A SOCIOLINGUISTIC SURVEY OF JUMLI NEPALI

A REPORT

SUBMITTED

TO

LINGUISTIC SURVEY OF NEPAL (LinSuN)

CENTRAL DEPARTMENT OF LINGUISTICS

TRIBHUVAN UNIVERSITY, KATHMANDU, NEPAL

By

Dr. Laxmi Pandit

Mr. Dilli Ram Adhikari

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INTRODUCTION

1.1 Background

This is a report of sociolinguistic survey of Jumli Nepali, an Indo-Aryan language mainly spoken in the Mid-western part of Nepal especially in Jumla, Kalikot, Mugu and Humla districts. The main goal of this report is to provide the basic information about the present sociolinguistic picture of the Jumli Nepali. This report mainly focuses on the domains of language resources, mother tongue proficiency and bi/multilingualism, patterns of language use, language vitality and language transmission, language attitudes, dialectal variation and language development.

Jumli Nepali is also spoken in some parts of Dolpa, Bajura, Bajhang and Achham districts. The term 'Jumli Nepali' refers to the people as well as the language they speak. It is recognized as the distinct national language (2002 NFDIN Act, No. 20, Section 2C). The total population of Jumli Nepali is 40,000 with 19,000 monolingual speakers (Eppele et al. 2012:53).

Map 1.1: Jumli Nepali speaking area
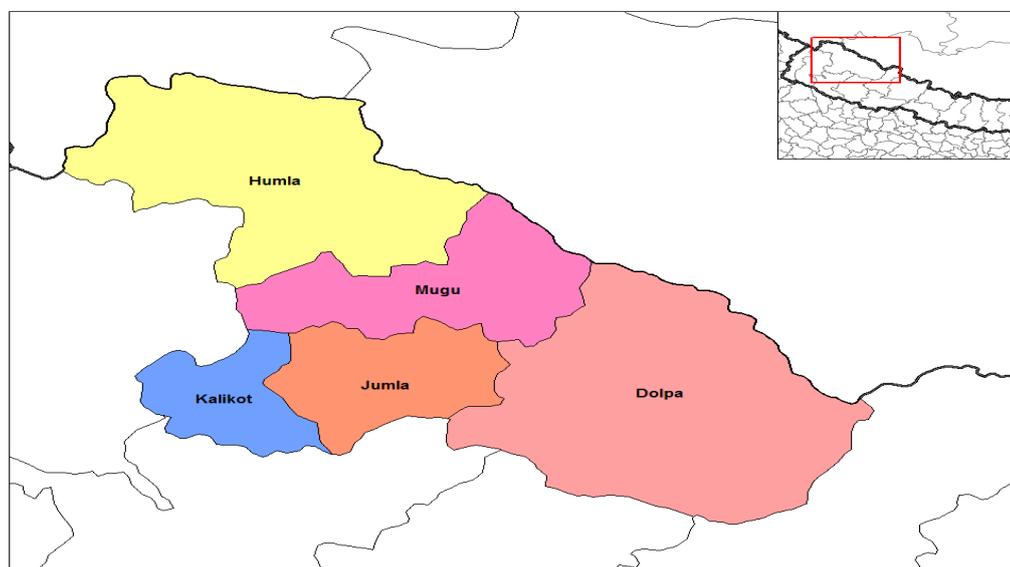
Source: https://www.google.com.np (July 8, 2017; 13:10)

In this section, we briefly highlight on the naming and origin of the language, history of the language, occupation, family and social structure, tradition and culture, genetic

affiliation, distribution of the speakers, dialects, review of earlier works as well as the purpose and goals of the study.

1.2 Naming and origin of the language

The people of Karnali zone call their language variously on the basis of the geographical names; however, Jumli Nepali is mentioned in this study. The reason may be, the people of Karnali zone could not share their activities to the people of other speech communities and even with each other because of remoteness and geographical barriers of high mountains in the past. Nepali language is originated from Sinja Valley which lies in Jumla district. Nepal had monolingual policy in the past by which Jumli Nepali speech communities were forced to read Nepali language and tell their language as a dialect of Nepali. Jumli Nepali language has a varaity of other names such as *Jumli* in Jumla, *Kalikote* in Kalikot, *Mugali* in Mugu and *Humli* in Humla districts. This language has 73 to 89% lexical similarity with standard Nepali (Bandhu, 1971).

