-1

Source: Sociolinguistic survey of Jero/Jerung (2017)

2.3.2 Sampling procedure

First, the Jerung speaking areas were selected on the basis of geographical location from the core point i.e. Sisneri in Okhaldhunga district. Other points were Sikapu,

Jordhara, Chiuribot and Sadhi. Secondly, the individuals were chosen from different categories of sex, age and educational background from each survey points.

Of the sample points, sixty participants were sampled and interviewed. The age of the participants of Jerung was from 15 to 60 above with their sex and educational background in each linguistic survey point. The questionnaire was administered in the Nepali language and the answers given by the participants were recorded in the questionnaire in Nepali and English.

2.3.3 Sample size

During the field survey, the sociolinguistic information was collected by using the different tools such as Sociolinguistic Questionnaires A, B, C and Wordlist.

Table 2.4 shows the survey points, tools and the number of sheets of information collected from each survey point in the field-study.

Table 2.4: Survey points, tools (at least to be used) in each survey point

Survey Points	Sociolinguistic Questionnaires			Other Tools
	A (Individual)	B (Participatory)	C (Language activists)	Wordlist
Sisneri	12	✓	2	6
Sikapu	12	✓	2	6
Jordhara	12	✓	2	6
Chiuribot	12	✓	2	6
Sadhi	12	✓	2	6
Total	60		10	30

Source: Sociolinguistic survey of Jero/Jerung (2017)

General sampling for questionnaire A requires that the participants must be selected reasonably from both literate and illiterate groups. Regarding this point, the sampling maintained the both literate and illiterate participants during the survey. Participatory Method was held in all the five major survey points in Okhaldhunga district.

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

The survey was conducted in five points of different Jerung villages, viz. Sisneri, Sikapu, Jordhara, Chiuribot and Sadhi in Okhaldhunga district. Especially, it was very difficult to gather and find the people satisfying all criteria for the purposeful participants for the collection of the data. We used mainly four types of tools. However, there are other effective participatory tools like Cause and Effect Tree (a tool used to assist community leaders in thinking about the reasons why they use the language and what effects of the use of those languages on community members), Stakeholder Analysis (a tool used to help a small group of people to identify other stakeholders, categorize those stakeholders, select stakeholders to involve more and develop initial plans for involving them), Force field Analysis (a tool used to help a group who has a goal and wants to solve a problem to identify the forces working for and against the goal or, solution).

CHAPTER 3

DIALECTAL VARIATIONS

3.0 Outline

This chapter mainly assesses the levels of lexical and phonetic similarity among the forms of speech spoken in survey areas in order to look at if there are any regional (or dialectal) variations in Jerung, based on the primary data of the wordlist comparison. It consists of five sections. Section 3.1 deals with methodology and evaluation criteria of wordlist comparison in Jerung. In section 3.2, we present the lexical and phonetic comparison with a recently developed program COG. Section 3.3 presents the global correspondences of all the segments used in the words collected in the survey. In section 3.4, we deal with the dialect mapping (DLM) of the survey points. Section 3.5 presents the summary of the findings of the chapter.

3.1 Wordlist comparison

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

3.1.1 Methodology

The methodology comprises the collection of wordlists and tools used in the analysis of the wordlists. First, the standardized wordlist of 210 words were elicited in the local five survey points, namely, Sisneri, Sikapu, Jordhara, Chiuribot and Sadhi from the mother tongue speakers (grown up in the their locality, representing different sex, age and literacy), compiled them with phonetic transcriptions and cross-checked from other speakers from the same site (See Annex E for 210 wordlist). Secondly, the words from the wordlists were entered into the WordSurv (Wimbish, 1989), a tool primarily used to determine the genetic relationship of the languages or dialects. Thirdly, the words entered in the WordSurv were exported as WordSurv 6 XML file to Cog for the comparison of the words collected in the five survey points in terms of the lexical and phonetic similarity.

Cog is a tool for comparing languages using lexicostatistics and comparative linguistics procedures. It can be used to automate much of the process of comparing wordlists from different language varieties.

3.1.2 Evaluation criteria

According to Regmi (2013:63), 60% has been generally taken as a cutoff point for the evaluation of lexical similarity. However, the 60% threshold may not always be a strict cutoff point. Using such a method, the speech varieties having a lexical similarity less than 60% are considered as different languages. However, languages (or dialects) with around 60% or greater lexical similarity should be tested for intelligibility using another tool referred to as RTT (Recorded Text Test). The attitudes and the perceptions of the speakers are also important factors.

Table 3.1 presents the evaluation criteria of the lexical similarity percentages among the wordlists.

Table 3.1: Evaluation criteria of the lexical similarity

S.N.	Lexical similarity (%)	Evaluation	Remarks
1.	60% similarity	A cutoff point/threshold for the evaluation	May not always be a strict cutoff point
2.	Less than 60% similarity	Different languages	
3.	60% or more similarity	Different languages or dialects of the same language	Intelligibility testing is required by using RTT
4.	Higher than 85% similarity	Speech varieties likely to be related dialects	
5.	Higher than 95% similarity	Same language	

3.2 Lexical and phonetic similarity

In this section, we compare and analyze the 210 wordlist using a computer software COG, a recently developed program for lexical and phonetic comparison between and among dialects and languages. Cog allows us to compare and analyze wordlists from different language varieties using an iterative approach. Using this program we can quickly make sense of the data and then more refine the wordlists and settings, improving the comparison results and the understanding of the varieties at each step. In this section, we, first, present the lexical similarity in percentage among the survey points in the Jerung speech community and then phonetic similarities among the survey points.

3.2.1 Lexical similarity

Jerung presents different arrays of lexical similarity percentages among the survey points. Table 3.2 presents the lexical similarity in percentage among the survey points in the Jerung speech community in the Okhaldhunga district.

Table 3.2: Lexical similarity of key points in the Jerung speech community

	Sisneri	Chiuribot	Sadhi	Sikapu	Jordhara
Sisneri		100%	100%	98%	98%
Chiuribot	100%		100%	98%	98%
Sadhi	100%	100%		98%	98%
Sikapu	98%	98%	98%		96%
Jordhara	98%	98%	98%	96%	

Source: Sociolinguistic survey of Jerung (2017)

Table 3.2 shows that Sisneri, the core area of Jerung, exhibits a significant degree (ranging from 98% to 100%) of lexical similarity with other survey points, i.e., Chiuribot, Sadhi, Sikapu and Jordhara. Moreover, of the total 210 words, Sisneri (the core survey point) exhibits the highest similarity with Chiuribot (100%) and Sadhi (100%) respectively, and the least similarity with Sikapu (i.e., 98%) and

Jordhara (i.e., 98%) respectively. Chiuribot and Sadhi maintain the second highest lexical similarity percentages with Sikapu and Jordhara. In the same way, Sikapu, another survey point, displays a significant degree (ranging from 96% to 98%) of lexical similarity with other survey points. Likewise, Jordhara, another survey points, presents a range of 96% to 98% similarity with the rest of the survey points. As the highest similarity is higher than 95%, it can simply be surmised that Jerung is not showing a tendency towards dialectal variations. That is to say, the dialect spoken in the different survey pints are the same Jerung language. Besides, the attitudes and the perceptions of the speakers are also important factors in the evaluation of the dialectal variation. All the informants unanimously reported that Jerung does not have a dialectal variation.

3.2.2 Phonetic similarity

Jerung presents different ranges of phonetic similarity percentages among the survey points. Table 3.3 presents the phonetic similarity percentage among the survey points in the Jerung speech community.

Table 3.3: Phonetic similarity in the key points in the Jerung speech community (in percentage)

	Sisneri	Chiuribot	Sadhi	Jordhara	Sikapu
Sisneri		100%	100%	99%	98%
Chiuribot	100%		100%	99%	98%
Sadhi	100%	100%		99%	98%
Jordhara	99%	99%	99%		97%
Sikapu	98%	98%	98%	97%	

Source: Sociolinguistic survey of Jerung (2017)

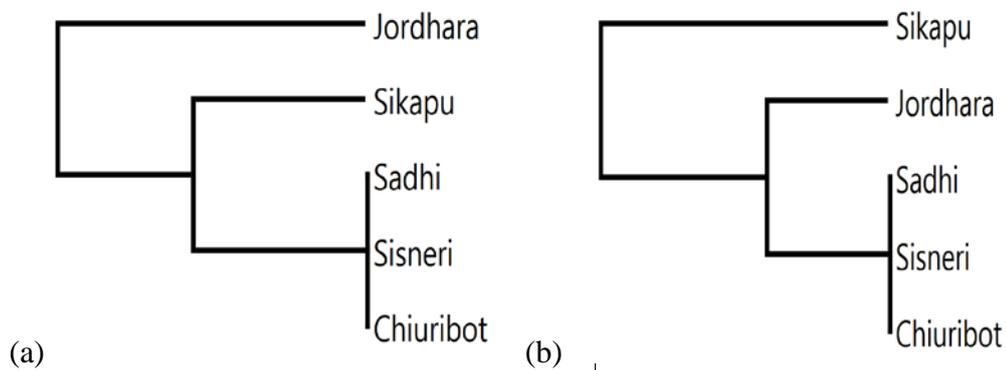
Table 3.3 presents different arrays of phonetic similarity percentages almost in consonance with the lexical similarity among the survey points. Sisneri, the core survey point, exhibits a range (from 98% to 98%) of phonetic similarity with other survey points. Moreover, of the total of 210 words, Sisneri (the core survey point)

exhibits the highest phonetic similarity with Chiuribot and Sadhi (i.e., 100%) and the least similarity with Sikapu (i.e., 98%). This data show that there is the highest range of phonetic similarity among the different survey points. The phonetic similarity percentages displayed across the matrix do not, in general, motivate to conclude that Jerung, right now, does have any dialectal variation.

Similarly, the network graph lays out the language varieties, where similar varieties will tend to cluster together. This can also be presented in a hierarchical dendrogram, which displays the hierarchy of relation among the speech varieties based on COG.

Figure 3.1: Similarities matrix in hierarchical dendrogram graphs:

(a) Lexical, and (b) phonetic

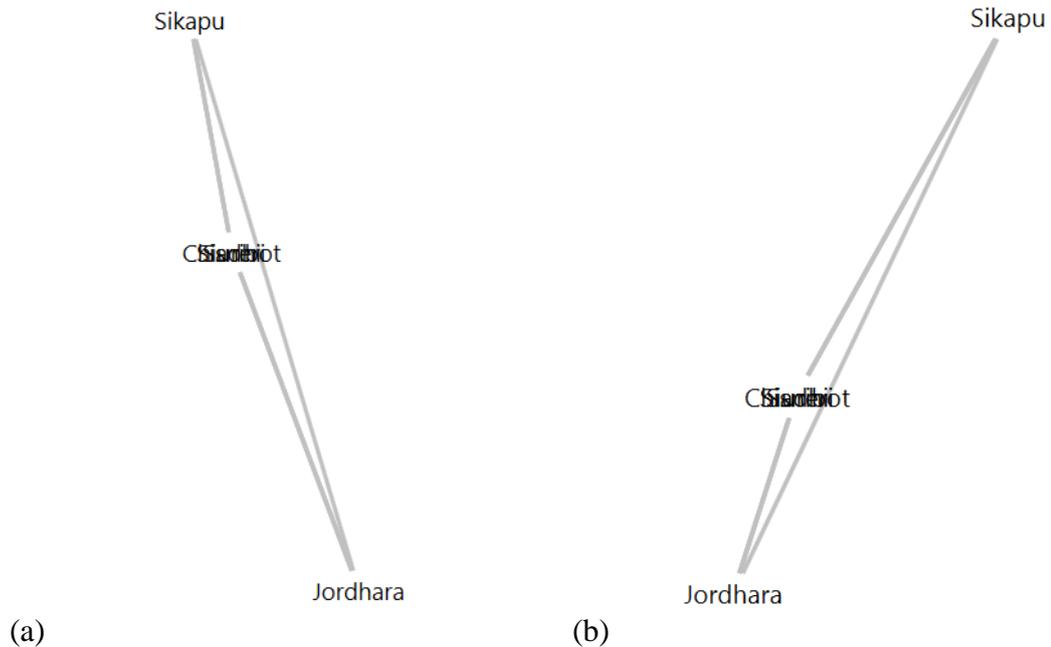


Source: Sociolinguistic survey of Jerung (2017)

Figure 3.1 (a-b) shows the hierarchical relationship among the Jerung speech varieties. Here, Jordhara speech variety has sub-variety of Sikapu, and Sikapu also comprises three sub-varieties i.e., Sadhi, Sisneri and Chiuribot. In this regard, the three speech varieties i.e., Sadhi, Sisneri and Chiuribot fall into the same cluster, that is to say, they are lexically and phonetically closer to each other than Sikapu and Jordhara speech varieties.

Similarly, the network graph lays out the language varieties, where similar varieties will tend to cluster together. This can be represented in the form of lexical and phonetic network graph in Figure 3.2 (a-b).

Figure 3.2: Similarity matrix network graph: (a) Lexical, and (b) phonetic



Source: Sociolinguistic survey of Jerung (2017)

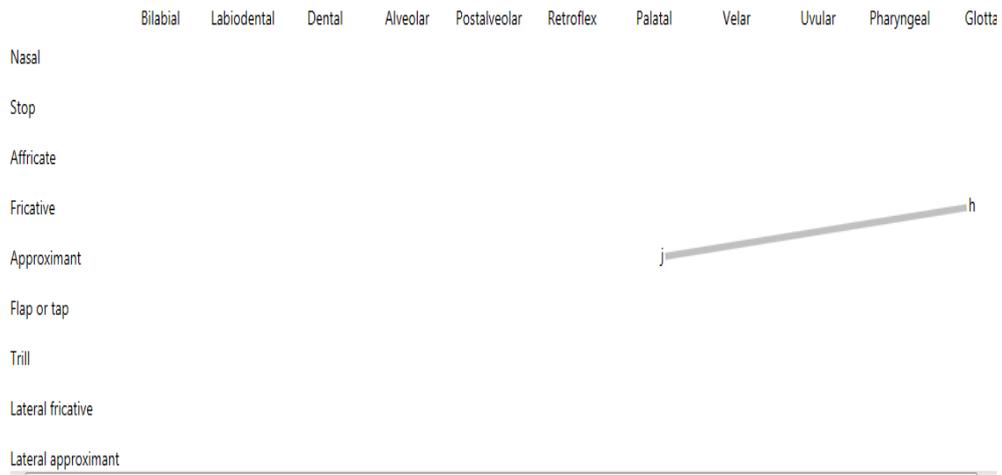
Edges are drawn between varieties that meet a specified similarity threshold. This graph allows us to make clusters of similar varieties; and how they might be connected. Figure 3.2 shows that the three speech varieties i.e., Sadhi, Sisneri and Chiuribot are closely related to each other lexically and phonetically. However, Sikapu and Jordhara speech varieties stand a bit far from these varieties.

3.3 Global correspondences

The global correspondence displays all of the segments that occur in a particular syllable position across the wordlists from all the five survey points. Edges indicate that at least one correspondence has occurred between those two segments. The thickness of the edge indicates the number of correspondences.

Figure 3.3 presents an IPA consonant chart (column headers are place of articulation; rows are manner of articulation) in their onset position.

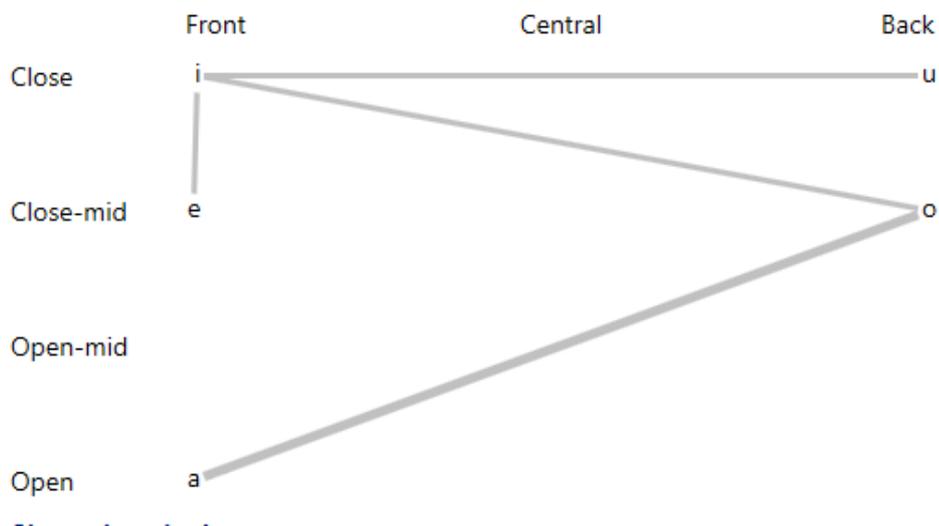
Figure 3.3: Global correspondence of Jerung phonemes in onset positions



Source: Sociolinguistic survey of Jerung (2017)

This chart allows us to get a good sense of correspondences that occur across multiple variety pairs. Similarly, Figure 3.4 presents the corresponding of the different phonemes in their nucleus position. A number of phonemes have occurred in the nucleus position i.e. IPA vowel chart (column headers are backness; rows are height).

Figure 3.4: Global correspondence of Jerung phonemes in nucleus positions



Source: Sociolinguistic survey of Jerung (2017)

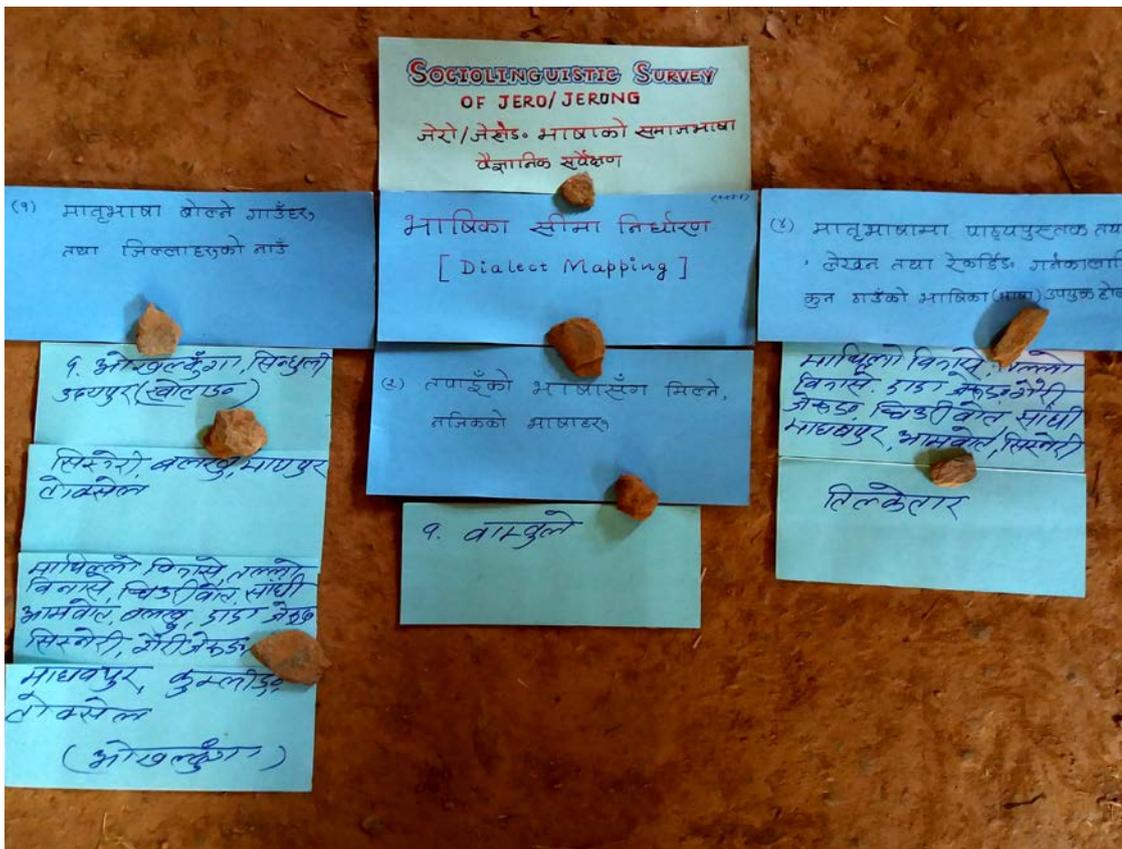
Figure 3.4 shows the vowels phonemes of Jerung in nucleus position of the syllables. The thickness of the edge indicates the number of correspondences.

In this chapter, discuss only dialect mapping as used in the field, not others. Use others in the relative chapters.

3.4 Dialect Mapping (DLM)

The Dialect Mapping (DLM) tool was used to help the community members to think about and visualize the different varieties, if any, in the Jerung language. The informants in group in each key point were asked to write on a separate sheet of paper the name of each village where the Jerung language is spoken and placed them on the floor to represent the geographical location. It is clearly shown in Photo 3.1.

Photo 3.1: Dialect Mapping (DLM)



Source: Sociolinguistic survey of Jerung (2017)

Photo 3.1 presents the situation of dialect mapping in the Jerung speech community. In common, the following names of the villages/places were recognized as the Jerung language speaking areas in Okhaldhunga district: Sisneri, Sikapu, Jordhara, Chiuribot and Sadhi. In regard to districts, the informants reported that the Jerung is spoken in different district such as Okhaldhunga, Sindhuli, Udayapur, Khotang, etc. Concerning the linguistic closeness with other languages, they reported that Wambule is closer to the Jerung language. In context of writing textbooks and recording, they reported that they preferred the Jerung spoken in Sisneri, Sikapu, Jordhara, Chiuribot and Sadhi, i.e., specially spoken in Okhaldhunga district.

3.5 Summary

In this chapter about the dialectal variation, we first assessed the levels of lexical and phonetic similarities among the forms of speech spoken in the survey points in the Jerung community. Across the survey points, there appear different ranges of lexical and phonetic similarities. Such similarity percentages clearly indicate that Jerung spoken in five survey points are mutually intelligible to each other. Moreover, of the total 210 words, Sisneri (the core survey point) exhibits the highest similarity with Chiuribot and Sadhi, respectively, and the least similarity with Sikapu) and Jordhara, respectively. As the highest similarity is higher than 95%, it can simply be surmised that the variations spoken in the different survey pints are the regional variation of the same Jerung language.

CHAPTER 4

DOMAINS OF LANGUAGE USE

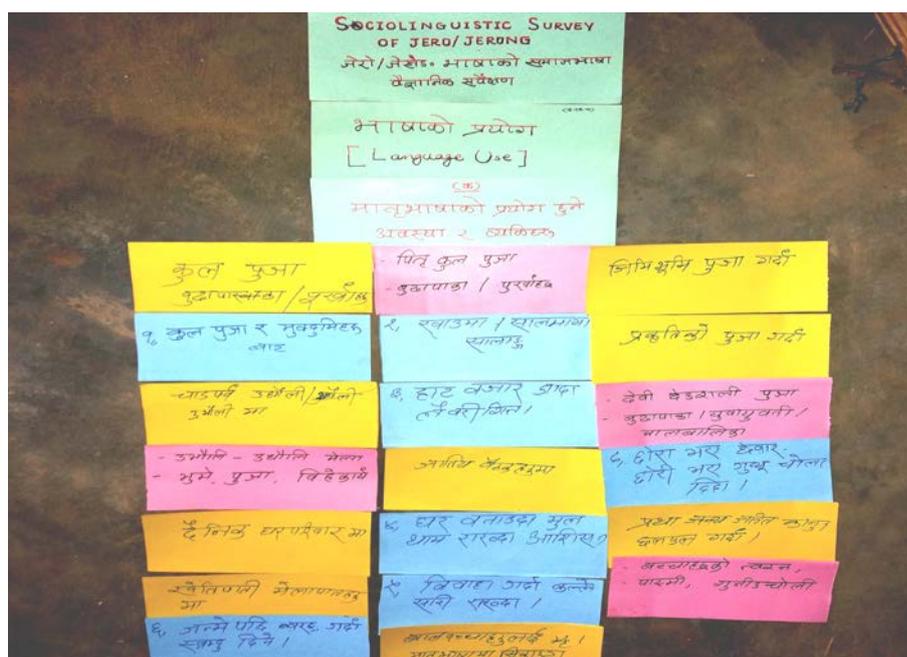
4.0 Outline

This chapter looks at major domains of language use in Jerung. It consists of seven sections. Section 4.1 deals with the domain of language use (DLU). In section 4.2, we discuss the patterns of language use in general domains. Section 4.3 looks at the frequency of use of the language of wider communication (LWC), whereas in section 4.4, we present the frequency of use of mother tongue in Jerung. Section 4.5 deals with the patterns of language use with the speakers of other languages visiting home. Likewise, in section 4.6, the preference of language for children's medium of instruction at primary level. Finally, section 4.7 presents the summary of the findings of the chapter.

4.1 Domain of language use (DLU)

The Domains of Language Use (DLU) tool was used to help the community members think about and visualize about the persons and situations in which the mother tongue, the link language and both mother tongue and link language are mostly used. It is clearly shown in Photo 4.1.

Photo 4.1: Domains of Language Use (DLU)



Source: Sociolinguistic survey of Jerung (2017)

Photo 3.1 shows the information of different domains of language use. In mother tongue use and situations, the participants reported that the senior and youth Jerung citizens mostly used mother tongue. Similarly, they also reported that they mostly used mother tongue in their rites, worshipping, cultural programs, household activities, cultural festivals, lineage worships, etc. They reported that they mostly used link language (Nepali) while talking to non-Jerung people, at school, government official works, meeting, market, etc.