Photograph 1.1: Jumli Nepali village

1.3 People: Caste/ethnic groups

According to Yadava (2003), "the names for several languages have been derived from the country or place names (toponyms/loconyms)...There are many examples in Nepal of a language name (glossonym) derived from a community or tribe name (ethnonym)." Accordingly, Jumli Nepali is people of an ethnonym plus a loconym in nature. The people of Jumli Nepali speech community are very rich in culture with its legends, folk tales, proverbs, riddles, and folk songs sung on specific occasions. They celebrate

numerous seasonal rites and festivals. Their behaviour during the festivals is carefree, joyous, helpful, happy and cooperative. All the family members gather including men, women, adults, and children all gather for the occasion to meet their relatives and share plight, sorrow, happiness and love. They wear new dress and eat special varieties of food in the occasions. They celebrate their cultural festivals and *jatra* like Goura in the month of Bhadra, Bisu (New Year), Rishi Panchami, Chaite Jatra, Sivaratri Fair, Dashian, Tihar, Rakshya Bandhan, Holi etc. These festivals and religious rites have their own importance for the prosperity and cooperation of the Jumli Nepali people.

Photograph 1.2: Jumli Nepali people

Photograph 1.3: Typical Jumli Nepali kitchen[1]

1.4 Occupation

Jumli Nepalis are primarily engaged in farming and trade works. Traditionally, they grow paddy, wheat, maize etc. vegetables like potato, brinjal etc. fruits like apple, orange, guava, peach etc. Many of them have livestock such as cattle, goats and fowl, etc. They also sell local wool products such as *galaicha* (carpet), *liu, phere,* etc. along with other manufactured goods all over the country. But now-a-days their professions have been extended from traditional farming to government and public jobs, and also other occupations.

1.5 Religion

Almost all people in Jumli Nepali speech community say they are Hindu. Traditional healers (*dhami/ jhankri*) beat their ceremonial drumming in the villages add flavour to their religion as traditional religion. Table 1.2 presents the situation of religion in Jumli Nepali speech community.

Table 1.1: The situation of the Religion in Jumli Nepali speech community

(n=60)

Religion	Number	Percentage

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[1] For more photographs See Annex 3

Hinduism	60	100%
Total	60	100%

Table 1.1 shows that all of the participants responded that they follow Hinduism as their religion.

1.6 Demography

According to Eppele et al. (2012:53), Jumli Nepali people are mainly found in Karnali zone, Jumla, Humla, Kalikot and Mugu districts including Seti Zone, Bajura, Easter parts of Bajhang and Achham districts. There were about 40000 (SIL, 2001) native Jumli speakers. Table 1.2 shows the major distribution of the Jumli Nepali speakers in Nepal.

Table 1.2: Distribution of the Jumli Nepali language in Nepal

	Districts	Population
1	Jumla	108,921
2	Kalikot	136,948
3	Mugu	55,256
4	Humla	50,858
	Total	3,51,983

Source: Population Census (2011)

1.7 Genetic affiliation

The classification of languages according to the ancestor languages from which they developed is called genetic affiliation. In Nepalese context, Indo-European family of languages mainly comprise Indo-Aryan group of languages, which forms the largest group of languages in terms of speakers, viz. nearly 80 per cent (Yadav, 2001). Jumli Nepali is classified as an Indo-European, Indo-Iranian, Indo-Aryan, Northern zone, Eastern Pahari language. It has been referred to by several names such as Jumli, Jumleli, Khas Kura, Sinjali. As an Indo-Aryan language, the Jumli dialect is also related to other Indo-Aryan languages spoken in Nepal (KCST, 2000:8). From the survey it was found that the language Jumli Nepali is named as it is spoken in different districts such as Jumli, Kalikote, Mugali and Humli. The Jumli Nepali language spoken in Nepal can be genetically subcategorized in the following diagram.