4.2 Patterns of language use in general domains

Pattern of language use is an interesting aspect of sociolinguistic study. It consists of various types of domains of language usage, which are pertinent to daily activities of human beings.

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

Table 4.1: Languages most frequently used in different domains (N=60)

	Domains	Languages		
		Jerung	J & N	Nepali
1.	Counting	21 (35%)	25 (42%)	14 (23%)
2.	Singing	22 (37%)	27 (45%)	11 (18%)
3.	Joking	20 (33%)	29 (49%)	11 (18%)
4.	Shopping/Marketing	10 (17%)	23 (38%)	27 (45%)
5.	Story telling	10 (17%)	21 (35%)	29 (48%)
6.	Discussing/Debate	21 (35%)	22 (37%)	17 (28%)
7.	Praying	16 (27%)	20 (33%)	24 (40%)
8.	Quarrelling	12 (24%)	22 (31%)	26 (45%)
9.	Abusing (scolding)	11 (17%)	23 (38%)	26 (45%)
10.	Telling stories to children	15 (25%)	20 (33%)	25 (42%)
11.	Singing at home	11 (18%)	24 (40%)	25 (42%)
12.	Family gathering	23 (38%)	26 (45%)	11 (17%)
13.	Village meetings	18 (30%)	28 (47%)	14 (23%)

Source: Sociolinguistic survey of Jerung (2017)

Table 4.2 presents the languages most frequently used by the Jerung speakers in different domains by sex.

Table 4.2: Languages most frequently used in different domains by sex (N=60)¹

Domains	Sex					
	Female (n=29)			Male (n=31)		
	Jerung	J & N	Nepali	Jerung	J & N	Nepali
Counting	12 (41%)	12 (41%)	5 (17%)	9 (29%)	13 (42%)	9 (29%)
Singing	12 (41%)	13 (45%)	4 (14%)	10 (32%)	14 (45%)	7 (23%)
Joking	9 (31%)	15 (52%)	5 (17%)	11 (38%)	14 (45%)	6 (17%)
Shopping/Marketing	5 (17%)	12 (42%)	12 (41%)	5 (16%)	11 (35%)	15 (49%)
Story telling	5 (17%)	10 (35%)	14 (48%)	5 (16%)	11 (35%)	15 (49%)
Discussing/Debate	10 (35%)	11 (38%)	8 (27%)	11 (35%)	11 (36%)	9 (29%)
Praying	8 (27%)	11 (38%)	10 (35%)	8 (29%)	9 (29%)	14 (42%)
Quarrelling	7 (24%)	9 (31%)	13 (45%)	5 (16%)	13 (42%)	13 (42%)
Abusing (scolding)	5 (17%)	9 (38%)	15 (45%)	6 (19%)	14 (45%)	11 (36%)
Telling stories to children	8 (24%)	8 (28%)	13 (48%)	7 (22%)	12 (39%)	12 (39%)
Singing at home	6 (17%)	12 (45%)	11 (38%)	5 (16%)	12 (39%)	14 (45%)
Family gathering	12 (41%)	12 (45%)	5 (14%)	11 (36%)	14 (45%)	6 (19%)
Village meetings	9 (31%)	13 (48%)	7 (21%)	9 (29%)	15 (49%)	7 (22%)

Source: Sociolinguistic survey of Jerung (2017)

¹‘N’ stands for ‘total number or population; ‘n’ stands for ‘total number or population of individual items like age, sex, literacy, etc.; ‘J’ for Jerung, ‘N’ for Nepali language, and J&N for both Jerung and Nepali.

Table 4.2 shows the gender category of the participants, languages most frequently used in the different domains and the response of the participants. Nepali has been the language of wider communication (LWC) in Jerung community.

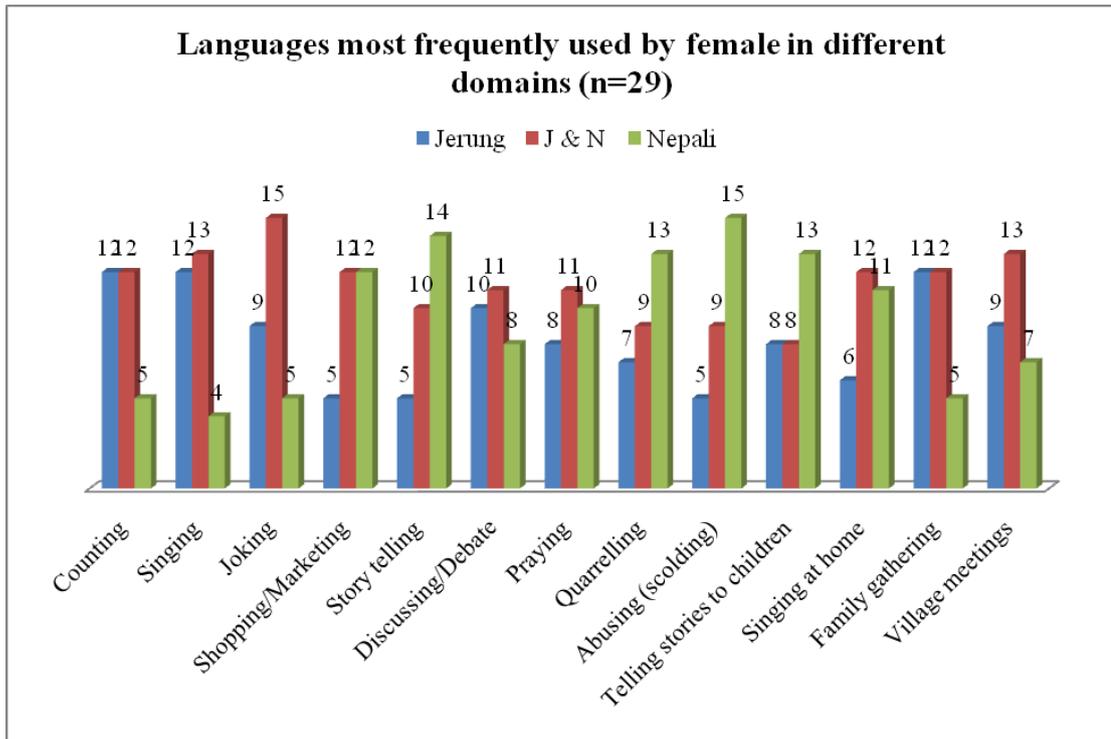
Concerning female category, in domains of counting, singing, joking, discussing, family gatherings and village meetings, a majority of the participants reported that they most frequently used Jerung-Nepali, which is followed by Jerung mother tongue and Nepali, respectively. In case of shopping/marketing, a majority of the participants (42%) reported that they most frequently used Jerung-Nepali, which is followed by Nepali (41%) and Jerung mother tongue (17%), respectively. In case of storytelling, a majority of the participants (48%) reported that they most frequently used Nepali, which is followed by Jerung-Nepali (35%) and Jerung mother tongue (17%), respectively. In domain of discussing, a majority of the participants (38%) reported that they most frequently used Jerung-Nepali, which is followed by Jerung mother tongue (35%) and Nepali (27%), respectively. In domains of praying, a majority of the participants (38%) reported that they most frequently used Jerung-Nepali, which is followed by Nepali (35%) and Jerung mother tongue (27%), respectively. However, in domains of abusing and telling stories to children, a majority of the participants reported that they most frequently used Nepali, which is followed by Jerung-Nepali and Jerung mother tongue, respectively. In domain of singing at home, a majority of the participants (54%) reported that they most frequently used Jerung-Nepali, which is followed by Nepali (38%) and Jerung mother tongue (17%), respectively.

Regarding the male category, a majority of the participants, in domains of counting, singing and joking, reported that they most frequently used Jerung-Nepali, which is followed by Jerung mother tongue and Nepali, respectively. In case of shopping and storytelling, a majority of the participants reported that they most frequently used Nepali, which is followed by Jerung-Nepali and Nepali, respectively. In domains of discussing, family gatherings and village meetings, a majority of the participants reported that they most frequently used Jerung-Nepali, which is followed by Jerung mother tongue and Nepali, respectively. In domains of praying, quarreling and singing at home, a majority of the participants reported that they most frequently used Nepali, which is followed by Jerung-Nepali and Nepali, respectively. However, in domains of abusing and telling stories to children, a majority of the participants reported that they

most frequently used Jerung-Nepali, which is followed by Nepali and Jerung mother tongue, respectively.

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

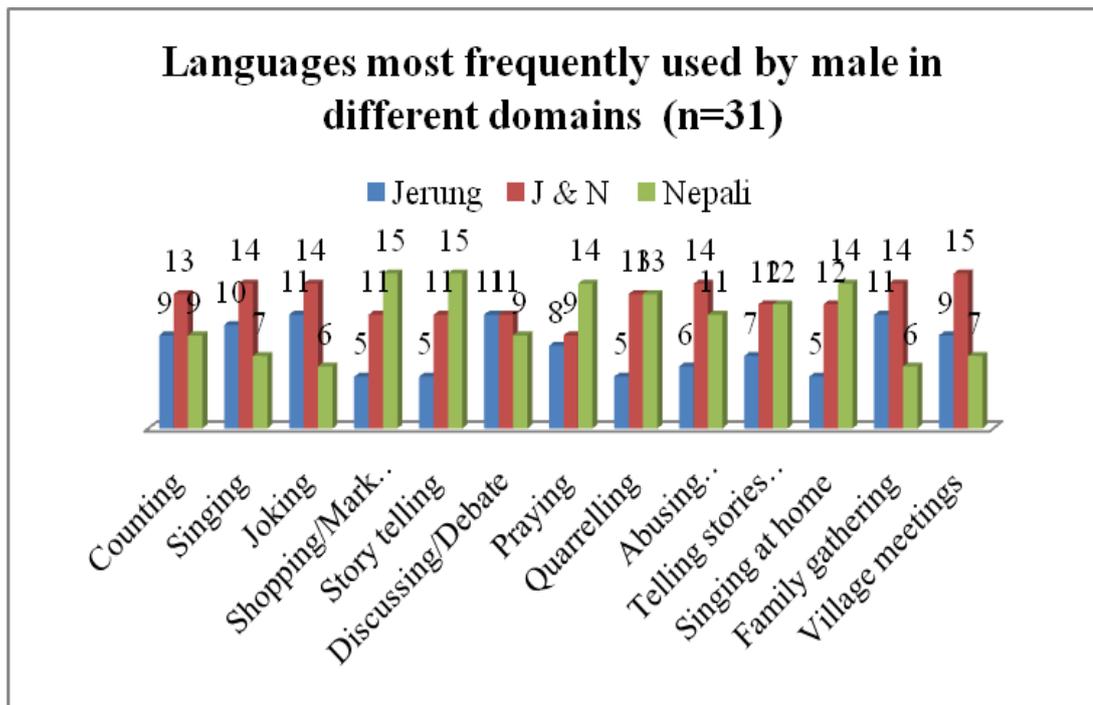
Figure 4.1: Languages most frequently used by female in different domains



Source: Sociolinguistic survey of Jerung (2017)

Figure 4.1 shows the female participants and their responses on languages most frequently used in different domains. In this regard, a majority of the participants reported that they most frequently used Jerung-Nepali in domains of counting, singing, joking, shopping, discussing, praying, singing at home, family gathering and village meetings. Similarly, a majority of the participants reported that they most frequently used Nepali in domains of storytelling, quarrelling, abusing, and telling stories to children.

Figure 4.2: Languages most frequently used by male in different domains



Source: Sociolinguistic survey of Jerung (2017)

Figure 4.2 shows the male participants and their responses on languages most frequently used in different domains. In this regard, a majority of the participants reported that they most frequently used Jerung-Nepali in domains of counting, singing, joking, discussing, quarreling, abusing, telling stories to children, family gatherings and village meetings. Similarly, a majority of the participants reported that they most frequently used Nepali in domains of shopping, storytelling, praying, abusing and singing at home.

The age groups of the total participants are categorized into three as A_1 ($n=18$), A_2 ($n=25$) and A_3 ($n=17$). The group A_1 consists of age margin from 15 to 34; A_2 from 35 to 59; and A_3 from 60 above. Regarding the age group, the languages most frequently used in different domains are presented in Table 4.2.

Table 4.3: Languages most frequently used in different domains by age (N=60)

(A₁=15-29 years, A₂=30-59 years, A₃=60 + years)

Domains	Age groups								
	A ₁ (n=18)			A ₂ (n=25)			A ₃ (n=17)		
	Jer	J &N	Nepali	Jer	J &N	Nepali	Jer	J &N	Nepali
Counting	6 (33%)	8 (45%)	4 (22%)	9 (36%)	11 (44%)	5 (20%)	6 (35%)	6 (35%)	5 (30%)
Singing	6 (33%)	9 (50%)	3 (17%)	9 (36%)	11 (44%)	5 (20%)	7 (41%)	7 (41%)	3 (18%)
Joking	5 (28%)	10 (56%)	3 (16%)	8 (32%)	12 (48%)	5 (30%)	7 (41%)	7 (41%)	3 (18%)
Shopping/Marketing	2 (11%)	6 (33%)	10 (56%)	5 (20%)	10 (40%)	10 (40%)	3 (18%)	7 (41%)	7 (41%)
Story telling	2 (11%)	5 (28%)	11 (44%)	5 (20%)	9 (36%)	11 (44%)	3 (18%)	7 (41%)	7 (41%)
Discussing/ Debate	6 (33%)	7 (39%)	5 (28%)	9 (36%)	10 (40%)	6 (24%)	6 (35%)	5 (30%)	6 (35%)
Praying	5 (27%)	5 (28%)	8 (45%)	7 (28%)	9 (36%)	9 (36%)	4 (24%)	6 (35%)	7 (41%)
Quarrelling	3 (17%)	7 (38%)	8 (45%)	6 (24%)	9 (36%)	10 (20%)	3 (18%)	6 (35%)	8 (47%)
Abusing (scolding)	3 (17%)	7 (38%)	8 (45%)	5 (20%)	10 (40%)	10 (40%)	3 (18%)	6 (35%)	8 (47%)
Telling stories	4 (22%)	6 (33%)	8 (45%)	7 (28%)	8 (32%)	10 (40%)	4 (24%)	6 (35%)	7 (41%)
Singing at home	3 (17%)	7 (38%)	8 (45%)	5 (20%)	11 (44%)	9 (36%)	3 (18%)	6 (35%)	8 (47%)
Family gatherings	7 (38%)	8 (45%)	3 (17%)	10 (40%)	10 (40%)	5 (20%)	6 (35%)	8 (47%)	3 (18%)
Village meetings	5 (28%)	9 (50%)	4 (22%)	8 (32%)	12 (48%)	5 (20%)	5 (30%)	7 (40%)	5 (30%)

Source: Sociolinguistic survey of Jerung (2017)

Table 4.3 shows the three age groups of the participants and their responses on the various domains in which languages are most frequently used.

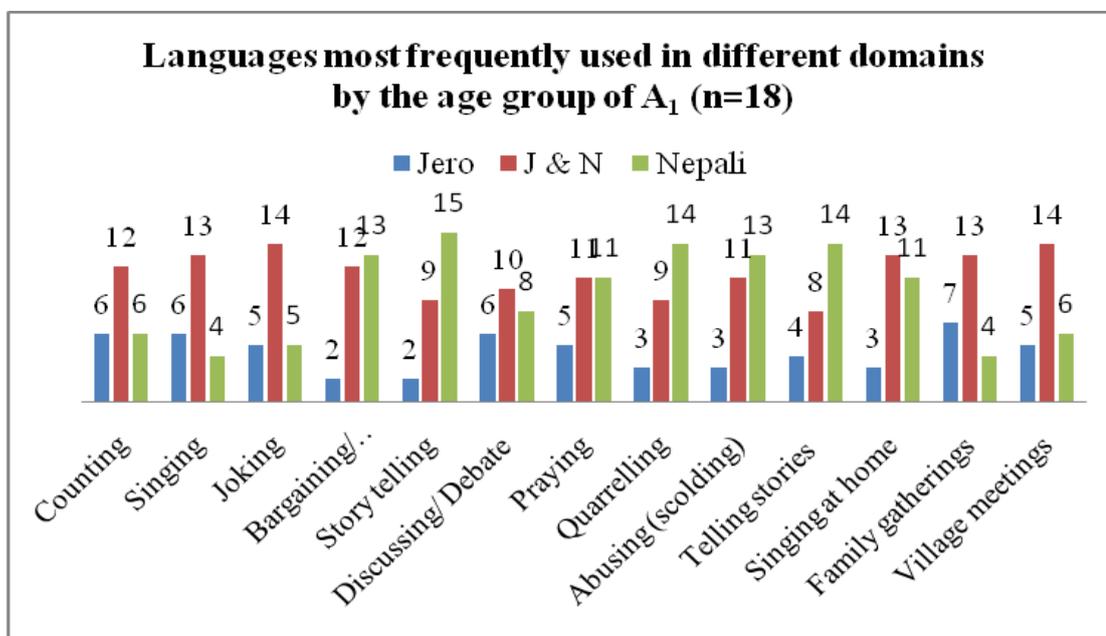
Concerning age group of A_1 , a majority of the participants, in domains such as counting, singing and joking, reported that they most frequently used Jerung-Nepali, which is followed by Jerung mother tongue and Nepali, respectively. In domains of shopping, story telling, praying, quarreling, abusing, telling stories and singing at home, a majority of the participants reported that they most frequently used Nepali, which is followed by Jerung-Nepali and Jerung mother tongue, respectively. In domain of discussing, a majority of the participants (39%) reported that they most frequently used Jerung-Nepali, which is followed by Jerung mother tongue (33%) and Nepali (28%), respectively. Similarly, in domains of family gatherings and village meetings, a majority of the participants reported that they most frequently used Jerung-Nepali, which is followed by Jerung mother tongue and Nepali, respectively.

Likewise, in the age group of A_2 , a majority of the participants, in domains of counting, singing and joking, reported that they most frequently used Jerung-Nepali, which is followed by Jerung mother tongue and Nepali, respectively. In domains of shopping and storytelling, a majority of the participants reported that they most frequently used Nepali, which is followed by Jerung-Nepali and Jerung mother tongue, respectively. In domain of discussing, a majority of the participants (40%) reported that they most frequently used Jerung-Nepali, which is followed by Jerung mother tongue (36%) and Nepali (24%), respectively. In domains of praying, quarreling, abusing and telling stories, a majority of the participants reported that they most frequently used Nepali, which is followed by Jerung-Nepali and Jerung mother tongue, respectively. And, in domains of singing at home, family gatherings and village meetings, a majority of the participants reported that they most frequently used Jerung-Nepali, which is followed by Jerung mother tongue and Nepali, respectively.

Regarding the age group of A_3 , a majority of the participants, in domains of counting, singing, joking, shopping and storytelling, reported that they most frequently used Jerung-Nepali, which is followed by Jerung mother tongue and Nepali, respectively. In domains of discussing, praying, quarreling, abusing, telling stories to children and singing at home, a majority of the participants reported that they most frequently used Nepali, which is followed by Jerung-Nepali and Jerung mother tongue, respectively. And, in domains of family gatherings and village meetings, a majority of the

participants reported that they most frequently used Jerung-Nepali, which is followed by Jerung mother tongue and Nepali, respectively.

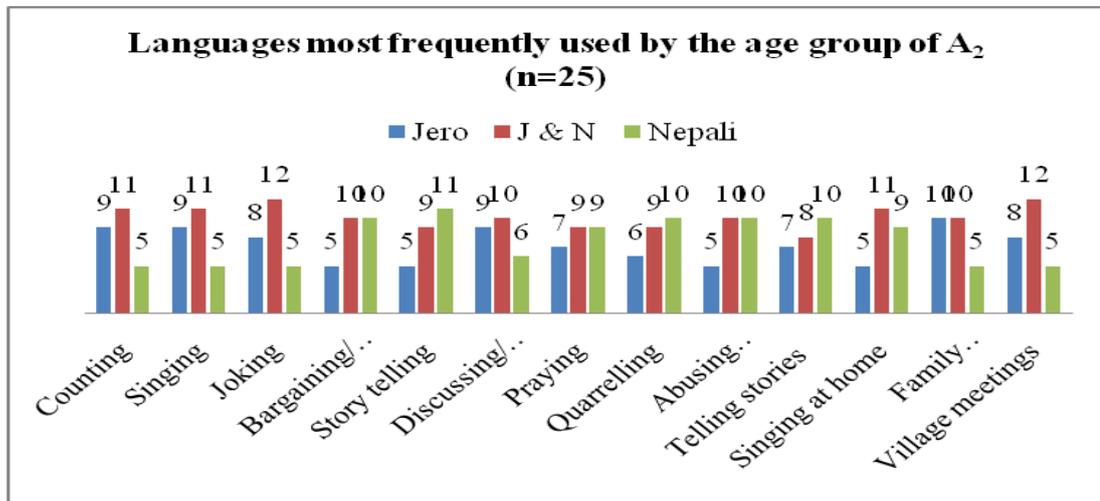
Figure 4.3: Languages most frequently used in different domains by the age group of A₁ (n=18)



Source: Sociolinguistic survey of Jerung (2017)

Figure 4.3 shows the responses of the participants of the age group of A₁ in various domains of language use. The figure clearly shows that a majority of the participants, in domains of counting, singing, joking, discussing, praying, singing at home, family gatherings and village meetings, reported that they most frequently used Jerung-Nepali, which is followed by Jerung mother tongue and Nepali, respectively. In domains of bargaining, storytelling, quarreling, abusing and telling stories to children, a majority of the participants reported that they most frequently used Nepali, which is followed by Jerung-Nepali and Jerung mother tongue, respectively.

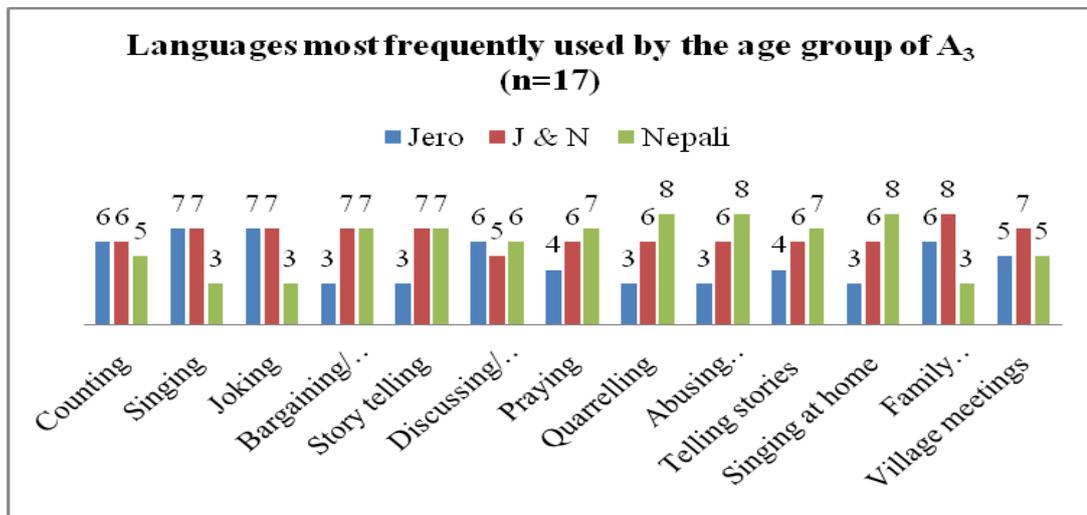
Figure 4.4: Languages most frequently used by the age group of A₂ (n=35)



Source: Sociolinguistic survey of Jerung (2017)

Figure 4.4 shows the responses of the participants of the age group of A₂ in various domains of language use. The figure clearly shows that a majority of the participants in domains of counting, singing, joking, bargaining, discussing, scolding, singing at home and village meetings, reported that they most frequently used Jerung-Nepali, which is followed by Jerung mother tongue and Nepali, respectively. In domains of storytelling, praying, quarreling, and telling stories to children, a majority of the participants reported that they most frequently used Nepali, which is followed by Jerung-Nepali and Jerung mother tongue, respectively.

Figure 4.5: Languages most frequently used by the age group of A₃ (n=17)



Source: Sociolinguistic survey of Jerung (2017)

Figure 4.5 shows the responses of the participants of the age group of A₃ in various domains of language use. The figure clearly shows that a majority of the participants, in domains of counting, singing, joking, shopping and storytelling, reported that they most frequently used Jerung-Nepali, which is followed by Jerung mother tongue and Nepali, respectively. In domains of discussing, praying, quarreling, abusing, telling stories to children and singing at home, a majority of the participants reported that they most frequently used Nepali, which is followed by Jerung-Nepali and Jerung mother tongue, respectively. And, in domains of family gatherings and village meetings, a majority of the participants reported that they most frequently used Jerung-Nepali, which is followed by Jerung mother tongue and Nepali, respectively.

Table 4.4: Languages most frequently used in different domains by literacy

Domains	Literacy					
	Literate (n=48)			Illiterate (n=12)		
	Jerung	J & N	Nepali	Jerung	J & N	Nepali
Counting	16 (33%)	20 (42%)	12 (25%)	5 (42%)	5 (42%)	2 (16%)
Singing	18 (37%)	20 (42%)	10 (21%)	4 (33%)	7 (59%)	1 (8%)
Joking	16 (33%)	22 (46%)	10 (21%)	4 (33%)	7 (59%)	1 (8%)
Shopping	8 (16%)	19 (40%)	21 (44%)	2 (17%)	4 (33%)	6 (50%)
Story telling	8 (17%)	18 (37%)	22 (46%)	2 (17%)	3 (25%)	7 (58%)
Discussing	18 (38%)	18 (37%)	12 (25%)	3 (25%)	4 (33%)	5 (42%)
Praying	14 (29%)	16 (33%)	18 (38%)	2 (17%)	4 (33%)	6 (50%)
Quarrelling	9 (19%)	18 (38%)	21 (43%)	3 (25%)	4 (33%)	5 (42%)
Abusing (scolding)	8 (17%)	19 (39%)	21 (44%)	3 (25%)	4 (33%)	5 (42%)
Telling stories to children	13 (27%)	16 (33%)	19 (40%)	2 (17%)	4 (33%)	6 (50%)
Singing at home	8 (17%)	20 (41%)	20 (42%)	3 (25%)	4 (33%)	5 (42%)
Family gatherings	19 (40%)	21 (43%)	8 (17%)	4 (33%)	5 (42%)	3 (25%)
Village meetings	14 (29%)	22 (46%)	12 (25%)	4 (33%)	6 (50%)	2 (17%)

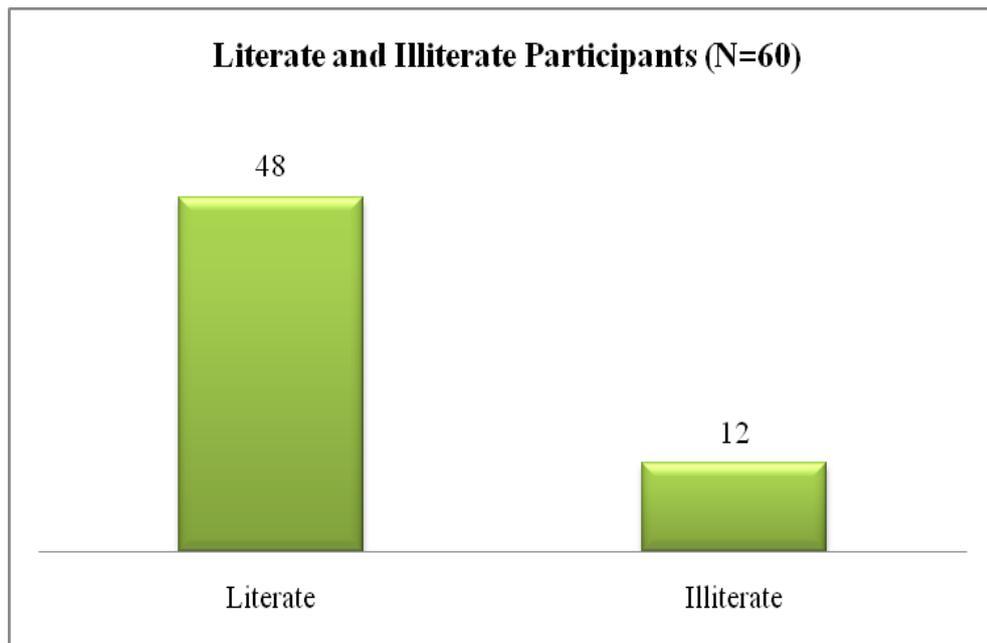
Source: Sociolinguistic survey of Jerung (2017)

Table 4.4 shows the literacy category of the sixty participants and their response under the different domains of language use. With regard to literate category, a majority of the participants in domains of counting, singing and joking, reported that they most frequently used Jerung-Nepali, which is followed by Jerung mother tongue and Nepali, respectively. In case of domains of shopping and storytelling, a majority of the literate participants reported that they most frequently used Nepali, which is followed by Jerung-Nepali and Jerung mother tongue, respectively. In case of domain of discussing, a majority of the literate participants reported that they most frequently used Jerung mother tongue, which is followed by Jerung-Nepali and Nepali, respectively. In case of domains of praying, quarreling, abusing, telling stories and singing at home, a majority of the literate participants reported that they most frequently used Nepali, which is followed by Jerung-Nepali and Jerung mother tongue, respectively. And, in case of domains of family gatherings and village meetings, a majority of the literate participants reported that they most frequently used Jerung-Nepali, which is followed by Jerung mother tongue and Nepali, respectively.

Concerning the illiterate category, a majority of the participants, in domains of counting, singing and joking, reported that they most frequently used Jerung-Nepali, which is followed by Jerung mother tongue and Nepali, respectively. In case of domains of shopping, story-telling, discussing, praying, quarreling, abusing, telling stories to children and singing at home, a majority of the participants reported that they most frequently used Nepali, which is followed by Jerung-Nepali and Jerung mother tongue, respectively. In domains of family gatherings and village meetings, a majority of the participants reported that they most frequently used Jerung-Nepali, which is followed by Jerung mother tongue and Nepali, respectively. The data clearly shows that those who are literate in Jerung community are more prone to shifting to Nepali language.

The information of the participants regarding literate and illiterate and the languages most frequently used by literate and illiterate participants are more clearly presented in the following figure.

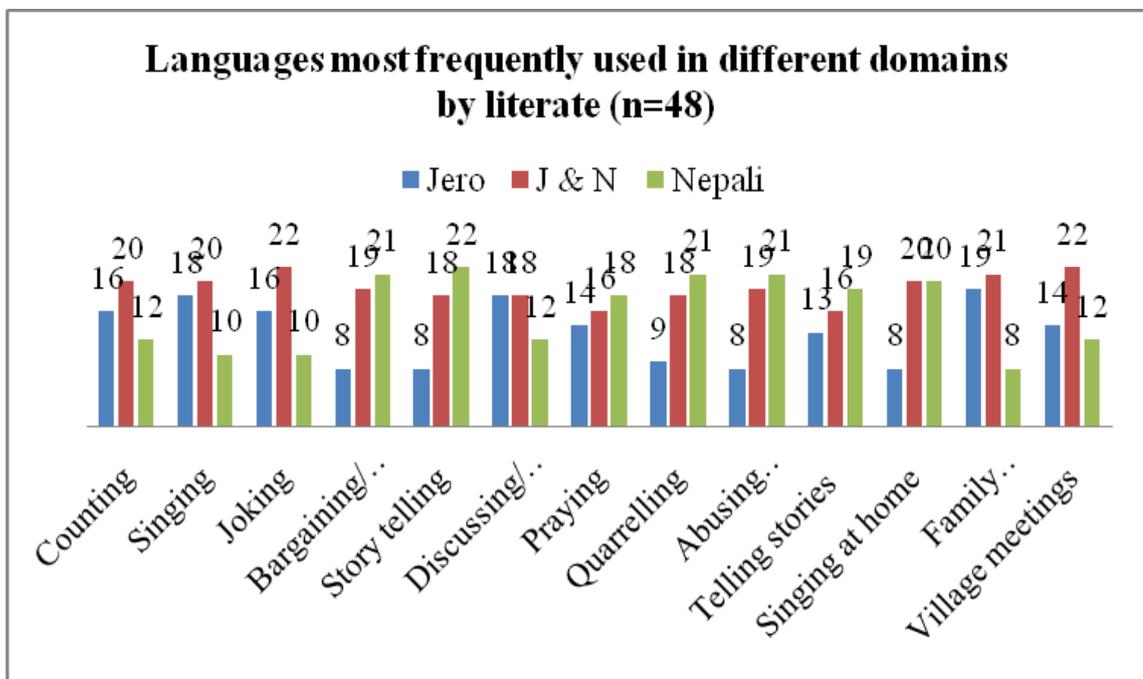
Figure 4.6: Literate and Illiterate Participants



Source: Sociolinguistic survey of Jerung (2017)

Figure 4.6 shows that a majority of the participants (80%) falls under the category of literate group and a minority (20%) as category of illiterate group.

Figure 4.7: Languages most frequently used in different domains by literate



Source: Sociolinguistic survey of Jerung (2017)

Figure 4.7 shows that in different domains of language use such as counting, singing and joking, a majority of the literate participants reported that they most frequently used Jerung-Nepali, which is followed by Jerung mother tongue and Nepali, respectively. In case of domains of bargaining and storytelling, a majority of the literate participants reported that they most frequently used Nepali, which is followed by Jerung-Nepali and Jerung mother tongue, respectively. In case of domain of discussing, a majority of the literate participants reported that they most frequently used Jerung mother tongue, which is followed by Jerung-Nepali and Nepali, respectively. In case of domains of praying, quarreling, abusing, telling stories and singing at home, a majority of the literate participants reported that they most frequently used Nepali, which is followed by Jerung-Nepali and Jerung mother tongue, respectively. And, in case of domains of family gatherings and village meetings, a majority of the literate participants reported that they most frequently used Jerung-Nepali, which is followed by Jerung mother tongue and Nepali, respectively.

4.2.1 Patterns of language use at home

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

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

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

Table 4.5: Languages most frequently used with different family members by sex

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

Domains	Sex					
	Female (n=29)			Male (n=31)		
	Jerung	J & N	Nepali	Jerung	J & N	Nepali
Grandfather	12 (41%)	9 (31%)	8 (28%)	13 (42%)	13 (42%)	5 (16%)
Grandmother	12 (41%)	9 (31%)	8 (28%)	13 (42%)	13 (42%)	5 (16%)
Father	11 (38%)	11 (37%)	7 (25%)	11 (35%)	14 (46%)	6 (19%)
Mother	11 (38%)	11 (37%)	7 (25%)	11 (35%)	14 (46%)	6 (19%)
Spouse	9 (31%)	12 (41%)	8 (28%)	10 (32%)	13 (42%)	8 (26%)
Children	10 (34%)	10 (35%)	9 (31%)	9 (29%)	13 (42%)	9 (29%)

Source: Sociolinguistic survey of Jerung (2017)

Table 4.5 shows the responses on the language most frequently used by the female and male participants with their grandfather, grandmother, father and mother while talking about educational matter like school, admission, studies, school teachers, etc.

Concerning the female participants, a majority of the participants reported that they most frequently used Jerung mother tongue with their grandfather, grandmother, father and mother, which is followed by Jerung-Nepali and Nepali, respectively. However, in domains of spouse and children, a majority of the participants reported that they most frequently used Jerung-Nepali, which is followed by Jerung mother tongue and Nepali, respectively.

Similarly, concerning the male participants, a majority of the participants reported that they most frequently used Jerung-Nepali with their grandfather, grandmother,

father, mother, spouse and children, which is followed by Jerung mother tongue and Nepali, respectively.

Table 4.6 presents the languages most frequently used while talking about education matters like school, admission, studies, teacher with different family members by age.

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

(A₁=15-29 years, A₂=30-59 years, A₃= 60 +)

Domain	Age groups								
	A ₁ (n=18)			A ₂ (n=25)			A ₃ (n=17)		
	Jerung	J & N	Nepali	Jerung	J & N	Nepali	Jerung	J & N	Nepali
Grandfather	8 (45%)	6 (33%)	4 (22%)	10 (40%)	10 (40%)	5 (20%)	7 (41%)	6 (35%)	4 (24%)
Grandmother	8 (45%)	6 (33%)	4 (22%)	10 (40%)	10 (40%)	5 (20%)	7 (41%)	6 (35%)	4 (24%)
Father	6 (33%)	8 (45%)	4 (22%)	10 (40%)	10 (40%)	5 (20%)	6 (35%)	7 (41%)	4 (24%)
Mother	6 (33%)	8 (45%)	4 (22%)	10 (40%)	10 (40%)	5 (20%)	6 (35%)	7 (41%)	4 (24%)
Spouse	5 (28%)	7 (39%)	6 (33%)	8 (32%)	11 (44%)	6 (24%)	6 (35%)	7 (41%)	4 (24%)
Children	5 (28%)	6 (33%)	7 (39%)	8 (32%)	10 (40%)	7 (28%)	6 (35%)	7 (41%)	4 (24%)

Source: Sociolinguistic survey of Jerung (2017)

Table 4.6 shows the three types of age group of the participants such as A₁, A₂, A₃ and their responses on the educational matters like school, admission, studies, teacher, etc. With regard to age group A₁, a majority of the participants (45%) reported that they most frequently used Jerung mother tongue with their grandfather and grandmother, which is followed by Jerung-Nepali (33%) and Nepali (22%), respectively. In domain of father and mother, a majority of the participants (45%) reported that they most frequently used Jerung-Nepali, which is followed by Jerung mother tongue (33%) and Nepali (22%), respectively. In domain of spouse, a majority of the participants (39%) reported that they most frequently used Jerung-Nepali, which is followed by Nepali (33%) and Jerung mother tongue (28%), respectively.

And, in domain of children, a majority of the participants (39%) reported that they most frequently used Nepali, which is followed by Jerung-Nepali (33%) and Jerung mother tongue (28%), respectively.

In A₂ category, a majority of the participants reported that they most frequently used Jerung-Nepali with grandfather, grandmother, father, mother, spouse and children, which is followed by Jerung-Nepali and Nepali, respectively.

Similarly, under the category of A₃, a majority of the participants (41%) reported that they most frequently used Jerung mother tongue while talking with their grandfather and grandmother, which is followed by Jerung-Nepali (35%) and Nepali (24%), respectively. However, a majority of the participants (41%) reported that they most frequently used Jerung-Nepali with their father, mother, spouse and children, which is followed by Jerung mother tongue (35%) and Nepali (24%), respectively.

The participants are categorized into two groups as literate and illiterate and their responses on educational matters. Regarding this issue, Table 4.7 presents the languages most frequently used while talking about education matters like school, admission, studies, teacher with different family members by literacy.

Table 4.7: Languages most frequently used with different family members by literacy (Talking about education matters like school, admission, studies, etc.)

Domain	Literacy					
	Literate (n=48)			Illiterate (n=12)		
	Jerung	J & N	Nepali	Jerung	J & N	Nepali
Grandfather	20 (42%)	18 (38%)	10 (20%)	5 (42%)	5 (42%)	2 (16%)
Grandmother	20 (42%)	18 (38%)	10 (20%)	5 (42%)	5 (42%)	2 (16%)
Father	18 (38%)	20 (42%)	10 (20%)	5 (42%)	5 (42%)	2 (16%)
Mother	18 (38%)	20 (42%)	10 (20%)	5 (42%)	5 (42%)	2 (16%)
Spouse	15 (31%)	20 (42%)	13 (27%)	4 (33%)	5 (47%)	3 (20%)
Children	15 (31%)	19 (40%)	14 (29%)	4 (33%)	4 (34%)	4 (33%)

Source: Sociolinguistic survey of Jerung (2017)

Table 4.7: shows responses of the participants on languages most frequently used with different family members by literacy while talking about education matters such as school, admission, studies, teacher, etc.

With regard to literate category, a majority of the participants (42%) reported that they most frequently used Jerung mother tongue with their grandfather and grandmother while talking about education matters, which is followed by Jerung-Nepali (38%) and Nepali (20%), respectively. However, a majority of the participants reported that they most frequently used Jerung-Nepali with their father, mother, spouse and children while talking about education matters, which is followed by Jerung mother tongue and Nepali, respectively.

Similarly, concerning the illiterate category, a majority of the participants reported that they most frequently used Jerung-Nepali, which is followed by Jerung mother tongue and Nepali, respectively.

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

The participants were asked whether they used mother tongue or other languages at home while discussing social events and family matters such as festivals, election, ceremonies, marriage, savings, spending, etc. Regarding this issue, the response of the participants is presented in Table 4.8.

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

Domain	Sex					
	Female (n=29)			Male (n=31)		
	Jerung	J & N	Nepali	Jerung	J & N	Nepali
Grandfather	11 (38%)	11 (38%)	7 (24%)	11 (35%)	12 (39%)	8 (26%)
Grandmother	11 (38%)	11 (38%)	7 (24%)	11 (35%)	12 (39%)	8 (26%)
Father	10 (35%)	12 (41%)	7 (24%)	10 (32%)	12 (39%)	9 (29%)
Mother	10 (35%)	12 (41%)	7 (24%)	10 (32%)	12 (39%)	9 (29%)
Spouse	10 (35%)	10 (35%)	9 (30%)	10 (32%)	11 (35%)	10 (33%)
Children	10 (35%)	10 (35%)	9 (30%)	10 (32%)	11 (35%)	10 (33%)

Source: Sociolinguistic survey of Jerung (2017)

Table 4.8 shows the sex category of the participants and their responses on the subject matter of discussing social events and their family matters like festivals, election, ceremonies, marriage, savings, spending, etc. With regard to female participants, a majority of the participants reported that they most frequently used the Jerung-Nepali language with their grandfather, grandmother, father, mother, spouse and children, which is followed by Jerung and Nepali, respectively.

With regard to male participants, a majority of the participants also reported that they most frequently used Jerung-Nepali with their grandfather, grandmother, father, mother, spouse and children, which is followed by Jerung and Nepali, respectively.

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

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

(A₁= 15-29 years, A₂=30-60 years, A₃= 60 +)

Domain	Age group								
	A ₁ (n=18)			A ₂ (n=25)			A ₃ (n=17)		
	Jerung	B&N	Nepali	Jerung	B&N	Nepali	Jerung	B&N	Nepali
Grandfather	7 (39%)	7 (39%)	4 (22%)	8 (32%)	10 (40%)	7 (28%)	6 (35%)	7 (41%)	4 (24%)
Grandmother	7 (39%)	7 (39%)	4 (22%)	8 (32%)	10 (40%)	7 (28%)	6 (35%)	7 (41%)	4 (24%)
Father	6 (33%)	8 (45%)	4 (22%)	7 (28%)	10 (40%)	8 (32%)	7 (41%)	6 (35%)	4 (24%)
Mother	6 (33%)	8 (45%)	4 (22%)	7 (28%)	10 (40%)	8 (32%)	7 (41%)	6 (35%)	4 (24%)
Spouse	6 (33%)	6 (34%)	6 (33%)	7 (28%)	9 (36%)	9 (36%)	7 (41%)	6 (35%)	4 (24%)
Children	6 (33%)	6 (34%)	6 (33%)	7 (28%)	9 (36%)	9 (36%)	7 (41%)	6 (35%)	4 (24%)

Source: Sociolinguistic survey of Jerung (2017)

Table 4.9 shows the participants' age groups as A₁, A₂, A₃ and their responses on discussing social events and family matter like festivals, election, ceremonies, marriage, savings, spending, etc.

With regard to age group A₁, a majority of the participants reported that they most frequently used Jerung-Nepali with their grandfather, grandmother, father, mother, spouse and children while discussing social events and family matter like festivals, election, ceremonies, marriage, savings, spending, etc., which is followed by Jerung mother tongue and Nepali, respectively.

With regard to age group A₂, a majority of the participants (40%) reported that they most frequently used Jerung-Nepali with their grandfather and grandmother, which is followed by Jerung (32%) and Nepali (28%), respectively. A majority of the

participants reported that they most frequently used Jerung-Nepali with their father, mother, spouse and children, which is followed by Nepali and Jerung mother tongue, respectively.

Concerning age group A₃, a majority of the participants (41%) reported that they most frequently used Jerung-Nepali with their grandfather and grandmother, which is followed by Jerung (35%) and Nepali (24%), respectively. However, a majority of the participants (41%) reported that they most frequently used Jerung mother tongue with their father, mother, spouse and children, which is followed by Jerung-Nepali and Nepali, respectively.

Concerning the literacy category of the participants, Table 4.10 presents the languages most frequently used at home while discussing social events and family matters by literacy.

Table 4.10: Languages most frequently used with different family members by literacy (Discussing social events and family matters like festivals, election, ceremonies, marriage, savings, spending, etc.)

Domain	Literacy					
	Literate (n=48)			Illiterate (n=12)		
	Jerung	J & N	Nepali	Jerung	J & N	Nepali
Grandfather	18 (38%)	18 (37%)	12 (25%)	4 (33%)	5 (42%)	3 (25%)
Grandmother	18 (38%)	18 (37%)	12 (25%)	4 (33%)	5 (42%)	3 (25%)
Father	16 (33%)	19 (40%)	13 (27%)	4 (33%)	5 (42%)	3 (25%)
Mother	16 (33%)	19 (40%)	13 (27%)	4 (33%)	5 (42%)	3 (25%)
Spouse	15 (31%)	17 (36%)	16 (33%)	5 (42%)	4 (33%)	3 (25%)
Children	15 (31%)	16 (33%)	17 (36%)	5 (42%)	5 (42%)	2 (16%)

Source: Sociolinguistic survey of Jerung (2017)

Table 4.10 shows the participants' literate and illiterate category and their responses on languages most frequently used with different family members while discussing social events and family matters like festivals, election, ceremonies, marriage, savings, spending, etc.

Concerning the literate group, a majority of the participants (38%) reported that they most frequently used Jerung mother tongue with their grandfather and grandmother, while discussing social events and family matters, which is followed by Jerung-Nepali (37%) and Nepali (25%), respectively. A majority of the participants (40%) reported that they most frequently used Jerung-Nepali with their father and mother, while discussing social events and family matters, which is followed by Jerung (33%) and Nepali (27%), respectively. In domain of spouse, a majority of the participants (36%) reported that they most frequently used Jerung-Nepali, which is followed by Nepali (33%) and Jerung (31%), respectively. In domain of children, a majority of the participants (36%) reported that they most frequently used Nepali, which is followed by Jerung-Nepali (33%) and Jerung (31%), respectively.

Regarding the illiterate group, a majority of the participants (42%) reported that they most frequently used Jerung-Nepali with their grandfather and grandmother, while discussing social events and family matters, which is followed by Jerung (33%) and Nepali (25%), respectively. A majority of the participants (42%) reported that they most frequently used Jerung-Nepali with their father and mother, while discussing social events and family matters, which is followed by Jerung (33%) and Nepali (25%), respectively. In domain of spouse, a majority of the participants (42%) reported that they most frequently used Jerung, which is followed by Jerung-Nepali (33%) and Jerung (25%), respectively. In domain of children, a majority of the participants (42%) reported that they most frequently used Jerung, which is followed by Jerung-Nepali (42%) and Nepali (16%), respectively.

4.2.4 Patterns of language use at home while writing letters

The patterns of language that is most frequently used at home with different family members are presented as in the Table 4.11.

Table 4.11: Languages most frequently used with family members by sex

Domain	Sex					
	Female (n=29)			Male (n=31)		
	Jerung	J & N	Nepali	Jerung	J & N	Nepali
Grandfather	9 (31%)	12 (41%)	8 (28%)	9 (29%)	12 (39%)	10 (32%)
Grandmother	9 (31%)	12 (41%)	8 (28%)	9 (29%)	12 (39%)	10 (32%)
Father	8 (28%)	11 (38%)	10 (34%)	7 (23%)	11 (35%)	13 (42%)
Mother	8 (28%)	11 (38%)	10 (34%)	7 (23%)	11 (35%)	13 (42%)
Spouse	7 (24%)	12 (42%)	10 (34%)	6 (19%)	13 (42%)	12 (39%)
Children	7 (24%)	10 (34%)	12 (42%)	6 (20%)	11 (35%)	14 (45%)

Source: Sociolinguistic survey of Jerung (2017)

Table 4.11 shows the sex category of the participants and their responses on language most frequently used use with their different family members while writing letters. In this regard, a majority of the female participants (41%) reported that they most frequently used Jerung-Nepali with their grandfather and grandmother while writing letters, which is followed by Jerung (31%) and Nepali (28%), respectively. Similarly, a majority of the participants (38%) reported that they most frequently used Jerung-Nepali with their father and mother, which is followed by Nepali (34%) and Jerung (28%), respectively. In domain of spouse, a majority of the participants (42%) reported that they most frequently used Jerung-Nepali, which is followed by Nepali (34%) and Jerung (24%), respectively. In domain of children, a majority of the participants (42%) reported that they most frequently used Nepali, which is followed by Jerung-Nepali (34%) and Jerung (24%), respectively.

Regarding the male participants, a majority of the participants (39%) reported that they most frequently used Jerung-Nepali with their grandfather and grandmother, which is followed by Nepali (32%) and Jerung (29%), respectively. Similarly, a majority of the participants (42%) reported that they most frequently used Nepali with

their father and mother, which is followed by Jerung-Nepali (35%) and Jerung (23%), respectively. In domain of spouse, a majority of the participants (42%) reported that they most frequently used Jerung-Nepali, which is followed by Nepali (39%) and Jerung (19%), respectively. In domain of children, a majority of the participants (45%) reported that they most frequently used Nepali, which is followed by Jerung-Nepali (35%) and Jerung (20%), respectively.

Concerning the age category of the participants, Table 4.12 presents the languages most frequently used with different family matters by age while writing letters.

Table 4.12: Languages most frequently used with different family members by age while writing letters (A₁ = 15-29 years, A₂ = 30-60 years, A₃ = 60 +)

Domain	Age groups								
	A ₁ (n=18)			A ₂ (n=25)			A ₃ (n=17)		
	Jerung	J &N	Nepali	Jerung	J &N	Nepali	Jerung	J &N	Nepali
Grandfather	5 (28%)	7 (39%)	6 (33%)	8 (32%)	10 (40%)	7 (28%)	5 (24%)	7 (24%)	5 (52%)
Grandmother	5 (28%)	7 (39%)	6 (33%)	8 (32%)	10 (40%)	7 (28%)	5 (24%)	7 (24%)	5 (52%)
Father	5 (28%)	6 (33%)	7 (39%)	6 (24%)	9 (36%)	10 (40%)	4 (24%)	7 (41%)	6 (35%)
Mother	5 (28%)	6 (33%)	7 (39%)	6 (24%)	9 (36%)	10 (40%)	4 (24%)	7 (41%)	6 (35%)
Spouse	4 (22%)	8 (45%)	6 (33%)	5 (20%)	10 (40%)	10 (40%)	4 (24%)	7 (41%)	6 (35%)
Children	4 (22%)	6 (33%)	8 (45%)	5 (20%)	9 (36%)	11 (44%)	4 (24%)	6 (35%)	7 (41%)

Source: Sociolinguistic survey of Jerung (2017)

Table 4.12 shows the age category of the participants as A₁, A₂ and A₃ and their responses on language most frequently used use with their different family members while writing letters. Regarding the age group A₁, a majority of the participants (39%) reported that they most frequently used Jerung-Nepali with their grandfather and grandmother while writing letters, which is followed by Nepali (33%) and Jerung (28%), respectively. Similarly, a majority of the participants (39%) reported that they most frequently used Nepali with their father and mother, which is followed by Jerung (33%) and Jerung-Nepali (28%), respectively. In domain of spouse, a majority of the participants (45%) reported that they most frequently used Jerung-Nepali, which is followed by Nepali (33%) and Jerung (22%), respectively. In domain of children, a

majority of the participants (45%) reported that they most frequently used Nepali, which is followed by Jerung-Nepali (33%) and Jerung (22%), respectively.

With regard to age group A₂, a majority of the participants (40%) reported that they most frequently used Jerung-Nepali with their grandfather and grandmother while writing letters, which is followed by Jerung (32%) and Nepali (28%), respectively. However, a majority of the participants (40%) reported that they most frequently used Nepali with their father and mother, which is followed by Jerung-Nepali (36%) and Jerung (24%), respectively. In domain of spouse, a majority of the participants (40%) reported that they most frequently used Nepali, which is followed by Jerung-Nepali (40%) and Jerung (20%), respectively. In domain of children, a majority of the participants (44%) reported that they most frequently used Nepali, which is followed by Jerung-Nepali (36%) and Jerung (20%), respectively.

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

Table 4.13: Languages most frequently used with different family members by literacy (while writing letters)

Domain	Literacy					
	Literate (n=48)			Illiterate (n=12)		
	Jerung	J & N	Nepali	Jerung	J & N	Nepali
Grandfather	14 (29%)	19 (40%)	15 (31%)	4 (33%)	5 (42%)	3 (25%)
Grandmother	14 (29%)	19 (40%)	15 (31%)	4 (33%)	5 (42%)	3 (25%)
Father	12 (25%)	18 (37%)	18 (38%)	3 (25%)	4 (33%)	5 (42%)
Mother	12 (25%)	18 (37%)	18 (38%)	3 (25%)	4 (33%)	5 (42%)
Spouse	10 (21%)	20 (42%)	18 (37%)	3 (25%)	5 (42%)	4 (33%)
Children	10 (21%)	17 (35%)	21 (44%)	3 (25%)	4 (33%)	5 (42%)

Source: Sociolinguistic survey of Jerung (2017)

Table 4.13 shows the literacy category of the participants and their responses on language most frequently used with their different family members while writing letters. Regarding literate category, a majority of the participants (40%) reported that they most frequently used Jerung-Nepali with their grandfather and grandmother while writing letters, which is followed by Nepali (31%) and Jerung (29%) respectively. Similarly, a majority of the participants (38) reported that they most frequently used Nepali with their father and mother, which is followed by Jerung-Nepali (37%) and Jerung (37%), respectively. In domain of spouse, a majority of the participants (42%) reported that they most frequently used Jerung-Nepali, which is followed by Nepali (37%) and Jerung (21%), respectively. In domain of children, a majority of the participants (44%) reported that they most frequently used Nepali, which is followed by Jerung-Nepali (35%) and Jerung (21%), respectively.

Concerning the illiterate category, a majority of the participants (42%) reported that they most frequently used Jerung-Nepali with their grandfather and grandmother, which is followed by Jerung (2337%) and Nepali (25%), respectively. However, a majority of the participants (42%) reported that they most frequently used Nepali with their father and mother, which is followed by Jerung-Nepali (33%) and Jerung (25%), respectively. In domain of spouse, a majority of the participants (42%) reported that they most frequently used Jerung-Nepali, which is followed by Nepali (33%) and Jerung (25%), respectively. In domain of children, a majority of the participants (42%) reported that they most frequently used Nepali, which is followed by Jerung-Nepali (33%) and Jerung (25%), respectively.

4.2.5 Patterns of language use by the children

There are three domains to examine the patterns of language used by the children while playing with other children and talking with neighbors and at school. The responses of the participants in this issue are presented as in the Table 4.14.

Table 4.14: Languages usually spoken by children

Domains	Sex					
	Female (n=29)			Male (n=31)		
	Jerung	J&N	Nepali	Jerung	J&N	Nepali
Playing with other children	9 (31%)	11 (38%)	9 (31%)	10 (32%)	11 (36%)	10 (32%)
Talking with neighbors	7 (24%)	9 (31%)	13 (45%)	9 (29%)	9 (29%)	13 (42%)
At school	4 (14%)	6 (21%)	19 (65%)	5 (16%)	10 (32%)	16 (52%)

Source: Sociolinguistic survey of Jerung (2017)

Table 4.14 shows the sex category of the participants and their responses on patterns of language used by their children while playing with other children and talking with neighbors and at school. Regarding this issue, a majority of the female participants (38%) reported that their children mostly used Jerung-Nepali while playing with other children, which is followed by Jerung (31%) and Nepali (31%), respectively. However, a majority of the participants reported that their children mostly used Nepali while playing with neighbors and at school, which is followed by Jerung-Nepali and Jerung, respectively.

A majority of the male participants (36%) also reported that their children mostly used Jerung-Nepali while playing with other children, which is followed by Jerung (32%) and Nepali (32%), respectively. However, a majority of the participants reported that their children mostly used Nepali while talking with neighbors and at school, which is followed by Jerung-Nepali and Nepali, respectively.

Concerning the age category, the responses of the participants in issue language used by their children are presented as in the Table 4.15.

Table 4.15: Languages usually spoken by children(A₁= 15-29 years, A₂=30-60 years, A₃= 60 + years)

Domains	Age groups								
	A ₁ (n=18)			A ₂ (n=25)			A ₃ (n=17)		
	Jerung	J&N	Nepali	Jerung	J&N	Nepali	Jerung	J&N	Nepali
Playing with other children	6 (33%)	7 (39%)	5 (28%)	8 (32%)	9 (36%)	8 (32%)	5 (29%)	6 (36%)	6 (35%)
Talking with neighbors	5 (28%)	5 (28%)	8 (44%)	7 (28%)	8 (32%)	10 (40%)	5 (29%)	5 (29%)	7 (42%)
At school	3 (17%)	5 (28%)	10 (55%)	5 (20%)	7 (28%)	13 (52%)	3 (18%)	5 (29%)	9 (53%)

Source: Sociolinguistic survey of Jerung (2017)

Table 4.15 shows the participants' age groups of A₁, A₂, A₃ and their responses on the language used by their children in different domains like playing with other children, talking with neighbors and at school.

With regard to age group A₁, a majority of the participants (39%) reported that their children most frequently used Jerung-Nepali while playing with other children, which is followed by Jerung (33%) and Nepali (28%), respectively. However, a majority of the participants reported that their children most frequently used Nepali while talking with neighbors and at school, which is followed by Jerung-Nepali and Jerung, respectively.

In age group A₂, a majority of the participants (36%) reported that their children most frequently used Jerung-Nepali while playing with other children, which is followed by Nepali (36%) and Jerung (28%), respectively. However, a majority of the participants reported that their children most frequently used Nepali while playing with other children and at school, which is followed by Jerung-Nepali and Jerung, respectively.

In age group A₃, a majority of the participants (36%) reported that their children most frequently used Jerung-Nepali while playing with other children, which is followed by Nepali (35%) and Jerung (29%), respectively. However, a majority of the participants

reported that their children most frequently used Nepali while playing with other children and at school, which is followed by Jerung-Nepali and Jerung, respectively.

The participants are categorized into two groups as literate and illiterate and their responses on the patterns of language used by the children: Playing with other children and talking with neighbors and at school. Regarding this issue, the responses of the participants in this issue are presented as in the Table 4.16.

Table 4.16: Languages usually spoken by children in different domains by literacy

Domain	Literacy					
	Literate (n=48)			Illiterate (n=12)		
	Jerung	J & N	Nepali	Jerung	J & N	Nepali
Playing with other children	15 (31%)	18 (38%)	15 (31%)	4 (33%)	4 (34%)	4 (33%)
Talking with neighbors	13 (27%)	14 (29%)	21 (44%)	3 (25%)	4 (33%)	5 (42%)
At school	7 (15%)	13 (27%)	28 (58%)	2 (17%)	3 (25%)	7 (58%)

Source: Sociolinguistic survey of Jerung (2017)

Table 4.16 shows the participants' literacy category as literate and illiterate and their responses on the language used by their children in different domains like playing with other children, talking with neighbors and at school.

In literate category, a majority of the participants (38%) reported that their children most frequently used Jerung-Nepali while playing with other children, which is followed by Jerung (31%) and Nepali (31%), respectively. Similarly, a majority of the participants (44%) reported that their children most frequently used Nepali while talking with neighbors, which is followed by Jerung-Nepali (29%) and Jerung (27%), respectively. However, a majority of the participants (58%) reported that their children most frequently used Nepali at school, which is followed by Jerung-Nepali (27%) and Jerung (15%), respectively.

In illiterate category, a majority of the participants (34%) reported that their children most frequently used Jerung-Nepali while playing with other children, which is followed by Jerung (33%) and Nepali (33%), respectively. Similarly, a majority of the participants (42%) reported that their children most frequently used Nepali while talking with neighbors, which is followed by Jerung-Nepali (33%) and Jerung (25%), respectively. And, a majority of the participants (58%) reported that their children most frequently used Nepali at school, which is followed by Jerung-Nepali (25%) and Jerung (17%), respectively.

4.2.6 Patterns of language use by the community for marriage invitations

The participants were asked what languages they used in the community for marriage invitations. Regarding this issue, the responses of the participants from Jerung community are presented as in the Table 4.17.

Table 4.17: Languages used for marriage invitations in the community

Domain	Sex		Total (N = 60)
	Female (n=29)	Male (n=31)	
Jerung	16 (55%)	16 (52%)	32 (53%)
Jerung & Nepali	6 (21%)	7 (22%)	13 (22%)
Nepali	7 (24%)	8 (26%)	15 (25%)

Source: Sociolinguistic survey of Jerung (2017)

Table 4.17 shows the gender category of the participants and their responses on languages used for marriage invitation in the community. In female category, a majority of the participants (55%) reported that they most frequently used Jerung, which is followed by Jerung-Nepali (21%) and Nepali (24%), respectively. In male category, a majority of the participants (52%) reported that they most frequently used Jerung, which is followed by Jerung-Nepali (22%) and Nepali (26%), respectively.

In total, a majority of the participants (53%) reported that they most frequently used Jerung for the marriage invitation, which is followed by Jerung-Nepali (22%) and Nepali (25%), respectively.

Table 4.18: Languages used for marriage invitations by the community by age(A₁= 15-29 years, A₂=30-60 years, A₃= 60 + years)

Domain	Age groups			Total (N=60)
	A ₁ (n=18)	A ₂ (n=25)	A ₃ (n=17)	
Jerung	11 (61%)	12 (48%)	9 (53%)	32 (53%)
Jerung & Nepali	3 (17%)	6 (24%)	4 (23%)	13 (22%)
Nepali	4 (22%)	7 (28%)	4 (24%)	15 (25%)

Source: Sociolinguistic survey of Jerung (2017)

Table 4.18 shows participants' age category as A₁, A₂ and A₃ and their responses on languages used for marriage invitation in the community. In age group A₁, a majority of the participants (61%) reported that they most frequently used Jerung for marriage invitation in the community, which is followed by Jerung-Nepali (17%) and Nepali (22%), respectively. In age group A₂, a majority of the participants (48%) also reported that they most frequently used Jerung, which is followed by Jerung-Nepali (24%) and Nepali (28%), respectively. In age group A₃, a majority of the participants (53%) also reported that they most frequently used Jerung, which is followed by Nepali (23%) and Jerung-Nepali (24%), respectively.

In total, a majority of the participants (53%) reported that they most frequently used Jerung for marriage invitation in the community, which is followed by Jerung-Nepali (22%) and Nepali (25%), respectively.

Table 4.19: Languages used for marriage invitations in the community

Domain	Literacy		Total (N=60)
	Literate (n=48)	Illiterate (n=12)	
Jerung	25 (52%)	7 (58%)	32 (53%)
Jerung & Nepali	11 (23%)	2 (17%)	13 (22%)
Nepali	12 (25%)	3 (25%)	15 (25%)

Source: Sociolinguistic survey of Jerung (2017)

Table 4.19 shows the literacy category of the participants and their responses on language used for marriage invitation in the community. With regard to literate participants, a majority of the participants (52%) reported that they mostly used Jerung for marriage invitation in the community, which is followed by Jerung-Nepali (23%) and Nepali (25%), respectively. Similarly, regarding illiterate category, a majority of the participants (58%) reported that they mostly used Jerung for marriage invitation in the community, which is followed by Jerung-Nepali (17%) and Nepali (25%), respectively.

In total, a majority of the participants (53%) reported that they used Jerung for marriage invitation in the community, which is followed by Jerung-Nepali (22%) and Nepali (25%), respectively

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

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

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

Domain	Sex		Total (N=60)
	Female (n=29)	Male (n=31)	
Jerung	-	-	-
Jerung & Nepali	-	-	-
Nepali	29 (100%)	31 (100%)	60 (100%)

Source: Sociolinguistic survey of Jerung (2017)

Table 4.20 shows gender category of the participants and their responses on language use in writing minutes of the community meetings. In this regard, all male and female participants reported that they usually used Nepali to write minutes of community meetings.

Table 4.21: Languages usually used to write minutes of community meetings

(A₁= 15-29 years, A₂=30-60 years, A₃= 60 + years)

Language	Age groups			Total (N=60)
	A ₁ (n=18)	A ₂ (n=25)	A ₃ (n=17)	
Jerung	-	-	-	-
Jerung & Nepali	-	-	-	-
Nepali	18 (100%)	25 (100%)	17 (100%)	60 (100%)

Source: Sociolinguistic survey of Jerung (2017)

Table 4.21 shows participants' age groups as A₁, A₂ and A₃, and their responses on the issue of languages usually used to write minutes of community meetings. Concerning the issue, all the participants reported that they usually used Nepali for writing minutes of community meetings.

Table 4.22: Languages usually used to write minutes in community meetings by literacy

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

Source: Sociolinguistic survey of Jerung (2017)

Table 4.22 shows participants' age literacy category and their responses on the issue of languages usually used to write minutes of community meetings. Concerning the issue, all literate and illiterate participants reported that they usually used Nepali for writing minutes of community meetings.

4.3 The frequency of mother tongue use

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

Table 4.23: The frequency of mother tongue use by sex

Domain	Sex		Total (N=60)
	Female (n=29)	Male (n=31)	
Everyday	25 (86%)	25 (81%)	50 (83%)
Rarely	4 (14%)	6 (19%)	10 (17%)
Never	-	-	-

Source: Sociolinguistic survey of Jerung (2017)

Table 4.23 shows participants' gender category and their responses on the issue of frequency of the use of mother tongue. Concerning the issue, a majority of the female participants (86%) reported that they used Jerung mother tongue everyday in their practical life. However, a minority of the participants (14%) reported that they rarely used Jerung mother tongue everyday in their practical life.

In regard to male participants, a majority of the participants (81%) also reported that they used Jerung mother tongue everyday in their practical life. However, a minority of the participants (19%) reported that they rarely used mother tongue in their practical life.

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

Domain	Age groups			Total (N=60)
	A ₁ (n=18)	A ₂ (n=25)	A ₃ (n=17)	
Everyday	15 (83%)	20 (80%)	14 (82%)	49 (82%)
Rarely	3 (17%)	5 (20%)	3 (18%)	11 (18%)
Never	-	-	-	-

Source: Sociolinguistic survey of Jerung (2017)

Table 4.24 shows participants' age group as A₁, A₂ and A₃, and their responses on mother tongue use in their daily life. Regarding age group A₁, a majority of the participants (83%) reported that they used Jerung mother tongue everyday in their practical life. However, a minority of the participants (17%) reported that they rarely used Jerung mother tongue in their practical life.

With regard to age group A₂, a majority of the participants (80%) reported that they used Jerung mother tongue everyday in their practical life. However, a minority of the participants (18%) reported that they rarely used Jerung mother tongue in their practical life.

Similarly, with regard to age group A₃, a majority of the participants (82%) reported that they used Jerung mother tongue everyday in their practical life. However, a minority of the participants (18%) reported that they rarely used Jerung mother tongue in their practical life.

In total, a majority of the participants (82%) reported that they used Jerung mother tongue everyday in their practical life. However, a minority of the participants (18%) reported that they rarely used Jerung mother tongue in their practical life.

Table 4.25: The frequency of the use of mother tongue by literacy

Domain	Literacy		Total (N=60)
	Literate (n=48)	Illiterate (n=12)	
Everyday	39 (81%)	10 (83%)	49 (82%)
Rarely	9 (19%)	2 (17%)	11 (18%)
Never	-	-	-

Source: Sociolinguistic survey of Jerung (2017)

Table 4.25 shows literacy category of the participants and their response on the use of mother tongue. With regard to literate participants, a majority of the participants (81%) reported that they used Jerung mother tongue everyday in their daily life. However, a minority of the participants (19%) reported that they rarely used Jerung mother tongue in their daily life.

With regard to illiterate participants, a majority of the participants (83%) reported that they used Jerung mother tongue everyday in their daily life. However, a minority of

the participants (17%) reported that they rarely used Jerung mother tongue in their daily life.

In total, a majority of the participants (82%) reported that they used Jerung mother tongue in their practical life. However, a minority of the participants (18%) reported that they rarely used Jerung mother tongue in their practical life.

4.4 The frequency of the language use of wider communication

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

Table 4.26: The frequency of the language use of wider communication by sex

Domain	Sex		Total (N=60)
	Female (n=29)	Male (n=31)	
Everyday	29 (100%)	31 (100%)	60 (100%)
Rarely	-	-	-
Never	-	-	-

Source: Sociolinguistic survey of Jerung (2017)

Table 4.26 shows the frequency of language use of wider communication by sex category of the participants. With regard to female and male participants, all reported that they used Nepali everyday as the language of wider communication.

Table 4.27: The frequency of the language use of wider communication by age
(A₁= 15-29 years, A₂=30-60 years, A₃= 60 + years)

Domain	Age groups			Total (N=60)
	A ₁ (n=18)	A ₂ (n=25)	A ₃ (n=17)	
Everyday	18 (100%)	25 (100%)	17 (100%)	60 (100%)
Rarely	-	-	-	-
Never	-	-	-	-

Source: Sociolinguistic survey of Jerung (2017)

Table 4.27 shows the participants' age group as A₁, A₂ and A₃ and their response on language use of wider communication in their daily life. In this regard, all the participants reported that they always used Nepali as the language of wider communication in their practical life.

Table 4.28: The frequency of language use of wider communication by literacy

Domain	Literacy		Total (N=60)
	Literate (n=48)	Illiterate (n=12)	
Everyday	48 (100%)	12 (100%)	60 (100%)
Rarely	-	-	-
Never	-	-	-

Source: Sociolinguistic survey of Jerung (2017)

Table 4.28 shows the literacy category of the participants and their response on language use of wider communication. Concerning the literacy category, all the participants reported that they always used Nepali as the language of wider communication in their practical life.

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

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

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

Language	Sex		Total (N=60)
	Female (n=29)	Male (n=31)	
Jerung	-	-	-
Jerung & Nepali	-	-	-
Nepali	29 (100%)	31 (100%)	60 (100%)

Source: Sociolinguistic survey of Jerung (2017)

Table 4.29 shows the gender category and the responses of the participants on language usually used when speakers of other language visit at home. Regarding the responses of both male and female, all participants reported that they usually used Nepali when the speakers of other languages visit at their home.

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

(A₁= 15-29 years, A₂=30-60 years, A₃= 60 +)

Language	Age groups			Total (N=60)
	A ₁ (n=18)	A ₂ (n=25)	A ₃ (n=17)	
Jerung	-	-	-	-
Jerung & Nepali	-	-	-	-
Nepali	18 (100%)	25 (100%)	17 (100%)	60 (100%)

Source: Sociolinguistic survey of Jerung (2017)

Table 4.30 shows age group of the participants as A₁, A₂, and A₃ and their responses on language usually used when speakers of other language visit at home. Regarding the age groups, all participants reported that they usually used Nepali when the speakers of other languages visit at their home.

Table 4.31: The language usually used when speakers of other languages visit at home by literacy

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

Source: Sociolinguistic survey of Jerung (2017)

Table 4.31 shows literacy category of the participants and their responses on language usually used when speakers of other language visit at home. In this issue, all

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

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

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

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

Table 4.32: The preference of language for children's medium of instruction at primary level by sex

Language	Sex		Total (N=60)
	Female (n=29)	Male (n=31)	
Jerung	25 (86%)	26 (84%)	51 (85%)
Nepali	2 (7%)	3 (10%)	5 (8%)
English	2 (7%)	2 (6%)	4 (7%)

Source: Sociolinguistic survey of Jerung (2017)

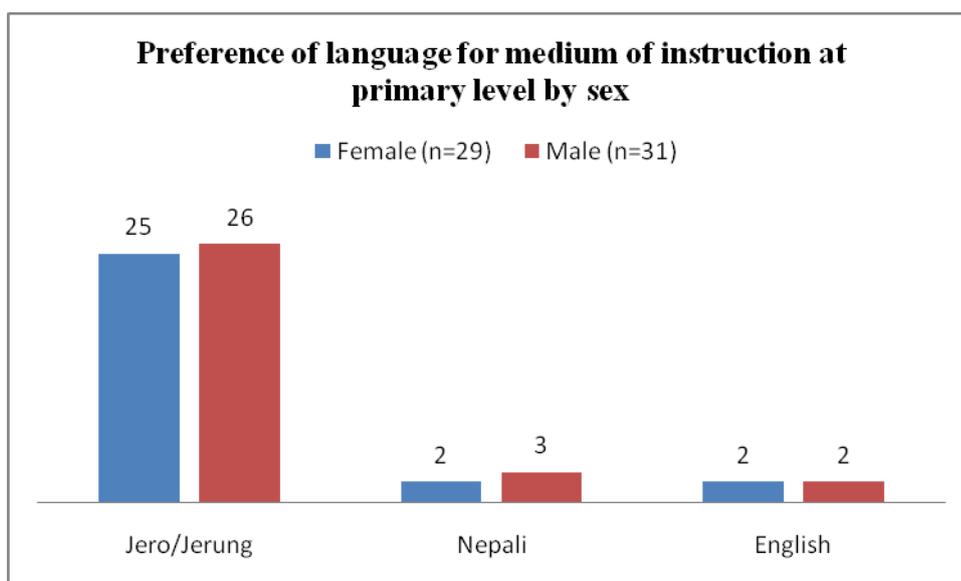
Table 4.32 shows the gender category of the participants and their response on preference of language for children's medium of instruction at primary level. With regard to female participants, a majority of the participants (86%) reported that they preferred to their mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (7%) and English (7%), respectively.

With regard to male participants, a majority of the participants (84%) reported that they preferred to their mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (10%) and English (6%), respectively.

In total, a majority of the participants (85%) reported that they preferred to their mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (8%) and English (7%), respectively.

Preference of language for children's medium of instruction at primary level by sex is presented in Figure 4.8.

Figure 4.8: Preference of language for medium of instruction at primary level



Source: Sociolinguistic survey of Jerung (2017)

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

Table 4.33: The preference of language for children's medium of instruction at primary level by age (A₁= 15-29 years, A₂=30-60 years, A₃= 60 + years)

Language	Age groups			Total (N=60)
	A ₁ (n=18)	A ₂ (n=25)	A ₃ (n=17)	
Jerung	15 (83%)	21 (84%)	15 (88%)	51 (85%)
Nepali	2 (11%)	2 (8%)	1(6%)	5 (8%)
English	1 (6%)	2 (8%)	1(6%)	4 (7%)

Source: Sociolinguistic survey of Jerung (2017)

Table 4.33 shows the age category of the participants as A₁, A₂, and A₃ and their response on preference of language for children's medium of instruction at primary level education. Regarding the age group of A₁, a majority of the participants (83%) reported that they preferred to Jerung mother tongue for their children's medium of instruction at primary level education, which is followed by Nepali (11%) and English (6%), respectively.

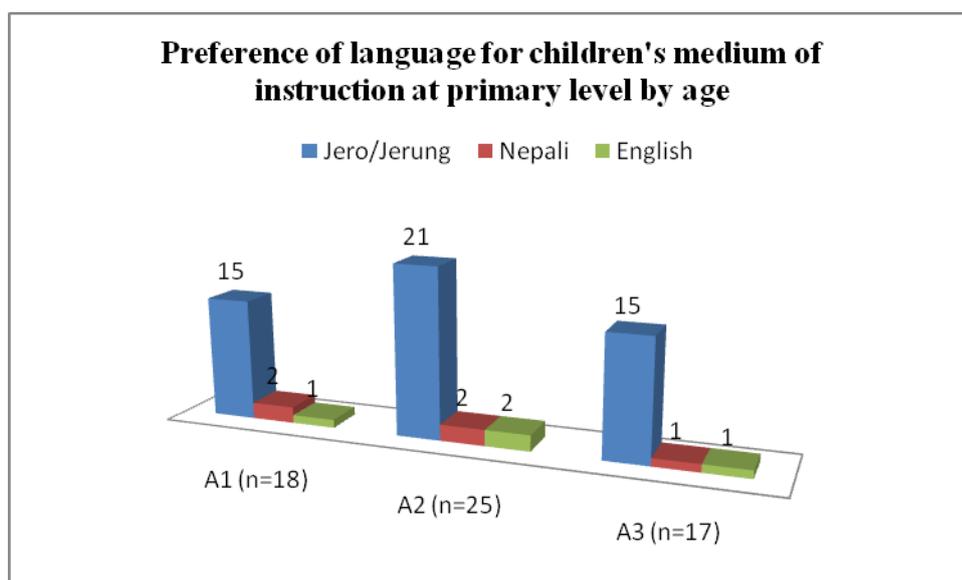
With regard to age group of A₂, a majority of the participants (84%) reported that they preferred to Jerung mother tongue for their children's medium of instruction at primary level education, which is followed by Nepali (8%) and English (8%), respectively.

Similarly, regarding the age group of A₃, a majority of the participants (88%) reported that they preferred to Jerung mother tongue for their children's medium of instruction at primary level education, which is followed by Nepal (6%) and English (6%), respectively.

In total, a majority of the participants (85%) reported that they preferred to Jerung mother tongue for their children's medium of instruction at primary level education, which is followed by Nepali (8%) and English (7%), respectively.

Preference of language for children's medium of instruction at primary level by age is presented in Figure 4.9.

Figure 4.9: Preference of language for children's medium of instruction at primary level by age



Source: Sociolinguistic survey of Jerung (2017)

Figure 4.9 shows that a majority of the participants from all age groups reported that they preferred to Jerung mother tongue to be used as the language for their children's medium of instruction at primary level education, which is followed by Nepali and English, respectively.

Table 4.34: The preference of language for children's medium of instruction at primary level by literacy

Language	Literacy		Total (N=60)
	Literate (n=48)	Illiterate (n=12)	
Mother tongue	41 (86%)	10 (84%)	51 (85%)
Nepali	4 (8%)	1 (8%)	5 (8%)
English	3 (6%)	1 (8%)	4 (7%)

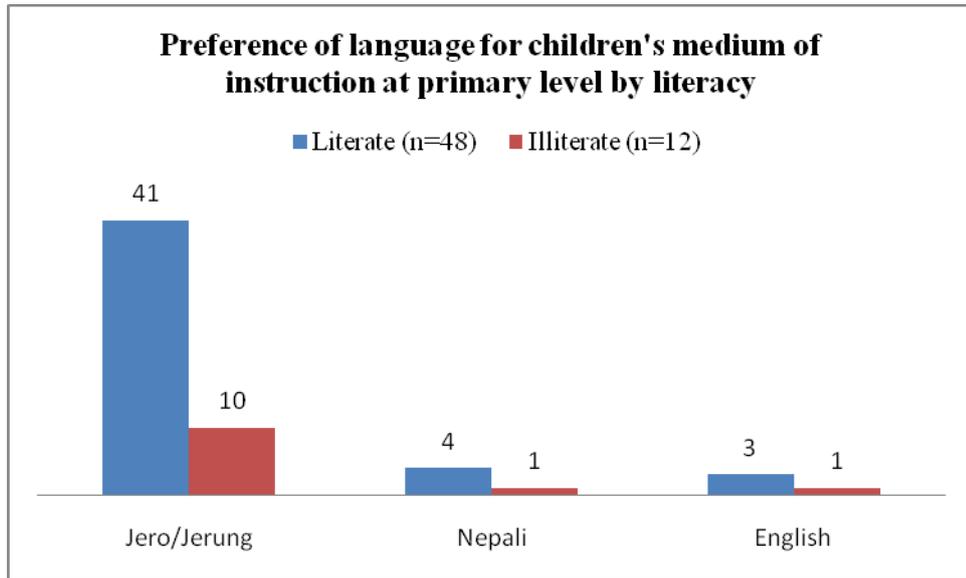
Source: Sociolinguistic survey of Jerung (2017)

Table 4.34 shows the responses of the literate and illiterate participants on the issue of preference of language use for medium of instruction at primary level education. Regarding the literate group, a majority of the participants (86%) reported that they preferred to Jerung mother tongue for their children's medium of instruction at primary level education, which is followed by Nepali (8%), and English (6%),, respectively. Regarding the illiterate group, a majority of the participants (84%) preferred to Jerung mother tongue for their children's medium of instruction at primary level education, which is followed by Nepali (8%) and English (8%), respectively.

In total, a majority of the participants (85%) reported that they preferred to Jerung mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (8%) and English (7%), respectively.

Preference of language for children's medium of instruction at primary level by literacy is presented in Figure 4.10

Figure 4.10: Preference of language for children's medium of instruction at primary level by literacy



Source: Sociolinguistic survey of Jerung (2017)

Figure 4.10 shows that a majority of the participants from both literate and illiterate category reported that they preferred to mother tongue for their children's medium of instruction at primary level of education, which is followed by Nepali and English languages, respectively.

4.7 Summary

A majority of the female participants reported that they most frequently used Jerung-Nepali in domains of counting, singing, joking, shopping, discussing, praying, singing at home, family gathering and village meetings and so as the male category. Concerning age group A₁, a majority of the participants, in domains of counting, singing, joking, discussing, praying, singing at home, family gatherings and village meetings, reported that they most frequently used Jerung-Nepali. In domains of bargaining, storytelling, quarreling, abusing and telling stories to children, a majority of the participants reported that they most frequently used Nepali. In the age group of A₂, a majority of the participants, in domains of counting, singing, joking, bargaining, discussing, scolding, singing at home and village meetings reported that they most frequently used Jerung-Nepali.

In the age group of A₃, a majority of the participants, in domains of counting, singing, joking, shopping and storytelling, reported that they most frequently used Jerung-

Nepali. And, in domains of family gatherings and village meetings, a majority of the participants reported that they most frequently used Jerung-Nepali. With regard to literate category, a majority of the participants, in domains of counting, singing and joking, reported that they most frequently used Jerung-Nepali. Concerning the illiterate category, a majority of the participants, in domains of counting, singing and joking, reported that they most frequently used Jerung-Nepali. However, in domains of family gatherings and village meetings, a majority of the participants reported that they most frequently used Jerung-Nepali.

CHAPTER 5

MOTHER TONGUE PROFICIENCY AND MULTILINGUALISM

5.0 Outline

This chapter consists of three sections. In section 5.1, we examine mother tongue proficiency in Jerung. Section 5.2 examines multilingualism and determines the levels of multilingualism among the Jerung speakers at the survey points. Finally, in section 5.3, we summarize the findings of the chapter.

5.1 Mother tongue proficiency (MTP)

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

Table 5.1: MTP in speaking, reading and writing in Jerung

Speaking				Reading and writing		
Degrees	Female (n=29)	Male (n=31)	Total (N=60)	Female (n=29)	Male (n=31)	Total (N=60)
Very well	18 (62%)	17 (55%)	35 (58%)	12 (41%)	14 (45%)	26 (43%)
Some	6 (21%)	7 (22%)	13 (22%)	8 (28%)	8 (26%)	16 (27%)
Only a little	5 (17%)	7 (23%)	12 (20%)	9 (31%)	9 (29%)	18 (30%)

Source: Sociolinguistic survey of Jerung (2017)

Table 5.1 shows two categories: one 'speaking' and another 'reading and writing'. Regarding the first category, a majority of the female participants (72%) reported that

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

they were 'very well' in their mother tongue proficiency in speaking, which is followed by 'some' (21%) and only a little (15%) respectively. Similarly, a majority of the male participants (55%) reported that they were 'very well' in their mother tongue proficiency in speaking, which is followed by 'some' (29%) and only a little (16%) respectively. In total, a majority of the participants (63%) reported that they were 'very well' in their mother tongue proficiency in 'speaking', which is followed by 'some' (25%) and 'only a little' (12%) respectively.

Concerning the category of 'reading and writing', a majority of the female participants (45%) reported that they were 'very well' in their mother tongue proficiency in 'reading and writing', which is followed by 'some' (24%) and 'only a little' (31%) respectively. Similarly, a majority of the male participants (42%) reported that they were 'very well' in their mother tongue proficiency in 'reading and writing', which is followed by 'some' (26%), and 'only a little' (32%) respectively. In total, a majority of the participants (43%) reported that they were 'very well' in their mother tongue proficiency in 'reading and writing', which is followed by 'some' (25%), and 'only a little' (32%) respectively.

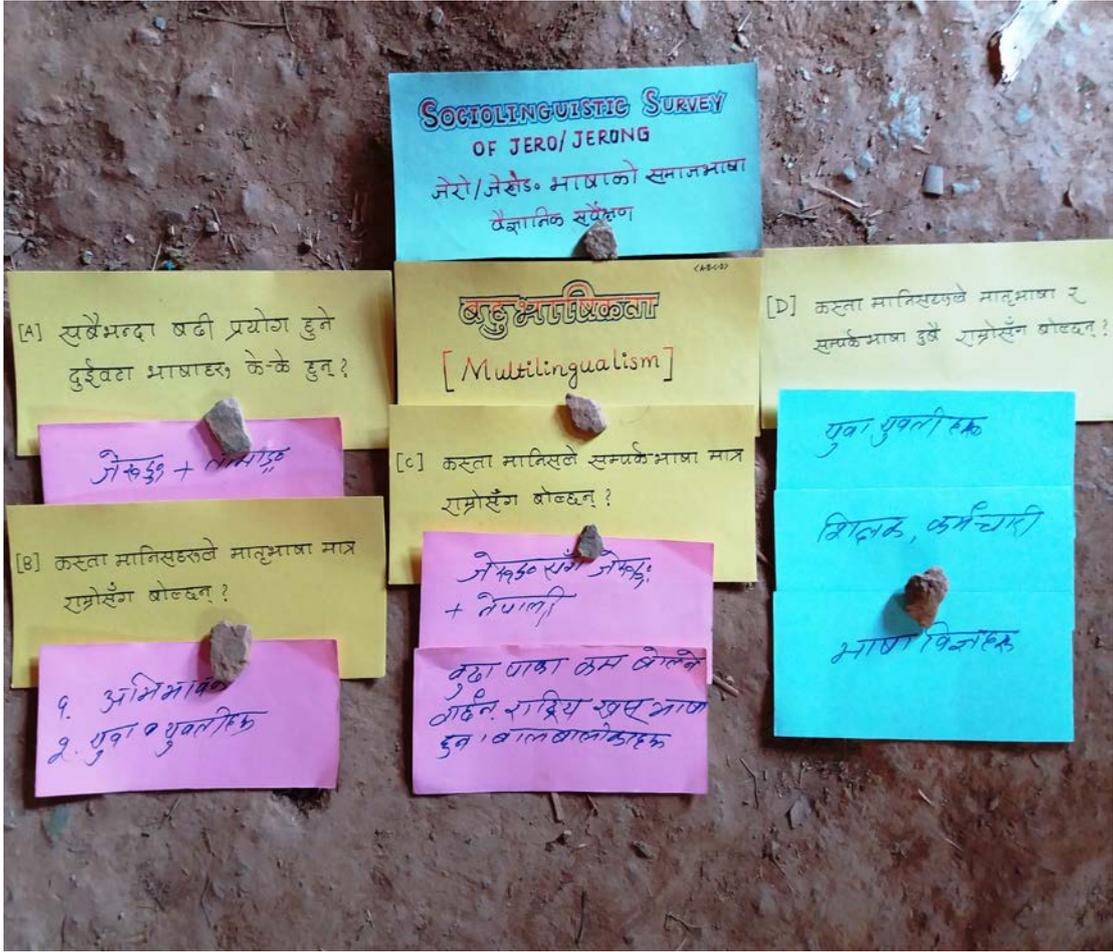
5.2 Multilingualism

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

5.2.1 SLQ-A

Multilingualism is a common phenomenon in all the indigenous nationalities in Nepal, and so as the Jerung community. Multilingualism tool was used to get information those community members, who mostly and clearly speak their mother tongue, link language and both mother tongue and link language. By using this tool, the participants express their viewpoints in frequent use of mother tongue, link language and both mother tongue and link language. The responses of the participants are presented in Photo 5.1.

Photo 5.1: Multilingualism



Source: Sociolinguistic survey of Jerung (2017)

Photo 5.1 shows that the participants reported that the senior people of the Jerung speech community mostly and clearly use mother tongue rather than link language. Similarly, they reported that the youth mostly and clearly use link language rather than mother tongue. They also reported that the youth, teachers and job holders mostly use both mother tongue and link language.

The responses of the participants are presented in Table 5.2.

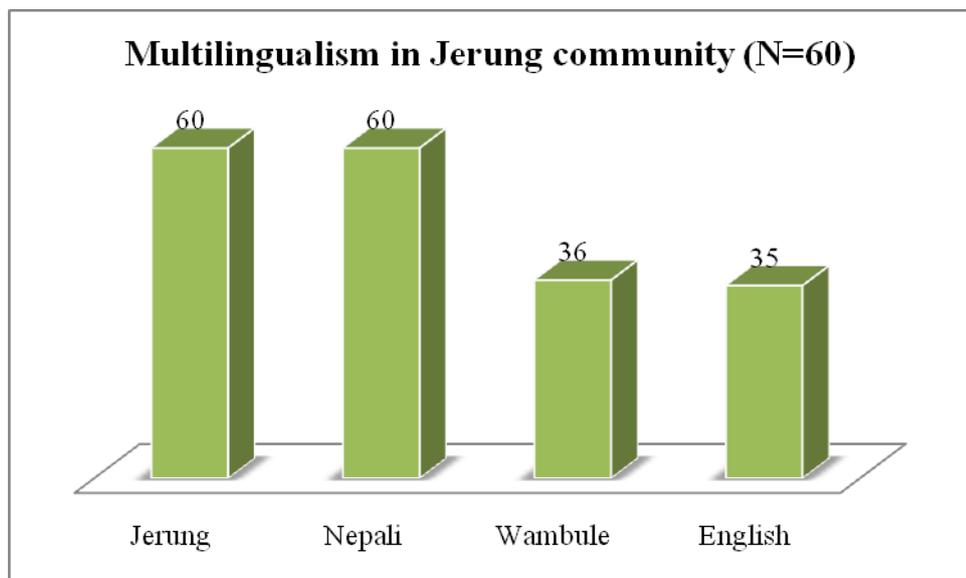
Table 5.2: Multilingualism in Jerung community² (N= 60)

S.N.	Languages	No. of speakers	Percentage	Remarks
1.	Jerung	60	100%	
2.	Nepali	60	100%	
3.	Wambule	36	60%	
4.	English	35	58%	

Source: Sociolinguistic survey of Jerung (2017)

Table 5.2 shows the responses of the participants on different languages that they employed. Regarding the different language, all the participants reported that they speak Jerung and Nepali languages. They speak Nepali as the lingua franca, which is the widely distributed language across the country. On the other hand, forty-two participants (70%) reported that they speak English, which is followed by Chamling (25%), Sampang (20%), Puma (17%), Chhintang (15%), Dungmali (15%), and Chhulung (12%) respectively.

Figure 5.1: Multilingualism in Jerung community



Source: Sociolinguistic survey of Jerung (2017)

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

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

5.2.2 SLQ-B

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

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

5.3 Summary

In this chapter, we tried to evaluate the mother tongue proficiency and multilingualism in Jerung. In addition, we also looked at the level and extent of community multilingualism of Jerung speakers in standard Nepali. A majority of the female participants reported that they were 'very well' in their mother tongue proficiency in speaking. Similarly, a majority of the male participants reported that they were 'very well' in their mother tongue proficiency in speaking. In total, a majority of the participants reported that they were 'very well' in their mother tongue proficiency in 'speaking'.

A majority of the female participants reported that they were 'very well' in their mother tongue proficiency in 'reading and writing. Similarly, a majority of the male participants reported that they were 'very well' in their mother tongue proficiency in 'reading and writing'. In total, a majority of the participants reported that they were 'very well' in their mother tongue proficiency in 'reading and writing'. There is no monolingual in Jerung community and they speak Nepali as the lingua franca. Children speak Jerung as mother tongue in Jerung community. Likewise, the children, young, middle aged and matured people, leaders, businessmen, teachers and students are bilingual in both Jerung and Nepali.

CHAPTER 6

LANGUAGE VITALITY, LANGUAGE MAINTENANCE AND LANGUAGE ATTITUDES

6.0 Outline

This chapter comprises four sections. In section 6.1, we look at language vitality in Jerung. Section 6.2 discusses language maintenance in this language. In section 6.3, we present the attitudes of the Jerung people towards their mother tongue. Section 6.4 summarizes the findings of the chapter.

6.1 Language vitality

Jerung community in common with other indigenous communities is gradually shifting to Nepali, the language of the wider communication (LWC) in Nepal. The responses of the participants related to language vitality from the five survey points are presented as in Table 6.1.

Table 6.1: Language vitality in key points in Jerung

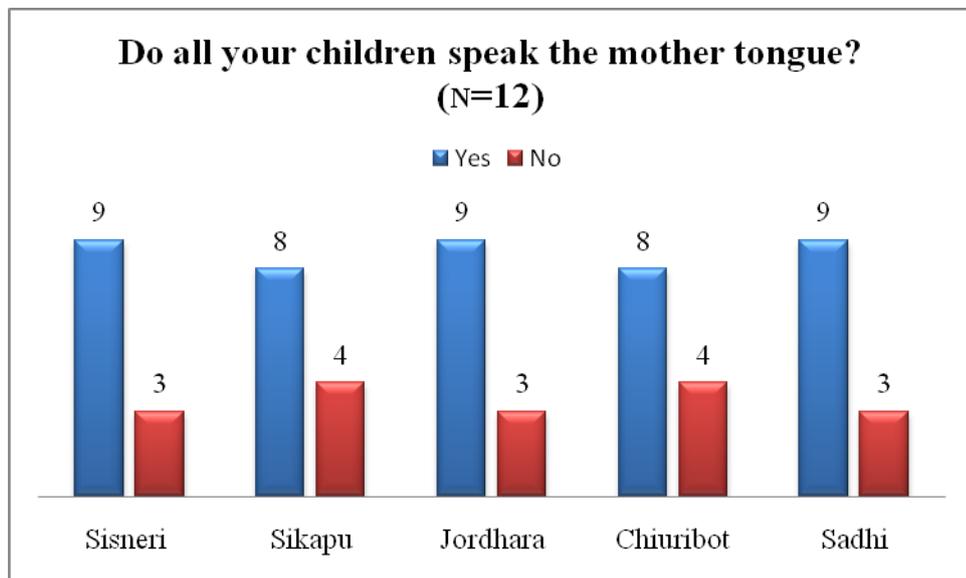
		Do all your children speak the mother tongue? (N=12)		Do young people speak your mother tongue as it ought to be spoken? (N=12)		What language do most parents in this village usually speak with their children? (N=12)	
S.N.		Yes	No	Yes	No	Jerung	Nepali
1.	Sisneri	9 (75%)	3 (25%)	8 (67%)	4 (33%)	9 (75%)	3 (25%)
2.	Sikapu	8 (67%)	4 (33%)	7 (58%)	5 (42%)	7 (58%)	5 (42%)
3.	Jordhara	9 (75%)	3 (25%)	8 (67%)	4 (33%)	7 (58%)	5 (42%)
4.	Chiuribot	8 (67%)	4 (33%)	8 (67%)	4 (33%)	8 (67%)	4 (33%)
5.	Sadhi	9 (75%)	3 (25%)	7 (58%)	5 (42%)	7 (58%)	5 (42%)

Source: Sociolinguistic survey of Jerung (2017)

Table 6.1 shows the responses of the participants in three topics. Regarding the first topic, the participants were asked whether all their children spoke the mother tongue. Majority of the participants from the five survey points reported that their children spoke their mother tongue. In Sisneri, all participants reported that their children spoke mother tongue. Regarding the second topic, they were asked whether the young Jerung people spoke their mother tongue as it ought to be spoken. Majority of the participants reported that the young Jerung people spoke their mother tongue as it ought to be spoken. Similarly, regarding the third topic, they were asked what language the most parents usually spoke with their children. In response, majority of the participants reported that the parents usually spoke mother tongue with their children. In Sisneri, all participants reported that they usually spoke mother tongue with their children.

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

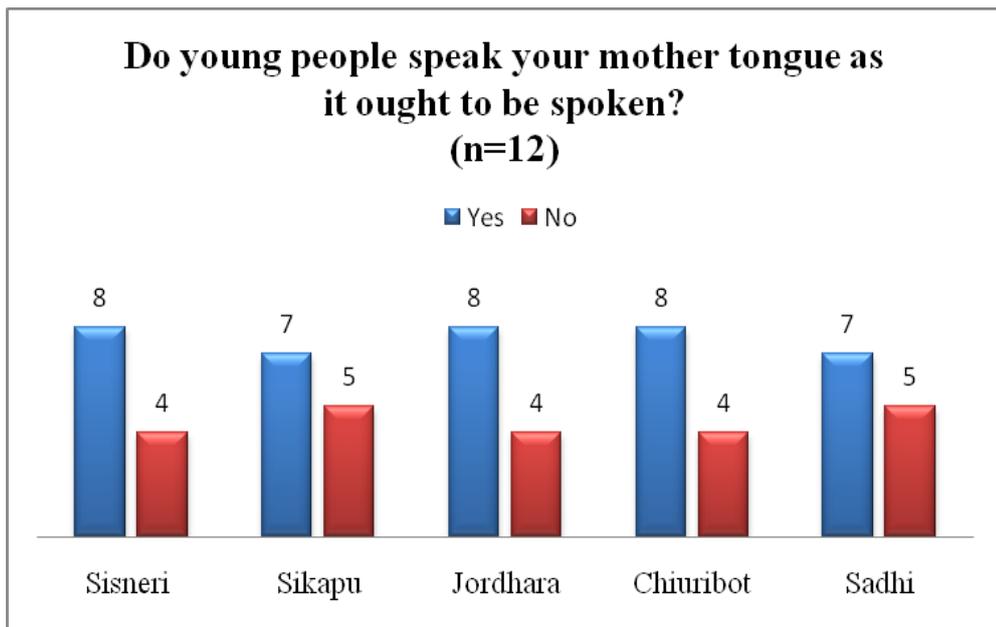
Figure 6.1: Speaking mother tongue by the children



Source: Sociolinguistic survey of Jerung (2017)

Figure 6.1 shows the response on speaking mother tongue by the children. In this regard, the majority of the responses fall under the category of 'Yes'. It means that their children speak mother tongue.

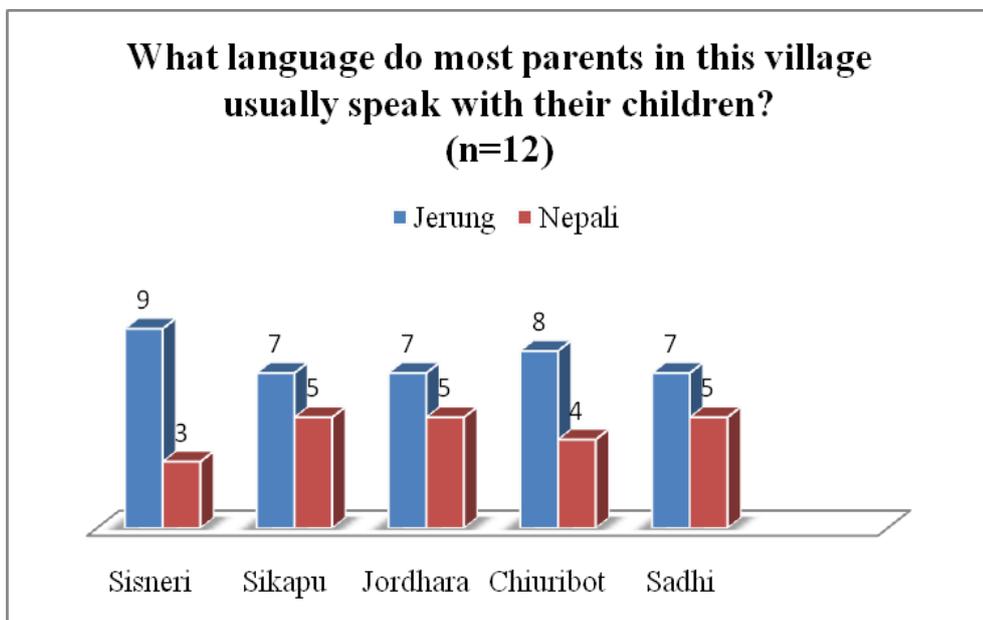
Figure 6.2: Speaking mother tongue by the young people



Source: Sociolinguistic survey of Jerung (2017)

Figure 6.2 shows the information on the young Jerung people speaking their mother tongue as well as it ought to be spoken. With regard to this point, a majority of the participants reported that the young people in the Jerung community speak mother tongue as well as it ought to be spoken.

Figure 6.3: Language spoken by the parents with their children



Source: Sociolinguistic survey of Jerung (2017)

Figure 6.3 shows that a majority of the participants from the survey points of Sikapu, Sisneri, Jordhara, Chiuribot and Sadhi reported that the parents in the village usually speak mother tongue with their children.

6.2 Language maintenance

Language maintenance is the subject matter that is influenced by the diverse factors such as intermarriage, learning and study of the mother tongue by the children, marital relationship with language groups, etc. The responses of the participants on language maintenance are presented in Table 6.2.

Table 6.2: Language maintenance in key survey points in Jerung

S.N.		Is there intermarriage in your community?		Do you like your children learn/study in mother tongue?		Which other language groups have common marital relationship with your language group?
		YES	NO	YES	NO	
1.	Sisneri	12	-	12	-	Wambule, Tamang, Newar, Nepali
2.	Sikapu	12	-	12	-	
3.	Jordhara	12	-	12	-	
4.	Chiuribot	12	-	12	-	
5.	Sadhi	12	-	12	-	
TOTAL		60	-	60	-	
Percentage		100%	-	100%	-	

Source: Sociolinguistic survey of Jerung (2017)

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

from all the five survey points reported that they liked their children learn/study in mother tongue.

In third question, all the participants were asked which other language groups had common marital relationship with their language group. In response, all the participants from all the five survey points reported that the other language groups, which had common marital relationship with their language group are Wambule, Newar, Tamang, etc.

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

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

S.N.	If schools are opened for teaching your language, will you support it:	Number of responses	Percentage
1.	by sending children	60	100%
2.	by encouraging other people to send their children	60	100%
3.	by providing financial help	51	85%
4.	by teaching	42	70%
5.	by helping with the school	56	93%

Source: Sociolinguistic survey of Jerung (2017)

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

Concerning these different supports, all the participants reported that they would support the school, if opened, for teaching their language by sending their children, by encouraging other people to send their children, and by helping the school. On the

other hand, a majority of the participants (90%) reported that they would support the school by providing financial help; and (75%) by teaching at school if opened.

6.3 Language attitudes

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

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

S.N.	What languages do they love the most?	Female (n=29)	Male (n=31)	Total (N=60)
1.	Jerung	29 (100%)	31 (100%)	60 (100%)
2.	Nepali	-	-	-

Source: Sociolinguistic survey of Jerung (2017)

Table 6.4 shows that of the five survey points, all the participants reported that they loved their mother tongue most.

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

Table 6.5: Feeling of the participants while speaking the mother tongue

S.N.	When you speak your mother tongue in the presence of the speaker of the dominant language, what do you feel?	Female (n=29)	Male (n=31)	Total (N=60)
1.	Prestigious	29 (100%)	31 (100%)	60 (100%)
2.	Embarrassed	-	-	-
3.	Neutral	-	-	-

Source: Sociolinguistic survey of Jerung (2017)

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

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

Table 6.6: Any problem you faced because of being a native speaker of your MT

S.N.	Have you ever had any problem because of being a native speaker of your mother tongue?	Female (n=29)	Male (n=31)	Total (N=60)
1.	Yes	-	-	-
2.	No	29 (100%)	31 (100%)	60 (100%)

Source: Sociolinguistic survey of Jerung (2017)

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

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

Table 6.7: Feelings of the participants if their son or daughter married someone who does not know your mother tongue

S.N.	How would you feel if your son or daughter married someone who does not know your Mother Tongue?	Female (n=29)	Male (n=31)	Total (N=60)
1.	Good	-	-	-
2.	Indifferent	8 (28%)	7 (23%)	15 (25%)
3.	Bad	21 (72%)	24 (77%)	45 (75%)

Source: Sociolinguistic survey of Jerung (2017)

Table 6.7 shows responses of the participants on the feelings if their son or daughter married someone who does not know mother tongue. In this regard, majority of the participants (75%) reported that they felt 'bad'. On the other hand, minority of the participants (25%) reported that they felt 'indifferent' on this issue.

Growing up children and using their mother tongue is a crucial and challenging issue in the minority ethnic communities in Nepal. Due to lack of government support and

financial aid to promote the mother tongue, the issue of promoting and using mother tongue has been an acute issue in the minority communities.

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

Table 6.8: Mother tongue of the children

S.N.	When the children of your village grow up and have children, do you think these children might speak your MT?	Female (n=29)	Male (n=31)	Total (N=60)
1.	Yes	15 (52%)	13 (42%)	28 (47%)
2.	No	14 (48%)	18 (58%)	32 (53%)

Source: Sociolinguistic survey of Jerung (2017)

In regard to the question whether the children might speak their language in future, Table 6.8 shows the two answers as 'Yes' and 'No'.

A majority of the female (52%) and male (42%) participants reported that their children might not speak their language. On the other hand, a minority of the female (48%) and male (58%) participants reported that their children might speak their language.

In total, a majority of the participants (53%) reported that their children might not speak their language; and a minority of the participants (47%) reported that their children might speak their language.

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

Table 6.9: Feelings of the participants in key survey points in Jerung

S.N.		How do you feel if the children speak their mother tongue? (N=60)			How do you feel if the children do not speak their mother tongue? (N=60)		
		GOOD	INDIFFE- RENT	BAD	GOOD	INDIFF ERENT	BAD
1.	Sisneri	12	-	-	-	-	12
2.	Sikapu	12	-	-	-	-	12
3.	Jordhara	12	-	-	-	-	12
4.	Chiuribot	12	-	-	-	-	12
5.	Sadhi	12	-	-	-	-	12
Total		60	-	-	-	-	60
Percentage		100%					100%

Source: Sociolinguistic survey of Jerung (2017)

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

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

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

S.N.	What language should your Children speak first?	Female (n=29)	Male (n=31)	Total (N=60)
1.	Jerung	29 (100%)	31 (100%)	60 (100%)
2.	Nepali	-	-	-

Source: Sociolinguistic survey of Jerung (2017)

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

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

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

S.N.	Do you think that the language spoken by you is different from your grandfather?	Female (n=29)	Male (n=31)	Total (N=60)
1.	Yes	9 (31%)	12 (39%)	21 (35%)
2.	No	20 (69%)	19 (61%)	39 (65%)

Source: Sociolinguistic survey of Jerung (2017)

Table 6.11 shows that a majority of the female participants (69%) reported that they thought that the language spoken by them was not different; on the other hand, a minority of the female participants (31%) reported that they thought that the language spoken by them was different.

In the response of the male participants, a majority of the participants (61%) reported that they thought that the language spoken by them was not different; on the other hand, a minority of the female participants (39%) reported that they thought that the language spoken by them was different.

In total, a majority of the participants (65%) reported that they thought that the language spoken by them was not different; on the other hand, a minority of the participants (35%) reported that they thought that the language spoken by them was different.

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

Table 6.12: How the language is different from the grandfather

S.N.	How is the language spoken by you is different from your grandfather?	Female (n=29)	Male (n=31)	Total (N=60)
1.	Pronunciation	10 (34%)	12 (39%)	22 (37%)
2.	Vocabulary	8 (28%)	6 (19%)	14 (23%)
3.	Use of specific type of sentences	7 (24%)	5 (16%)	12 (20%)
4.	Mixing of other languages	18 (62%)	21 (68%)	39 (65%)
5.	Way of speaking	15 (52%)	18 (58%)	33 (55%)

Source: Sociolinguistic survey of Jerung (2017)

Table 6.12 shows that a majority of the participants (65%) reported that the difference of the language use is mixing of other languages, which is followed by way of speaking (55%), pronunciation (37%), vocabulary (23%), and use of specific type of sentences (20%).

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

Table 6.13: Feelings of the participants towards mother tongue

S.N.	How do you feel when you hear young people of your own community speaking other languages instead of their first language?	Female (n=29)	Male (n=31)	Total (N=60)
1.	Good	-	-	-
2.	Indifferent	7 (24%)	8 (26%)	15 (25%)
3.	Bad	22 (76%)	23 (74%)	45 (75%)

Source: Sociolinguistic survey of Jerung (2017)

In regard to the response of the participants in Table 6.13, a majority of the participants (75%) reported that they felt 'bad' rather than 'good' and 'indifferent' when they hear the young people of their own community speaking other languages instead of their first language. On the other hand, a minority of the participants (25%) reported that they felt 'indifferent' rather than 'good' and 'bad' when they hear the young people of their own community speaking other languages instead of their first language.

6.4 Summary

Majority of the participants from the five survey points reported that their children spoke their mother tongue. In Sisneri, all participants reported that their children spoke both the mother tongue 'Jerung' and Nepali. Majority of the participants reported that the young Jerung people spoke their mother tongue as it ought to be spoken, and they were asked what language the most parents usually spoke with their children. In Sisneri area, all participants reported that they usually spoke mother tongue with their children.

All the participants from all the five survey points reported that they liked their children learn/study in mother tongue. They also reported that the other language groups, which had common marital relationship with their language groups, are Wambule, Newar, Tamang, Nepali, etc. Concerning these different supports, all the participants reported that they would support the school, if opened, for teaching their language by sending their children, by encouraging other people to send their children, providing financial support, teaching at school. All the participants reported that they loved their mother tongue most and they felt prestigious while speaking their mother tongue in the presence of the speaker of the dominant language.

CHAPTER 7

LANGUAGE RESOURCES AND LANGUAGE DEVELOPMENT

7.0 Outline

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

7.1 Language resources

The Jerung language is in oral form. The writing system in this language has not been developed yet. According to the informants in the five key survey points, the major kinds of oral literature in Jerung consist of folk tales, songs, folk music and religious literature. Jerung community is deprived of radio program broadcast in their mother tongue. According to the informants, Jerung has neither grammar nor dictionary and textbooks. Nor has it a phonemic inventory. Moreover, it lacks literacy materials, teaching materials, newspapers, magazines and written literatures.

Table 7.1 presents some language resources available in oral form in Jerung language.

Table 7.1: Language resources

S.N.	Language resources
1.	Folktales
2.	Folk songs
3.	Folk music
4.	Religious literature
5.	Historical events

Source: Sociolinguistic survey of Jerung (2017)

7.2 Language development

Language development is an incessant process. In this regard, hopes and plans of the speech community for the language development play vital role. Concerning this issue, the participants were asked what kind of hopes and plans they had thought for the mother tongue development. The responses of the participants are presented in Table 7.2.

Table 7.2: Hopes and plans for Jerung language

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

Source: Sociolinguistic survey of Jerung (2017)

7.2.1 Appreciative Inquiry (ACI)

Appreciative Inquiry (ACI) tool was employed to gather information about the dreams and aspirations from the language activists and community heads. In this tool, the participants were asked to describe things that made them feel happy or proud about their language or culture. Then, based on those good things in the Jerung language and culture, they were asked to express they 'dreamed' about how they could make their language or culture even better. They were advised to categorize the dreams from the easiest to the most difficult, specify which ones were most important and to choose a few to start on developing plans such as who else should be involved, what the first step should be and what resources they needed. Table 7.3 presents the summary of the responses to major queries in the survey points in Jerung.

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

	▪ Things that make Jerung feel proud about their language	▪ Dreams that could make their language even better	▪ Most important dream to start on planning for promoting and preserving mother tongue
Sisneri	<ol style="list-style-type: none"> 1. Jerung is easy to speak and think 2. Jerung is the identity of the community 	<ol style="list-style-type: none"> 1. To prepare reading materials, textbooks in Jerung 2. To start Jerung in primary education 	<ol style="list-style-type: none"> 1. Documenting Jerung language 2. Implementing Jerung texts in primary education
Chiuribot	<ol style="list-style-type: none"> 1. Jerung is identity of the community 2. Jerung culture is embodied in this language 	<ol style="list-style-type: none"> 1. To prepare textbooks and reading materials in Jerung 3. To begin mother tongue education at primary level 	<ol style="list-style-type: none"> 1. To document and prepare phonemic inventory and manage orthography to prepare reading material in Jerung
Sadhi	<ol style="list-style-type: none"> 1. Jerung is identity of the community 2. Easy to communicate secrete matters 	<ol style="list-style-type: none"> 1. To prepare textbooks in Jerung 2. To have Jerung teachers in primary school 	<ol style="list-style-type: none"> 1. To prepare reading material in Jerung 2. Implement Jerung texts in primary education

Sikapu	<ol style="list-style-type: none"> 1. Symbol of ethnic identity of Jerung 2. Ancestral language easy to communicate 	<ol style="list-style-type: none"> 1. To begin mother tongue education at primary level 2. To organize informal education in Jerung 	<ol style="list-style-type: none"> 1. To start preparing reading materials, textbooks in Jerung 2. To begin Jerung in media
Jordhara	<ol style="list-style-type: none"> 1. The mother tongue is the symbol of ethnic identity of Jerung 2. Easy to communicate secrete matters 	<ol style="list-style-type: none"> 1. To prepare textbooks in Jerung 2. To prepare Jerung teachers for mother tongue education 	<ol style="list-style-type: none"> 1. To prepare reading material 2. Implement Jerung in primary level education

Source: Sociolinguistic survey of Jerung (2017)

Appreciative Inquiry (AI) tool was employed to gather information about the dreams and aspirations from the language activists and community heads. By using this tool, the participants were asked to describe things that made them feel happy or proud about their language or culture. The viewpoints of the participants in AI are presented in Photo 7.1.

Photo 7.1: Appreciative Inquiry (ACI)

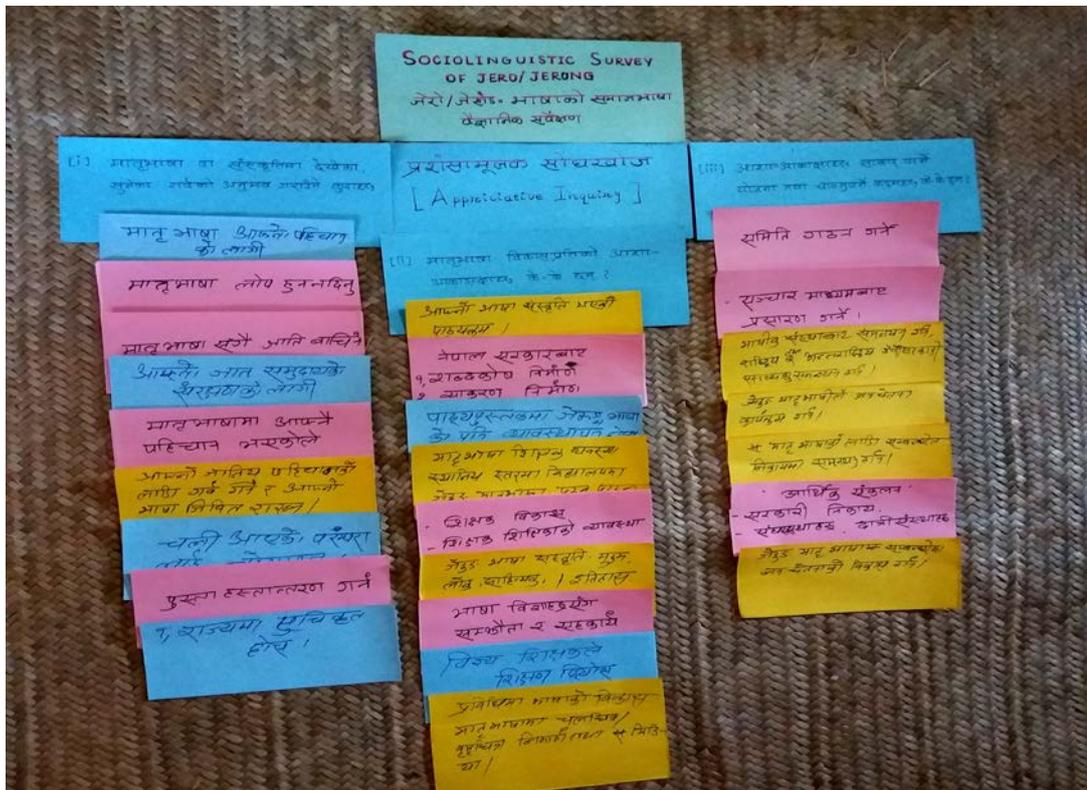


Photo 7.1 shows the participants' responses on AI. In this regard, the participants reported that they felt proud to their mother tongue because it is an identity of the community, to preserve the culture, tradition, customs of the community, to transfer to the new generation, etc. They also wished to have textbooks, reading materials, television program, in media, teacher management and development, management of mother tongue school, trainings, formal and non-formal education in their mother tongue. For achieving such things, they expressed their viewpoints that the Jerung community should be united; coordination with other speech communities should be made; fund should be raised; awareness should be raised in the community and related government and non-government agencies should be consulted.

Table 3.4 lists the information about the places where Jerung is spoken as the mother tongue and where it is spoken the same as others.

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

S.N.	Survey points	The places where Jerung is spoken as mother tongue	Where it is spoken the same as others
1.	Sisneri	Bhumesthan, Sunkoshi Gaupalika-3	The same dialect
2.	Sikapu	Madhavpur, Sunkoshi Gaupalika-4	The same dialect
3.	Jordhara	Binkum, Sunkoshi Gaupalika-2	The same dialect
4.	Chiuribot	Dada Jerung, Jerungthum	The same dialect
5.	Sadhi	Balakhu, Sunkoshi Gaupalika-1	The same dialect

Source: Sociolinguistic survey of Jerung (2017)

Unanimously, the participants concluded that there are not any dialectal differences among the forms of speech in the Jerung language. In response to which forms of speech they preferred for preparing reading materials, the informants responded that the forms of speech of Okhaldhunga district would be satisfactory for this purpose.

7.2.2 Sociolinguistic questionnaire C

Sociolinguistic Questionnaire C contains twenty-one questions. These questions were administered on the language activists and village heads. The main purpose of this questionnaire was to assess the language maintenance, language vitality and their attitudes towards their languages and their readiness for language development.

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

- i) by identifying phonemes in Jerung language;
- ii) by documenting the Jerung language;
- iii) by producing orthography in Jerung
- iv) by producing dictionary and grammar in Jerung;
- v) by encouraging Jerung community to write literature in their mother tongue;
- vi) by writing and publishing textbooks and reading materials in Jerung;
- vii) by implementing Jerung in the medium of instruction at primary level, and
- viii) by publishing newspapers and coverage in media;
- ix) by using Jerung in administration.

7.3 Summary

The Jerung language is in oral form. The writing system in this language has not been developed yet. The major kinds of oral literature in Jerung consist of folk tales, songs, folk music and religious literature. Jerung has neither grammar nor dictionary and textbooks. Nor has it a phonemic inventory. The major hopes of the participants for the Jerung language development are recognition of Jerung identity; development of Jerung phonemes; development of orthography in Jerung, identification of script; development of Jerung literature; identification and documentation of the myths in Jerung; application of the Jerung language up to primary education system in initial phase; use of Jerung in media, etc.

CHAPTER 8

SUMMARY OF FINDINGS AND RECOMMENDATIONS

8.1 Major findings

The main goal of this survey was to look at the sociolinguistic situation of Jerung, a Kirati speech community of Tibeto-Burman language under the Sino-Tibetan family. The survey has gathered information of various levels of mother tongue proficiency and multilingualism, language vitality, language maintenance and language attitudes in Jerung. Moreover, the survey has also attempted to collect information about language resources, dreams and plans of the speech community for the development of the Jerung language. The major findings of the survey are as follows:

- a. Jerung spoken in five survey points are mutually intelligible to each other. Moreover, of the total 210 words, Sisneri (the core survey point) exhibits the highest similarity with Chiuribot and Sadhi, respectively, and the least similarity with Sikapu and Jordhara, respectively.
- b. A majority of the female participants reported that they most frequently used Jerung-Nepali in domains of counting, singing, joking, shopping, discussing, praying, singing at home, family-gathering and village meetings. Regarding male category, a majority of the participants reported that they most frequently used Jerung-Nepali in domains of counting, singing, joking, discussing, quarreling, abusing, telling stories to children, family gatherings and village meetings.
- c. Concerning all three age groups (i.e., A_1 , A_2 , A_3), a majority of the participants, in domains of counting, singing, joking, discussing, praying, singing at home, family gatherings and village meetings, reported that they most frequently used Jerung-Nepali. In domains of bargaining, storytelling, quarreling, abusing and telling stories to children, a majority of the participants reported that they most frequently used Nepali.
- d. With regard to literate category, a majority of the participants, in domains of counting, singing and joking, reported that they most frequently used Jerung-Nepali. Likewise, in case of domains of praying, quarreling, abusing, telling

stories and singing at home, a majority of the literate participants reported that they most frequently used Nepali. And, in case of domains of family gatherings and village meetings, a majority of the literate participants reported that they most frequently used Jerung-Nepali.

- e. Concerning the illiterate category, a majority of the participants, in domains of counting, singing and joking, reported that they most frequently used Jerung-Nepali. However, in domains of family gatherings and village meetings, a majority of the participants reported that they most frequently used Jerung-Nepali.
- f. Regarding the category of speaking, a majority of the participants reported that they were 'very well' in their mother tongue proficiency in 'speaking', which is followed by 'some' and 'only a little', respectively.
- g. In the category of reading-writing, a majority of the participants reported that they were 'very well' in their mother tongue proficiency in 'reading and writing', which is followed by 'some' and 'only a little', respectively.
- h. There is no monolingual in Jerung community. The data indicates that Jerung community is gradually shifting to Nepali, a language of wider communication (LWC) in the respective survey points.
- i. A majority of the participants reported that their children spoke their mother tongue. A majority of the participants reported that the young people in the Jerung community spoke their mother tongue as well as it ought to be spoken.
- j. A majority of the participants reported that most of the parents in the village usually spoke their mother tongue with their children.
- k. All participants reported that they liked their children learn/study in their mother tongue.
- l. All participants reported that the other language groups, which had common marital relationship with their language group, were Wambule, Tamang, Newar and Nepali, etc.
- m. Concerning different supports mother tongue school if opened, all participants reported that they would support the school, for teaching their language by

sending their children, by encouraging other people to send their children, by providing financial help, by teaching and by helping with the school.

- n. All participants reported that they felt prestigious while speaking their Jerung mother tongue in presence of the speaker of the dominant language. All participants reported that they had had no problem because of being a native speaker of their mother tongue.
- o. A majority of the participants reported that they felt 'bad', and 'indifferent' by participants if their son or daughter married someone who does not know their mother tongue.
- p. A majority of the participants reported that the way they speak Jerung mother tongue was slightly different in mixing of other languages from the way their grandfather spoke, which was followed by way of speaking, pronunciation, vocabulary usage and use of specific type of sentences, respectively. A majority of the participants reported that they felt 'bad' rather than 'good' or 'indifferent' when they heard the young people of their own community speaking other languages instead of their first language.
- q. The writing system in this language has not been developed yet. The major kinds of oral literature in Jerung consist of folk tales, songs, folk music and religious literature, etc.
- r. Jerung has neither grammar nor dictionary and textbooks. Nor has its phonemic inventory.
- s. The major hopes of the participants for the Jerung language development are recognition of Jerung identity; development of Jerung phonemes; orthography development, identification of script; development of Jerung literature; identification and documentation of the myths in Jerung; application of the Jerung language up to primary education system; use of Jerung in media, etc.

8.2 Recommendations

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

- a) The government should pay attention to document and promote the Jerung language.

- b) Linguistic awareness program should be launched in Jerung community.
- c) Non-formal education program should be carried out in Jerung mother tongue by preparing the suitable reading materials addressing the local needs and incorporating the culture and tradition.
- d) For preparing reading materials and recording, the Jerung language spoken in Okhaldhunga, especially in Sisneri, Chiuribot, Sadhi, Sikapu, and Jordhara villages, would be the best.
- e) Government should support the Jerung speech community to open the basic level mother tongue school in Jerung community.

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ANNEX-A

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

Sociolinguistic Questionnaire (A)

Notes:

Shaded items are NOT to be read aloud.

Introduce yourself first:

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

INFORMED CONSENT:

Given:

Not Given:

A. Meta data (Baseline information)

ENTER THE ANSWERS TO THE FOLLOWING BEFORE THE INTERVIEW:

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

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

8. Name of language consultant:

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

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

11. Are you literate?

(a) Yes (b) No

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

(a) Formally (b) Non-formally

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

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

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

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

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

(a) Yes (b) No

16. Caste

17. Ethnic group:

18. Religion:

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

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

19. Your mother tongue's name:

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

20. Name given by the nonnative speakers for your language (tapaiko bhasha nabolne manchhele tapaiko bhashalai ke bhanchhan?).....

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

(i)..... (ii)

(iii)..... (iv)

22. Your mother's mother tongue.....

23. Your father's mother tongue.....

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

24. Mother tongue of your husband/ wife

25. What village were you born in?

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

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

26. Where do you live now?

27. How many years have you lived here?

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

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

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

B. Language resources

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

(a) folk tales,

(b) songs,

(c) religious literature,

(d) radio,

(e) films,

(f) CD/ DVD,

(g) Other.....

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

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

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

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

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

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

- (a) Yes (b) No

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

What script(s) is your language written in?

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

- (a) Yes (b) No

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

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

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

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

C. Mother-tongue Proficiency and Multilingualism

39. What languages can you speak?

40. What language did you speak first?

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

Which language do you speak...

- 41. best?
- 42. second best?
- 43. third best?
- 44. fourth best?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

D. Domain of Language Use

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

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

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

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

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

(enter below)

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

(c) While writing letters? (enter below)

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

56. What language do your children usually speak while:

(a) playing with other children?

(b) talking with neighbors?

(c) at school?

57. What language does your community use for marriage invitations?
58. What language is usually used to write minutes in community meetings?
59. How often do you use your mother tongue?
 (a) Every day (b) Rarely (c) Never
60. How often do you use the language of wider communication (LWC)?
 (a) Every day (b) Rarely (c) Never
61. Which language do you usually use when speakers of other languages visit you at home?
62. What language do you prefer for your children's medium of instruction at primary level?
 (a) Mother tongue (b) Nepali (c) English (d) Other.....

E. Language Vitality

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

F. Language Maintenance

66. Is there intermarriage in your community?
 (a) Yes (b) No
67. (If "Yes") Which other language groups have common marital relationship with your language group?
 (i)..... (ii)..... (iii).....
68. Do you like your children learn/study in mother tongue?
 (a) Yes (b) No
69. (If "Yes") If schools are opened for teaching your language will you support it:

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

G. Language Attitudes

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

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

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

- (a) Yes
- (b) No

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

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

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

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

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

(a) Yes (b) No

75. How do you feel about this?

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

76. What language should your children speak first?

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

(a) Yes (b) No

78. (If "Yes") How?

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

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

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

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

The End

ANNEX-B

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

A. Meta data (Baseline information)

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

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

8. Name of language consultant:

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

10. Age:

11. Caste/ethnic group:

12. Your mother tongue's name:

13. Your mother's mother tongue.....

14. Your father's mother tongue.....

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

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

15. Where do you live?

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

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

(a) Yes (b) No

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

SCREENING CRITERIA #2:

YES NO

Grew up here, Live here now, and, If they have lived elsewhere, it is not more than 5 years and they have lived in this village for the past 5 years.

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

B. Domains of language use

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

C. Dialect mapping

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

Be sure to get all the following information for each location:

(i) Ward No..... (ii) Village/Town..... (iii) VDC/municipality.....

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

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

- E. Do any groups of villages all speak [L1] in the same way? (Place a loop of string around each such group)
- F. Which variety do you understand best? Second best? Etc. (Place numbers written on cardboard next to each municipality, language or group of municipalities)
- G. Now we want to show which of these varieties you understand very well, which you don't understand at all, which you understand most of, but a few words you don't understand and which you understand only a few words of. In which of these villages can you understand the language Very Well? (Place a Key, have them select the color of plastic marker for "very well". Have them place those markers on each place they understand "very well." Repeat for each other category of comprehension.)
- H. Some people have said they want to start writing books* in [L1]. If books were written in [L1], which villages would be able to use those books? (have them put a big string around those varieties) (*If they do not think books can or should be written in their language, then say they want to start making CDs using [L1])
- I. Out of all these you have grouped together, which variety should be used as the one for writing (or recording) [L1] so that all the others will understand it well? If that one could not be used, then which one? (use A, B, and C written on cardboard)

D. Multilingualism

- A. What are the two languages the [L1] people speak the most? This loop will represent the [L1] people who speak [L1] well. This loop will represent the [L1] people who speak [LWC] well. (Lay the circles on the ground)
- B. When I overlap the two circles like this, what does this area where they overlap represent? ([L1] people who speak both [L1] and [LWC] well)
- C. Let's think first about [L1] people who speak [LWC] well. Which types of [L1] people speak [LWC] well? (Have them write on paper).
- D. Before we can put them inside the circle, we need to think whether these people also speak [L1] well, or whether they do not speak [L1] well? Where does each piece of paper belong in the circles? (Have them place the pieces they have written so far. If they want to, they may make the labels more specific or add more labels)
- E. Which [L1] people speak [L1] well, but do not speak [LWC] well? (Have them write the category names and place them in the correct location)
- F. When we think about people in these three different categories, which category has the most [L1] people? How do you feel about that? (let them express their feelings)
- G. Is one of these three groups increasing more than the others? Why is that? How do you feel about that? (Let them express their feelings)

E. Appreciative enquiry

- A. Describe something you saw, heard or did that made you proud of [L1] or your culture or that made you happy to see [L1] used in that way. (write summary labels for each)
- B. How can we take these good things and make them even better? Improve them? Build on them? What are your dreams for your language? (Share in 3s, give time – allow any dream – even impossible ones!)

- C. Let's come back to the big group and listen to the dreams of each small group. Who will write the dreams for the group? Write one dream per paper. (Everyone can help to summarize the dream in 3-4 words. Place each dream under the heading Dreams.)
- D. As we think about your dreams, some seem easy and others seem difficult. Let's put this in order from the 'Easiest' to the most 'Difficult'. (Put down these two labels then let the participants sort the dreams along a continuum.)
- E. Some of these dreams may be more important than others. Still keeping them in order, slide to this side, the ones that are most important. (Let them slide over the ones that they feel are most important. Take a photo now if possible!)
- F. Now you have the chance to begin making plans to make these dreams come true. Which of the dreams do you want to begin making plans for right now? Take the written dream and form a group. (Allow them to form groups. Encourage everyone to join a group.)
- G. As you make your plans, think about 1) the steps you need to take, 2) the other people besides who could also be involved and 3) the things you need to begin making this dream happen. (Give them paper and markers to write their plans. Let them write in big letters for the group to see.)
- H. We would like each group to share their plans with all the others. Who would like to share first?

The End

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.

ANNEX-D

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

कोड नं.....

२१० शब्दसूची

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

अनुसन्धाता (हरू) को नाम:

मिति:.....

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

भाषासूचक (हरू) को नाम:

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

स्थान:

जिल्ला.....

गाविस/नगरपालिका:

वडा नं:.....

गाउँ/टोल:.....

भाषाको नाम:.....

अन्तर्वार्ताको माध्यमभाषा:

क्र. सं.	अङ्ग्रेजी	नेपाली	भाषा:.....
१.	body	शरीर	
२.	head	टाउको	
३.	hair	कपाल	

४.	face	अनुहार	
५.	eye	आँखा	
६.	ear	कान	
७.	nose	नाक	
८.	mouth	मुख	
९.	teeth	दाँत	
१०.	tongue	जिब्रो	
११.	breast	स्तन	
१२.	belly	पेट	
१३.	arm/ hand	हात	
१४.	elbow	कुइनो	
१५.	palm	हत्केला	
१६.	finger	औँला	
१७.	fingernail	नड	
१८.	leg	खुट्टा	
१९.	skin	छाला	
२०.	bone	हाड	
२१.	heart	मुटु	
२२.	blood	रगत	
२३.	urine	पिसाब	
२४.	feces	दिसा	
२५.	village	गाउँ	
२६.	house	घर	
२७.	roof	छानो	
२८.	door	ढोका	
२९.	firewood	दाउरा	

३०.	broom	कुचो	
३१.	mortar	सिलौटो	
३२.	pestle	लोहोरो	
३३.	hammer	हथौडा	
३४.	knife	चक़ु	
३५.	axe	बञ्चरो	
३६.	rope	डोरी	
३७.	thread	धागो	
३८.	needle	सियो	
३९.	cloth	लुगा (कपडा)	
४०.	ring	औँठी	
४१.	sun	घाम	
४२.	moon	चन्द्रमा	
४३.	sky	आकाश	
४४.	star	तारा	
४५.	rain	वर्षा	
४६.	water	पानी	
४७.	river	नदी	
४८.	cloud	बादल	
४९.	lightening	बिजुली चम्कनु	
५०.	rainbow	इन्द्रेणी	
५१.	wind	बतास	
५२.	stone	ढुङ्गा	
५३.	path	बाटो	
५४.	sand	बालुवा	
५५.	fire	आगो	

५६.	smoke	धुवाँ	
५७.	ash	खरानी	
५८.	mud	माटो	
५९.	dust	धुलो	
६०.	gold	सुन	
६१.	tree	रूख	
६२.	leaf	पात	
६३.	root	जरा	
६४.	thorn	काँडो	
६५.	flower	फूल	
६६.	fruit	फलफूल	
६७.	mango	आँप	
६८.	banana	केरा	
६९.	wheat(husked)	गहुँ	
७०.	barley	जौ	
७१.	rice (husked)	चामल	
७२.	potato	आलु	
७३.	eggplant	भण्टा	
७४.	groundnut	बदाम	
७५.	chili	खुर्सानी	
७६.	turmeric	बेसार	
७७.	garlic	लसुन	
७८.	onion	प्याज	
७९.	cauliflower	काउली	
८०.	Tomato	गोलभेंडा	
८१.	cabbage	बन्दा	

८२.	oil	तेल	
८३.	salt	नुन	
८४.	meat	मासु	
८५.	fat (of meat)	बोसो	
८६.	fish	माछा	
८७.	chicken	चल्ला	
८८.	egg	अण्डा	
८९.	cow	गाई	
९०.	buffalo	भैंसी	
९१.	milk	दुध	
९२.	horns	सिङ	
९३.	tail	पुच्छर	
९४.	goat	बाख्रो	
९५.	dog	कुकुर	
९६.	snake	सर्प (साँप)	
९७.	monkey	बाँदर	
९८.	mosquito	लामखुट्टे	
९९.	ant	कमिला	
१००.	spider	माकुरो	
१०१.	name	नाम	
१०२.	man	मान्छे	
१०३.	woman	आइमाई	
१०४.	child	बच्चा	
१०५.	father	बाबा	
१०६.	mother	आमा	
१०७.	older brother	दाजु	

१०८.	younger brother	भाइ	
१०९.	older sister	दिदी	
११०.	younger sister	बहिनी	
१११.	son	छोरो	
११२.	daughter	छोरी	
११३.	husband	लोगने (श्रीमान)	
११४.	wife	स्वास्नी (श्रीमती)	
११५.	boy	केटो	
११६.	girl	केटी	
११७.	day	दिन	
११८.	night	रात	
११९.	morning	विहान	
१२०.	noon	मध्यान्ह	
१२१.	evening	साँझ	
१२२.	yesterday	हिजो	
१२३.	today	आज	
१२४.	tomorrow	भोली	
१२५.	week	हप्ता (साता)	
१२६.	month	महिना	
१२७.	year	वर्ष	
१२८.	old	बूढो	
१२९.	new	नयाँ	
१३०.	good	राम्रो (असल)	
१३१.	bad	नराम्रो (खराब)	
१३२.	wet	चिसो	
१३३.	dry	सुख्खा	

१३४.	long	लामो	
१३५.	short	छोटो	
१३६.	hot	तातो	
१३७.	cold	चिसो	
१३८.	right	दाहिने	
१३९.	left	देब्रे	
१४०.	near	नजिक	
१४१.	far	टाढा	
१४२.	big	ठूलो	
१४३.	small	सानो	
१४४.	heavy	गह्रौं	
१४५.	light	हलुका	
१४६.	above	माथि	
१४७.	below	तल	
१४८.	white	सेतो	
१४९.	black	कालो	
१५०.	red	रातो	
१५१.	one	एक	
१५२.	two	दुई	
१५३.	three	तीन	
१५४.	four	चार	
१५५.	five	पाँच	
१५६.	six	छ	
१५७.	seven	सात	
१५८.	eight	आठ	
१५९.	nine	नौ	

१६०.	ten	दश	
१६१.	eleven	एघार	
१६२.	twelve	बाह	
१६३.	twenty	बीस	
१६४.	one hundred	एक सय	
१६५.	who	को	
१६६.	what	के	
१६७.	where	कहाँ	
१६८.	when	कहिले	
१६९.	how many	कति	
१७०.	which	कुन	
१७१.	this	यो	
१७२.	that	त्यो	
१७३.	these	यिनीहरू	
१७४.	those	उनीहरू	
१७५.	same	उही	
१७६.	different	फरक (अलग)	
१७७.	whole	सबै	
१७८.	broken	फुटेको	
१७९.	few	थोरै	
१८०.	many	धेरै	
१८१.	all	सबै	
१८२.	to eat	खानु	
१८३.	to bite	टोकनु	
१८४.	to be hungry	भोकाउनु	
१८५.	to drink	पिउनु	

१८६.	to be thirsty	तिर्खाउनु	
१८७.	to sleep	सुत्नु	
१८८.	to lie	पल्टनु	
१८९.	to sit	बस्नु	
१९०.	to give	दिनु	
१९१.	to burn	डढाउनु	
१९२.	to die	मर्नु	
१९३.	to kill	मार्नु	
१९४.	to fly	उड्नु	
१९५.	to walk	हिँड्नु	
१९६.	to run/ run	दौड्नु	
१९७.	to go /go	जानु	
१९८.	to come	आउनु	
१९९.	to speak/ speak	बोल्नु	
२००.	to hear/listen	सुन्नु	
२०१.	to look/look	हेर्नु	
२०२.	I	म	
२०३.	you (informal)	तँ	
२०४.	you (formal)	तपाईं	
२०५.	he	ऊ	
२०६.	she	उनी	
२०७.	we (inclusive)	हामी (समावेशी)	
२०८.	we (exclusive)	हामी (असमावेशी)	
२०९.	you (plural)	तिमीहरू	
२१०.	they	उनीहरू	

-The End-

ANNEX-E

JERUNG WORDLIST 2017 (OKHALDHUNGA DISTRICT)

S.N.	English	Jerung/Jero				
		Sisneri	Sikapu	Jordhara	Chiuribot	Sadhi
1.	body	t ^s a				
2.	head	p ^h u:tjir/p ^h utjir				
3.	hair (head)	swam	swam	swam	swam	swam
4.	face	nal	nal	nal	nal	nal
5.	eye	misi	misi	misi	misi	misi
6.	ear	nwɔbu/nwabu	nwɔbu/nwabu	nwɔbu/nwabu	nwɔbu/nwabu	nwɔbu/nwabu
7.	nose	nusum	nusum	nusum	nusum	nusum
8.	mouth	hur	hur	hur	hur	hur
9.	tooth	gumsu	gumsu	gumsu	gumsu	gumsu
10.	tongue	ljam	ljam	ljam	ljam	ljam
11.	breast	maŋbo	maŋbo	mambo	maŋbo	maŋbo
12.	belly	mwɔl/mwal	mwɔl/mwal	mwɔl/mwal	mwɔl/mwal	mwɔl/mwal
13.	hand	la	la	la	la	la
14.	elbow	kuina	kuina	kuina	kuina	kuina
15.	palm	d ^z ad ^z ale				
16.	finger	bremt ^s i:/bremt ^s i				
17.	finger nail	gward ^z i:/gward ^z i				
18.	leg	lwɔsu/losu	lwɔsu/losu	lwɔsu/losu	lwɔsu/losu	lwɔsu/losu
19.	skin	kwɔkte/kjakte/kwakte	kwɔkte/kjakte/kwakte	kek ^t e	kwɔkte/kjakte/kwakte	kwɔkte/kjakte/kwakte
20.	bone	rusu	rusu	rusu	rusu	rusu
21.	heart	tɛmt ^s int ^s i:/tjam ^s i: nt ^s i:/tjam ^s int ^s e	tɛmt ^s int ^s i:/tjam ^s i: nt ^s i:/tjam ^s int ^s e	tɛmt ^s int ^s i:/tjam ^s i: nt ^s i:/tjam ^s int ^s e	tɛmt ^s int ^s i:/tjam ^s i: nt ^s i:/tjam ^s int ^s e	tɛmt ^s int ^s i:/tjam ^s i: nt ^s i:/tjam ^s int ^s e
22.	blood	jusu	hisu	jusu	jusu	jusu
23.	urine	swarki:/swarki	swarki:/swarki	swarki:/swarki	swarki:/swarki	swarki:/swarki
24.	feces	saŋki:/saŋki	swarki:/swarki	swarki:/swarki	swarki:/swarki	swarki:/swarki
25.	village	djal/djal	djal/djal	djal/djal	djal/djal	djal/djal
26.	house	kul	kul	kul	kul	kul
27.	roof	t ^{sh} ana				
28.	door	Kimsul/kimis	kimsul/kimis	kimsul/kimis	kimsul/kimis	kimsul/kimis
29.	firewood	siŋ	siŋ	siŋ	siŋ	siŋ
30.	broom	brekt ^s ap				
31.	mortar	lwaʔ:ro	lwaʔ:ro	k ^h ɔl	lwaʔ:ro	lwaʔ:ro
32.	pestle	guʔuluŋma/gutul uŋ	guʔulo	guʔulo	guʔuluŋma/gutul uŋ	guʔuluŋma/gutul uŋ

33.	hammer	martol	martol	martol	martol	martol
34.	knife	bjat ^h oŋ				
35.	axe	k ^h u				
36.	rope	qeri:/deri	diri	qeri:/deri	qeri:/deri	qeri:/deri
37.	thread	bijam	bijam	bijam	bijam	bijam
38.	needle	d ^z jambale/wat ^s ja mΛ/otcem				
39.	cloth	wa	wa	wa	wa	wa
40.	ring	Λu ^t hi				
41.	sun	nwΛm/nuwam	nwΛm/nuwam	nΛm	nwΛm/nuwam	nwΛm/nuwam
42.	moon	ʈosel/ʈosjal	ʈosel/ʈosjal	ʈosel/ʈosjal	ʈosel/ʈosjal	ʈosel/ʈosjal
43.	sky	kwaŋmak ^h a	kwaŋmak ^h a	koŋmak ^h a	kwaŋmak ^h a	kwaŋmak ^h a
44.	star	soru/soro	soru/soro	soru/soro	soru/soro	soru/soro
45.	rain	warsi/hwarsi	warsi/hwarsi	warsi/hwarsi	warsi/hwarsi	warsi/hwarsi
46.	water	kaku	kaku	kaku	kaku	kaku
47.	river	sibΛku/mabΛku/b riŋku	sibΛku/mabΛku/ briŋku	sibΛku/mabΛku/ briŋku	sibΛku/mabΛku/ briŋku	sibΛku/mabΛku/ briŋku
48.	cloud	kwΛksel/koksel/ kuksel	kwΛksel/koksel/ kuksel	kwΛksel/koksel/ kuksel	kwΛksel/koksel/ kuksel	kwΛksel/koksel/ kuksel
49.	lightning	d ^{zh} iljap/d ^{zh} ileppa	d ^{zh} iljap/d ^{zh} ilepp a	d ^{zh} ileppaim	d ^{zh} iljap/d ^{zh} ilepp a	d ^{zh} iljap/d ^{zh} ilepp a
50.	rainbow	nwamk ^h rΛmme/k oŋkup ^h ut ^s u	nwamk ^h rΛmme/ koŋkup ^h ut ^s u			
51.	wind, breeze	dusΛ/dus	dusΛ/dus	dusΛ/dus	dusΛ/dus	dusΛ/dus
52.	stone	p ^h uluŋ				
53.	path	lam	lam	lam	lam	lam
54.	sand	sjaŋk ^h iri/sjaŋkiri/ t ^s eŋka	sjaŋk ^h iri/sjaŋkiri /t ^s eŋka	sjaŋk ^h e/sjaŋk ^h er ep	sjaŋk ^h iri/sjaŋkiri /t ^s eŋka	sjaŋk ^h iri/sjaŋkiri /t ^s eŋka
55.	fire	mi	mi	mi	mi	mi
56.	smoke	k ^h unt ^s i				
57.	ash	pwΛkal/pokal	pwΛkal/pokal	pwΛkal/pokal	pwΛkal/pokal	pwΛkal/pokal
58.	soil	kaksi	kaksi	kaksi	kaksi	kaksi
59.	dust	d ^h ule				
60.	gold	sun/o-omjaŋ	sun/o-omjaŋ	sun/o-omjaŋ	sun/o-omjaŋ	sun/o-omjaŋ
61.	tree	d ^{zh} jaŋ/ruk ^h				
62.	leaf	moli/mo?li	moli/mo?li	moli/mo?li	moli/mo?li	moli/mo?li
63.	root	pum	pum	pum	pum	pum
64.	thorn	kwatt ^s u/kΛtt ^s u				
65.	flower	p ^h uri:/p ^h uri				
66.	fruit	danaduni	danaduni	danaduni	danaduni	danaduni
67.	mango	ʈwaksi:/ʈwaksi	ʈwaksi:/ʈwaksi	ʈoksi	ʈwaksi:/ʈwaksi	ʈwaksi:/ʈwaksi

68.	banana	d ^z wambal	d ^z wambal	d ^z wambal	d ^z wambal	d ^z wambal
69.	wheat	g ^h hu	g ^h hu	g ^h hu	g ^h hu	g ^h hu
70.	barley	d ^z ʌu	d ^z ʌu	d ^z ʌu	d ^z ʌu	d ^z ʌu
71.	rice	seri:/sera/sambal	seri:/sera/sambal	seri:/sera/sambal	seri:/sera/sambal	seri:/sera/sambal
72.	potato	rend ^z ap	rend ^z ap	rend ^z ap	rend ^z ap	rend ^z ap
73.	eggplant	b ^h en ^ʃ a	b ^h en ^ʃ a	b ^h en ^ʃ a	b ^h en ^ʃ a	b ^h en ^ʃ a
74.	groundnut	b ^h adam	b ^h adam	b ^h adam	b ^h adam	b ^h adam
75.	chili	su ^ʃ to/sutto	su ^ʃ to/sutto	su ^ʃ to/sutto	su ^ʃ to/sutto	su ^ʃ to/sutto
76.	turmeric	besar	besar	besar	besar	besar
77.	garlic	l ^h sun	l ^h sun	l ^h sun	l ^h sun	l ^h sun
78.	onion	pjad ^z	pjad ^z	pjad ^z	pjad ^z	pjad ^z
79.	cauliflower	k ^h auli	k ^h auli	k ^h auli	k ^h auli	k ^h auli
80.	tomato	ramb ^h en ^ʃ a	ramb ^h en ^ʃ a	ramb ^h en ^ʃ a	ramb ^h en ^ʃ a	ramb ^h en ^ʃ a
81.	cabbage	b ^h anda	b ^h anda	b ^h anda	b ^h anda	b ^h anda
82.	oil	tiljam	tiljam	tiljam	tiljam	tiljam
83.	salt	jaksi:/jaksi	jaksi:/jaksi	jaksi:/jaksi	jaksi:/jaksi	jaksi:/jaksi
84.	meat	su:/su	su:/su	su:/su	su:/su	su:/su
85.	fat	d ^z waʔmu/d ^z omu/ d ^z wamu	d ^z waʔmu/d ^z omu/ d ^z wamu	d ^z waʔmu/d ^z omu/ d ^z wamu	d ^z waʔmu/d ^z omu/ d ^z wamu	d ^z waʔmu/d ^z omu/ d ^z wamu
86.	fish	mu/mwaso/moso	mu/mwaso/mos o	m ^h as ^h Λ/m ^h asw ^h Λ/m u	mu/mwaso/mos o	mu/mwaso/mos o
87.	chicken	Mwakwam/t ^s jam u	mwakwam/t ^s jam u	mwakwam/t ^s jam u	mwakwam/t ^s jam u	mwakwam/t ^s jam u
88.	egg	maʔjan ^ʃ ga/maje ^ʃ ga	maʔjan ^ʃ ga/maje ^ʃ ga	maʔjan ^ʃ ga/maje ^ʃ ga	maʔjan ^ʃ ga/maje ^ʃ ga	maʔjan ^ʃ ga/maje ^ʃ ga
89.	cow	bija	bija	bija	bija	bija
90.	buffalo	mesu	mesu	mesu	mesu	mesu
91.	milk	bubuwap	bubuwap	bubuwap	bubuwap	bubuwap
92.	horn	rosu	rosu	rosu	rosu	rosu
93.	tail	mjaʔlu ^ʃ /mjalum/ mulum	mjaʔlu ^ʃ /mjalum /mulum	mjaʔlu ^ʃ /mjalum /mulum	mjaʔlu ^ʃ /mjalum /mulum	mjaʔlu ^ʃ /mjalum /mulum
94.	goat	beli:/beli	beli:/beli	beli:/beli	beli:/beli	beli:/beli
95.	dog	saŋmu	saŋmu	saŋmu	saŋmu	saŋmu
96.	snake	p ^h ut ^s u	p ^h ut ^s u	p ^h ut ^s u	p ^h ut ^s u	p ^h ut ^s u
97.	monkey	pjaku	pjaku	pjaku	pjaku	pjaku
98.	mosquito	gan ^ʃ gaju ^ʃ ma	gan ^ʃ gaju ^ʃ ma	gan ^ʃ gaju ^ʃ ma	gan ^ʃ gaju ^ʃ ma	gan ^ʃ gaju ^ʃ ma
99.	ant	t ^s iljam/rapat ^s im ^t e p/gwad ^z im	t ^s iljam/rapat ^s im ^t ep/gwad ^z im	t ^s iljam/rapat ^s im ^t ep/gwad ^z im	t ^s iljam/rapat ^s im ^t ep/gwad ^z im	t ^s iljam/rapat ^s im ^t ep/gwad ^z im
100.	spider	mad ^z ari ^ʃ mo/bod ^z ʌrjamp ^h u	mad ^z ari ^ʃ mo/bod ^z ʌrjamp ^h u	mad ^z ari ^ʃ mo/bod ^z ʌrjamp ^h u	mad ^z ari ^ʃ mo/bod ^z ʌrjamp ^h u	mad ^z ari ^ʃ mo/bod ^z ʌrjamp ^h u
101.	name	ni	ni	ni	ni	ni
102.	man	wat ^ʃ ep/mut ^s u	wat ^ʃ ep/mut ^s u	wat ^ʃ ep/mut ^s u	wat ^ʃ ep/mut ^s u	wat ^ʃ ep/mut ^s u

103.	woman	mettep/mettep	mettep/mettep	meteu	mettep/mettep	mettep/mettep
104.	child	jokt ^s u				
105.	father	po/papa	po/papa	po/papa	po/papa	po/papa
106.	mother	mo/mama/mama	mo/mama/mama	mo/mama/mama	mo/mama/mama	mo/mama/mama
107.	older brother	dad ^z u				
108.	younger brother	b ^h ai				
109.	older sister	didi	didi	didi	didi	didi
110.	younger sister	blini	blini	blini	blini	blini
111.	son	teu/teu	teu/teu	teu/teu	teu/teu	teu/teu
112.	daughter	teme/teme	teme/teme	teme/teme	teme/teme	teme/teme
113.	husband	watt ^s u/wat ^s t ^s u				
114.	wife	mjatt ^s u/met ^s t ^s u				
115.	boy	wattep	wattep	wattep	wattep	wattep
116.	girl	mettep/ritame	mettep/ritame	mettep/ritame	mettep/ritame	mettep/ritame
117.	day	din	din	din	din	din
118.	night	t ^s ukAbrim/nwamrem				
119.	morning	b ^h ukAb ^h uke				
120.	noon	dere	dere	dere	dere	dere
121.	evening	nombrim	nombrim	nombrim	nombrim	nombrim
122.	yesterday	sa?ni:/sa?ni	sa?ni:/sa?ni	sa?ni:/sa?ni	sa?ni:/sa?ni	sa?ni:/sa?ni
123.	today	tjambar/tembar	tjambar/tembar	tjambar/tembar	tjambar/tembar	tjambar/tembar
124.	tomorrow	p ^h Λ?mo/ p ^h o?ma				
125.	week	hΛpta/sata	hΛpta/sata	hΛpta/sata	hΛpta/sata	hΛpta/sata
126.	month	mΛhina	mΛhina	mΛhina	mΛhina	mΛhina
127.	year	barsa	barsa	barsa	barsa	barsa
128.	old	nibanam	nibanam	nibanam	nibanam	nibanam
129.	new	njent ^h o/njant ^h o				
130.	good	rantō/ranto	rantō/ranto	rantō/ranto	rantō/ranto	rantō/ranto
131.	bad	arantō/aranto	arantō/aranto	arantō/aranto	arantō/aranto	arantō/aranto
132.	wet	wasailatto	wasailatto	wasailatto	wasailatto	wasailatto
133.	dry	swartop/swartō	swartop/swartō	swartop/swartō	swartop/swartō	swartop/swartō
134.	long	hitto/hitto	hitto/hitto	hitto/hitto	hitto/hitto	hitto/hitto
135.	short	asihitto	asihitto	asihitto	asihitto	asihitto
136.	hot	t ^s jatto				
137.	cold	t ^s injkwal/t ^s injka	t ^s injkwal/t ^s injka	k ^h oku	t ^s injkwal/t ^s injka	t ^s injkwal/t ^s injka
138.	right	ruli	ruli	ruli	ruli	ruli
139.	left	phete	p ^h ete	p ^h ete	p ^h ete	p ^h ete
140.	near	Aluse/asal	aluse/asal	aluse/asal	aluse/asal	aluse/asal

141.	far	noiuna/nomal	noiuna/nomal	noiuna/nomal	noiuna/nomal	noiuna/nomal
142.	big	k ^h walɔ				
143.	small	tsimɕep/jokka	t ^s imɕep/jokka	t ^s imɕep/jokka	t ^s imɕep/jokka	t ^s imɕep/jokka
144.	heavy	li:ɔ/ask ^h o/lim				
145.	light	asik ^h o				
146.	above	ɔɔɔ	ɔɔɔ	ɔɔɔ	ɔɔɔ	ɔɔɔ
147.	below	jojo	jojo	jojo	jojo	jojo
148.	white	buʔt ^s ip/bukal ^s i:p/ bugd ^z ip	buʔt ^s ip/bukal ^s i:p /bugd ^z ip			
149.	black	k ^h ut ^s jap/k ^h ut ^s ep	k ^h ut ^s jap/k ^h ut ^s ep	k ^h ut ^s jap/k ^h ut ^s ep	k ^h ut ^s jap/k ^h ut ^s ep	k ^h ut ^s jap/k ^h ut ^s ep
150.	red	lakt ^s ip/lagd ^z ip				
151.	one	kwalɔ	kwalɔ	kwalɔ	kwalɔ	kwalɔ
152.	two	dui	dui	dui	dui	dui
153.	three	tin	tin	tin	tin	tin
154.	four	t ^s ar				
155.	five	pat ^s				
156.	six	t ^{sh} ʌ				
157.	seven	sat	sat	sat	sat	sat
158.	eight	at ^h				
159.	nine	nɒu	nɒu	nɒu	nɒu	nɒu
160.	ten	dɒs	dɒs	dɒs	dɒs	dɒs
161.	eleven	eg ^h arɒ				
162.	twelve	barɒ	barɒ	barɒ	barɒ	barɒ
163.	twenty	bis	bis	bis	bis	bis
164.	hundred	sɒje	sɒje	sɒje	sɒje	sɒje
165.	who?	munu/mundo	munu/mundo	munu/mundo	munu/mundo	munu/mundo
166.	what?	hai/haido	hai/haido	hai/haido	hai/haido	hai/haido
167.	where?	t ^h alu/ t ^h alu	t ^h amal	t ^h alu/ t ^h alu	t ^h alu/ t ^h alu	t ^h alu/ t ^h alu
168.	when?	husal/husal	husal/husal	husal/husal	husal/husal	husal/husal
169.	how many?	hukal/huʔko/hoo k/huko	hukal/huʔko/hoo k/huko	hukal/huʔko/hoo k/huko	hukal/huʔko/hoo k/huko	hukal/huʔko/hoo k/huko
170.	which?	t ^h am/t ^h ap				
171.	this	ai	ai	ai	ai	ai
172.	that	noji	nwai	noji	noji	noji
173.	these	aitit ^s u				
174.	those	nojtit ^s u	nwaitit ^s u	nojtit ^s u	nojtit ^s u	nojtit ^s u
175.	same	usepse	usepse	usepse	usepse	usepse
176.	different	kwaʔlɒŋ	kwaʔlɒŋ	kwaʔlɒŋ	kwaʔlɒŋ	kwaʔlɒŋ
177.	whole	t ^h upro	t ^h upro	t ^h upro	t ^h upro	kolɒs
178.	broken	brame	brame	brame	brame	brame
179.	few	asiki	asiko	asiki	asiki	asiki

180.	many	asko	asko	asko	asko	asko
181.	all	t ^h upro	t ^h upro	t ^h upro	t ^h upro	kolas
182.	to eat	d ^z atsap	d ^z at ^s ap	d ^z at ^s ap	d ^z at ^s ap	d ^z at ^s ap
183.	to bite	krat ^s ap	krat ^s ap	krat ^s ap	krat ^s ap	krat ^s ap
184.	to be hungry	krjamk ^h upaime/kramk ^h u	krjamk ^h upaime/kramk ^h u	krjamk ^h upaime/kramk ^h u	krjamk ^h upaime/kramk ^h u	krjamk ^h upaime/kramk ^h u
185.	to drink	tut ^s ap/tut ^s ap	tut ^s ap/tut ^s ap	tut ^s ap/tut ^s ap	tut ^s ap/tut ^s ap	tut ^s ap/tut ^s ap
186.	to be thirsty	kak ^h adak ^h upaime /ka ^h ?dak ^h u	kak ^h adak	kak ^h adak ^h upaime /ka ^h ?dak ^h u	kak ^h adak ^h upaime /ka ^h ?dak ^h u	kak ^h adak ^h upaime /ka ^h ?dak ^h u
187.	to sleep	glet ^s ap	glet ^s ap	glet ^s ap	glet ^s ap	glet ^s ap
188.	to lie down	gil ^h ei:t ^s ap/lait ^s ap	kwal ^h elat ^s ap	gil ^h ei:t ^s ap/lait ^s ap	gil ^h ei:t ^s ap/lait ^s ap	gil ^h ei:t ^s ap/lait ^s ap
189.	to sit	bakt ^s ap	bakt ^s ap	bakt ^s ap	bakt ^s ap	bakt ^s ap
190.	to give	gokt ^s ap/gwakt ^s ap	gokt ^s ap/gwakt ^s ap	gokt ^s ap/gwakt ^s ap	gokt ^s ap/gwakt ^s ap	gokt ^s ap/gwakt ^s ap
191.	to burn	hot ^s ap/t ^s et ^s ep	hot ^s ap/t ^s et ^s ap	hot ^s ap/t ^s et ^s ap	hot ^s ap/t ^s et ^s ap	hot ^s ap/t ^s et ^s ap
192.	to die	sit ^s ap	sit ^s ap	sit ^s ap	sit ^s ap	sit ^s ap
193.	to kill	sjatt ^s ap/sjatt ^s ap	sjatt ^s ap/sjatt ^s ap	sjatt ^s ap/sjatt ^s ap	sjatt ^s ap/sjatt ^s ap	sjatt ^s ap/sjatt ^s ap
194.	to fly	ud ^h ai:l ^h am/holt ^s ap	ud ^h ai:l ^h am/holt ^s ap	ud ^h ai:l ^h am/holt ^s ap	ud ^h ai:l ^h am/holt ^s ap	ud ^h ai:l ^h am/holt ^s ap
195.	to walk	walt ^s ap	walt ^s ap	walt ^s ap	walt ^s ap	walt ^s ap
196.	to run	prat ^s ap	prat ^s ap	prat ^s ap	prat ^s ap	prat ^s ap
197.	to go	lat ^s ap	lat ^s ap	lat ^s ap	lat ^s ap	lat ^s ap
198.	to come	pit ^s ap	pit ^s ap	pit ^s ap	pit ^s ap	pit ^s ap
199.	to speak	malaswat ^s ap	malaswat ^s ap	malaswat ^s ap	malaswat ^s ap	malaswat ^s ap
200.	to listen	t ^h wat ^s ap/t ^h ot ^s ap	t ^h wat ^s ap/t ^h ot ^s ap	t ^h wat ^s ap/t ^h ot ^s ap	t ^h wat ^s ap/t ^h ot ^s ap	t ^h wat ^s ap/t ^h ot ^s ap
201.	to look	hipt ^s ap/kit ^s ap	hipt ^s ap/kit ^s ap	hipt ^s ap/kit ^s ap	hipt ^s ap/kit ^s ap	hipt ^s ap/kit ^s ap
202.	I	uŋgu	uŋgu	uŋgu	uŋgu	uŋgu
203.	you (infml)	inne	inne	inne	inne	inne
204.	you (fml)	inne	inne	inne	inne	inne
205.	he	noji	nwaji	noji	noji	noji
206.	she	noji	nwaji	noji	noji	noji
207.	we (incl)	uŋtit ^s u	uŋtit ^s u	uŋtit ^s u	uŋtit ^s u	uŋtit ^s u
208.	you (pl)	intit ^s u/innetit ^s u	intit ^s u/innetit ^s u	intit ^s u/innetit ^s u	intit ^s u/innetit ^s u	intit ^s u/innetit ^s u
209.	they (pl, mid)	uitit ^s u/nwajitit ^s u	uitit ^s u/nwajitit ^s u	uitit ^s u/nwajitit ^s u	uitit ^s u/nwajitit ^s u	uitit ^s u/nwajitit ^s u

N.B.: /gəŋgajəŋma/ refers to female mosquito and /gəŋgajep/ to male mosquito

ANNEX-F

Jerung Sociolinguistic Survey - 2017 (Survey Held in Okhaldhunga District)

Participants' Name List

1. Sisneri, Sunkoshi Rural Municipality-3, Okhaldhunga

S. N.	Name	Gender	Age	Literacy	Marital Status	Mother Tongue	Pachha
1.	Vishnu Jerung	M	49	L	√	Jero/Jerung	Topile
2.	Govinda Raj Jerung	M	52	L	√	Jero/Jerung	Setalchu
3.	Gyan Bahadur Jerung	M	47	L	√	Jero/Jerung	Setalchu
4.	Buddhiman Jerung	M	66	I	√	Jero/Jerung	Dangkhumchu
5.	Kisan Jerung	M	56	L	√	Jero/Jerung	Topile
6.	Ram Krishna Jerung	M	45	L	√	Jero/Jerung	Topile
7.	Prithi Lal Jerung	M	69	I	√	Jero/Jerung	Setalchu
8.	Jit Bahadur Jerung	M	42	L	√	Jero/Jerung	Gaurathoke
9.	Ram Kumari Jerung	F	44	I	√	Jero/Jerung	Setalchu
10.	Chuisi Maya Jerung	F	36	I	√	Jero/Jerung	Bhawachachu
11.	Pita Maya Jerung	F	45	I	√	Jero/Jerung	Bhawachachu
12.	Buddhiman Jerung	M	69	I	√	Jero/Jerung	Setalchu
13.	Naina Jerung	M	39	L	√	Jero/Jerung	Setalchu
14.	Bal Bdr Jerung	M	59	L	√	Jero/Jerung	Topile
15.	Man Maya Jerung	F	43	L	√	Jero/Jerung	Setalchu
16.	Shanta Maya Jerung	F	39	L	√	Jero/Jerung	Setalchu
17.	Indira Jerung	F	23	L	√	Jero/Jerung	Setalchu
18.	Rame Jerung	M	45	L	√	Jero/Jerung	Bhawachachu
19.	Bhulman Jerung	M	42	L	√	Jero/Jerung	Bhawachachu
20.	Dhani Maya Jerung	F	22	L	√	Jero/Jerung	Bhawachachu
21.	Sarmila Jerung	F	17	L	x	Jero/Jerung	Bhawachachu
22.	Luna Jerung	F	17	L	x	Jero/Jerung	Bhawachachu
23.	Rabin Jerung	M	18	L	x	Jero/Jerung	Setalchu
24.	Laghudhan Jerung	M	16	L	x	Jero/Jerung	Bhawachachu
25.	Bharat Jerung	M	15	L	x	Jero/Jerung	Bhawachachu
26.	Thal Kumari Jerung	F	16	L	x	Jero/Jerung	Bhawachachu
27.	Hari Ram Jerung	M	54	L	√	Jero/Jerung	Bhawachachu
28.	Hem Kumari Jerung	F	38	L	√	Jero/Jerung	Sutrapchu
29.	Jina Jerung	F	15	L	x	Jero/Jerung	Bhawachachu
30.	Prithi Bahadur Jerung	M	55	L	√	Jero/Jerung	Topile

31.	Dal Kumari Jerung	F	24	L	√	Jero/Jerung	Bhawachachu
32.	Rudra Bahadur Jerung	M	29	L	√	Jero/Jerung	Setalchu
33.	Binita Jerung	F	18	L	x	Jero/Jerung	Setalchu
34.	Tek Bahadur Jerung	M	36	L	√	Jero/Jerung	Gangkhu

2. Sikapu, Manebhanjyang Rural Municipality-9, Okhaldhunga

S. N.	Name	Gender	Age	Literacy	Marital Status	Mother Tongue	Pachha
1.	Baldhoj Jerung	M	62	L	√	Jero/Jerung	Kayaniralo
2.	Man Bahadur Jerung	M	65	L	√	Jero/Jerung	Kayaniralo
3.	Anand Bahadur Jerung	M	57	L	√	Jero/Jerung	Kayaniralo
4.	Dilli Bahadur Jerung	M	68	I	√	Jero/Jerung	Kayaniralo
5.	Basanti Jerung	F	45	I	√	Jero/Jerung	
6.	Jaya Kumari Jerung	F	55	I	√	Jero/Jerung	
7.	Karna Maya Jerung	F	35	I	√	Jero/Jerung	
8.	Batam Kumari Jerung	F	60	I	√	Jero/Jerung	
9.	Chaudha Bahadur Jerung	M	59	L	√	Jero/Jerung	Dangkhamchu
10.	Mishradhoj Jerung	M	71	L	√	Jero/Jerung	Dangkhamchu
11.	Bibek Jerung	M	38	L	√	Jero/Jerung	Lalahari
12.	Dil Bahadur Jerung	M	40	L	√	Jero/Jerung	Dangkhamchu
13.	Muna Jerung	F	16	L	x	Jero/Jerung	
14.	Mamata Jerung	F	28	L	√	Jero/Jerung	
15.	Jit Bahadur Jerung	M	26	L	√	Jero/Jerung	
16.	Manita Jerung	F	26	L	x	Jero/Jerung	
17.	Bal Jerung	M	32	L	√	Jero/Jerung	
18.	Kirtiman Jerung	M	45	L	√	Jero/Jerung	
19.	Bal Bahadur Jerung	M	70	L	√	Jero/Jerung	
20.	Dil Bahadur Jerung	M	67	L	√	Jero/Jerung	

3. Jordhara, Sunkoshi Rural Municipality-4, Okhaldhunga

S. N.	Name	Gender	Age	Literacy	Marital Status	Mother Tongue	Pachha
1.	Shyamkaji Jerung	M	46	L	√	Jero/Jerung	Gurbachu
2.	Chiran Jerung	M	18	L	x	Jero/Jerung	Gurbachu
3.	Dayaram Jerung	M	20	L	x	Jero/Jerung	Gurbachu
4.	Laxmi Jerung	F	19	L	√	Jero/Jerung	Setalchu
5.	Naina Bahadur Jerung	M	62	L	√	Jero/Jerung	Gurbachu
6.	Sumitra Jerung	F	34	L	√	Jero/Jerung	Gurbachu
7.	Ramkaji Jerung	M	42	L	√	Jero/Jerung	Gurbachu

8.	Kajiman Jerung	M	32	L	√	Jero/Jerung	Gurbachu
9.	Hari Bahadur Jerung	M	43	L	√	Jero/Jerung	Gurbachu
10.	Basante Jerung	M	42	L	√	Jero/Jerung	Brangbachu
11.	Bhavaram Jerung	M	46	L	√	Jero/Jerung	
12.	Sabiraj Jerung	M	48	L	√	Jero/Jerung	
13.	Kumar Jerung	M	35	L	√	Jero/Jerung	
14.	Dil Bahadur Jerung	M	51	L	√	Jero/Jerung	
15.	Dabin Jerung	M	33	L	√	Jero/Jerung	
16.	Dhan Kumar Jerung	M	38	L	√	Jero/Jerung	
17.	Nabina Jerung	F	30	L	√	Jero/Jerung	
18.	Kisan Kumari Jerung	F	36	L	√	Jero/Jerung	
19.	Badasi Kumari Jerung	F	34	L	√	Jero/Jerung	
20.	Bhupal Jerung	M	26	L	√	Jero/Jerung	

4. Chiuribot, Sunkoshi Rural Municipality-4, Okhaldhunga

S. N.	Name	Gender	Age	Literacy	Marital Status	Mother Tongue	Pachha
1.	Duryodhan Jerung	M	35	L	√	Jero/Jerung	Binjarap
2.	Patte Jerung	M	55	I	√	Jero/Jerung	Binjarap
3.	Mugadhan Jerung	M	31	L	√	Jero/Jerung	Binjarap
4.	Buddhiman Jerung	M	37	L	√	Jero/Jerung	Binjarap
5.	Bam Bahadur Jerung	M	64	L	√	Jero/Jerung	Roke
6.	Rupa Jerung	F	43	L	√	Jero/Jerung	Sonke
7.	Rupa Jerung	F	34	L	√	Jero/Jerung	Dangkhomchu
8.	Sarswati Jerung	F	71	I	√	Jero/Jerung	Dangkhomchu
9.	Ganga Jerung	F	29	L	√	Jero/Jerung	Dangkhomchu
10.	Kisan Jerung	M	29	L	√	Jero/Jerung	Bajim
11.	Khadga Bahadur Jerung	M	58	I	√	Jero/Jerung	Dangkhomchu
12.	Nabin Jerung	M	17	L	x	Jero/Jerung	Dangkhomchu
13.	Bir Bahadur Jerung	M	23	L	√	Jero/Jerung	Dangkhomchu
14.	Resham Jerung	M	28	L	√	Jero/Jerung	Bajim
15.	Chanak Jerung	M	17	L	x	Jero/Jerung	Bajim
16.	Padam Bahadur Jerung	M	60	L	√	Jero/Jerung	Dangkhomchu
17.	Shanti Maya Jerung	F	15	L	x	Jero/Jerung	Bajim
18.	Rita Jerung	F	33	L	√	Jero/Jerung	Sonke
19.	Kamala Jerung	F	25	L	√	Jero/Jerung	Sonke
20.	Thal Kumari Jerung	F	22	L	√	Jero/Jerung	Dangkhomchu
21.	Min Bahadur Jerung	M	53	L	√	Jero/Jerung	Dangkhomchu
22.	Dhan Bahadur Jerung	M	61	L	√	Jero/Jerung	Binjarap
23.	Krishna Bahadur Jerung	M	70	I	√	Jero/Jerung	Dangkhomchu

24.	Sarmila Jerung	F	24	L	√	Jero/Jerung	Dangkhomchu
25.	Birsika Jerung	F	43	I	√	Jero/Jerung	Bajim
26.	Surya Bahadur Jerung	M	40	L	√	Jero/Jerung	Binjarap
27.	Kuila Jerung	M	43	L	√	Jero/Jerung	Sonke
28.	Dil Bahadur Jerung	M	33	L	√	Jero/Jerung	Dangkhomchu

5. Sadhi, Sunkoshi Rural Municipality-1, Okhaldhunga

S. N.	Name	Gender	Age	Literacy	Marital Status	Mother Tongue	Pachha
1.	Bishwa Raj Jerung	M	23	L	x	Jero/Jerung	Layamchu
2.	Badri Kumar Jerung	M	29	L	√	Jero/Jerung	Roke
3.	Tal Bahadur Jerung	M	42	L	√	Jero/Jerung	Roke
4.	Dusala Jerung	M	30	L	√	Jero/Jerung	Jobai
5.	Min Kumar Jerung	M	35	L	√	Jero/Jerung	Jobai
6.	Basanta Jerung	M	40	L	√	Jero/Jerung	Layamchu
7.	Tulash Bahadur Jerung	M	53	L	√	Jero/Jerung	Jero
8.	Dhan Kumar Jerung	M	50	L	√	Jero/Jerung	Sonake
9.	Dilli Kumari Jerung	F	48	L	√	Jero/Jerung	Toluye
10.	Nishana Jerung	F	26	L	√	Jero/Jerung	Roke-Sonake
11.	Yomala Jerung	F	29	L	√	Jero/Jerung	Roke-Jero
12.	Sachana Jerung	F	29	L	√	Jero/Jerung	Jobai-Sonake
13.	Komala Jerung	F	30	L	√	Jero/Jerung	Layamchu
14.	Pratika Jerung	F	27	L	√	Jero/Jerung	Roke-Jero
15.	Sumitra Jerung	F	21	L	√	Jero/Jerung	Jobai-Sonake
16.	Kamala Jerung	F	20	L	√	Jero/Jerung	Bonam-Sonake
17.	Harka Bahadur Jerung	M	24	L	√	Jero/Jerung	Roke
18.	Ram Hari Jerung	M	49	L	√	Jero/Jerung	Roke
19.	Tambar Bahadur Jerung	M	81	L	√	Jero/Jerung	Roke
20.	Jaya Hari Jerung	M	73	L	√	Jero/Jerung	Roke
21.	Bhim Bahadur Jerung	M	64	L	√	Jero/Jerung	Dangkhomchu
22.	Bal Kumari Jerung	F	46	L	√	Jero/Jerung	Maha-Roke
23.	Bhisma Kumari Jerung	F	28	L	√	Jero/Jerung	Maha-Roke
24.	Prachanda Jerung	M	30	L	√	Jero/Jerung	Maha-Roke
25.	Sabina Jerung	F	30	L	√	Jero/Jerung	Sonake
26.	Riddhika Jerung	F	34	L	√	Jero/Jerung	Maharoke
27.	Shukra Maya Jerung	F	50	L	√	Jero/Jerung	Lamachu
28.	Laba Hari Jerung	M	23	L	√	Jero/Jerung	Lamachu
29.	Brittaman Jerung	M	72	L	√	Jero/Jerung	Sanake
30.	Rupak Jerung	M	18	L	x	Jero/Jerung	Lamachu
31.	Roshan Jerung	M	17	L	x	Jero/Jerung	Roke

32.	Manisha Jerung	F	15	L	x	Jero/Jerung	Jobai
33.	Akash Babu Jerung	M	15	L	x	Jero/Jerung	Roke
34.	Sangam Jerung	M	15	L	x	Jero/Jerung	Suraje
35.	Sarada Jerung	F	30	L	√	Jero/Jerung	Sonke
36.	Dhan Maya Jerung	F	45	L	√	Jero/Jerung	Jero
37.	Tobika Jerung	F	42	L	√	Jero/Jerung	Jobai
38.	Uddhava Jerung	M	18	L	x	Jero/Jerung	Sonke
39.	Anita Wambule	M	18	L	x	Jero/Jerung	Birngasa
40.	Devakala Jerung	F	29	L	√	Jero/Jerung	Layachu
41.	Sesh Kumari Jerung	F	40	L	√	Jero/Jerung	Layachu
42.	Tirtha Maya Jerung	F	26	L	√	Jero/Jerung	Sonke

ANNEX-G

Photographs taken during the Jerung Sociolinguistic Survey Fieldwork



Photo 1: Sisneri, Okhaldhunga



Photo 2: Sisneri, Okhaldhunga



Photo 3: Sikapu, Okhaldhunga



Photo 4: Sikapu, Okhaldhunga



Photo 5: Jordhara, Okhaldhunga



Photo 6: Jordhara, Okhaldhunga



Photo 7: Chiuribot, Okhaldhunga



Photo 8: Chiuribot, Okhaldhunga



Photo 9: Sadhi, Okhaldhunga



Photo 10: Sadhi, Okhaldhunga