Diagram 1: Indo-European languages
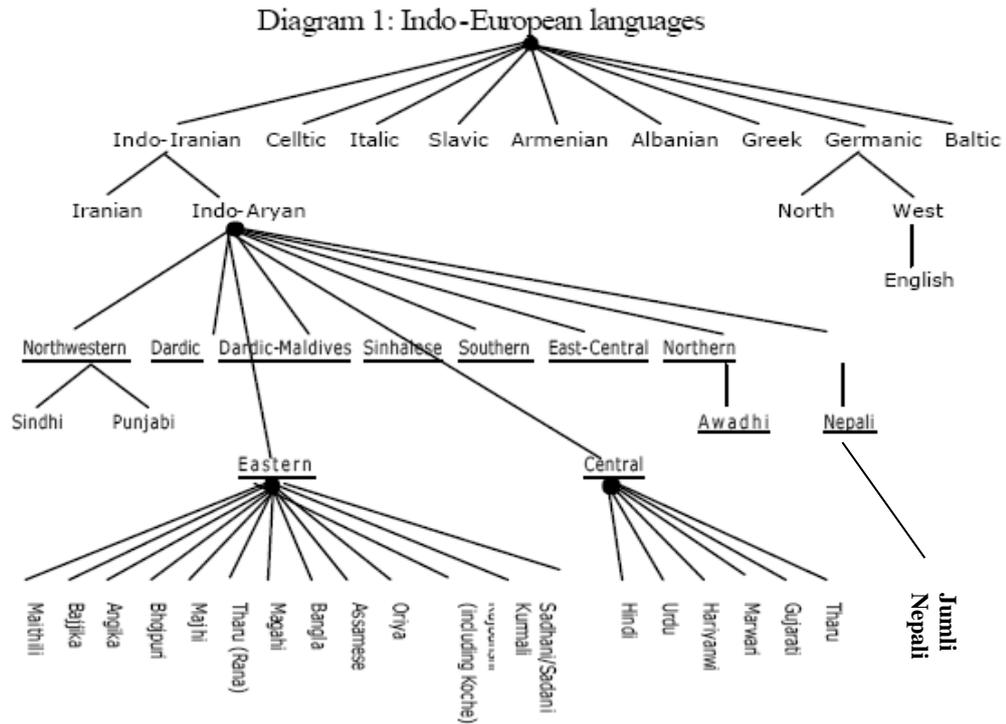
Adapted from Yadava (2003: 145)

The diagram shows that Jumli Nepali can be classified as a dialect of Nepali language.

1.8 Review of earlier works

There are only a few works on the Jumli Nepali language and culture. The first work in Jumli Nepali was conducted by Pokhrel (2031 B.S.). He studied the language spoken in Karnali zone including Humla, Jumla, Kalikot and Dolpa, customized it into the Central Nepali. However, he termed 'Raskoti' to the language spoken in Kalikot as it is similar to Dailekhi dialect as compared to the dialects spoken in Humla, Jumla, Kalikot and Dolpa .

Niraula (2031 B.S.: 43) conducted a study and assigned the dialectal variation of Humla, Jumla, Mugu and Dolpa as Jumli-Sinjali dialect of Nepali. The origin of this language is Sinja, the ancient capital of Sinjali King and consequently termed as Sinjali language.

Bandhu (2028 B.S.) termed this language as Sinjali dialect of Nepali. He stated that this dialect has the ancient written documents; however, there is not any written literature available at present.

Regmi (2036 B.S.) termed the Nepali dialect spoken in Karnali zone as Central Nepali dialect. It is spoken in Humla, Jumla, Tibrikot, Mugu, Raskot, Bajura, Achham, and

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Bajhang except Bungal. He nomenclatured this dialect as Central Dialect and named it as Khasani or Jumli. The primitive Nepali has still been presented in this dialect.

Sinjapati (2037 B.S.) conducted a comparative study on morphology and syntax of Jumli dialect.

Sinjapati (2041 B.S.) conducted additional study on morphology and syntax of Jumli dialect.

Sinjapati (2050 B.S.) conducted a discriptive study of Jumli dialect.

Devkota, Ratnakar (nd) has also mentioned the characteristics of Jumli dialect in his study of Jumli language.

The United Mission to Nepal (2000) conducted a survey of the sociolinguistic environment and the impact of NEE classes in the Chaudhabis area of Jumla district. The study was done in Patrasi, Chumchaur and Gothicaur VDC of Jumla district. The study includes developing literacy skills and improving general knowledge and life skills, especially in the areas of health, hygiene and food production. The study aims to find out the differences between local language and the language used in training materials. Lexical similarity comparison, recorded text test (RTT), sentence repetition test (SRT) and attitude questionnaires were used as the main tools of the survey. Glosses and linguistic similarity have been included in the study.

Eppele et al. (2012) is a bilingual English-Nepali volume consisting of a comprehensive listing of 124 languages (spoken and sign) spoken in Nepal "including 120 living languages and four reported as having no known mother tongue speakers" (Eppele et al. 2012:1). According to Eppele et al. (2012:88), Jumli Nepali is an Indo-European, Indo-Iranian, Indo-Aryan, Eastern zone, unclassified language. It is spoken in all the districts of Karnali zone.

This report is based on the sociolinguistic survey of Jumli Nepali. It belongs to Indo-European language family. This language is specially spoken in Jumla, Kalikot, Mugu, and Humla; however, the data from Dolpa has not been included in this study.

1.9 Purpose and goals

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

(b) To assess the mother tongue proficiency and extent of community bilingualism of Jumli Nepali speakers in standard Nepali;

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

(d) To gather information regarding the resources and language development for the implementation of mother-tongue based multilingual education in Jumli Nepali; and

(e) To examine the dialectal variation by assessing the levels of lexical similarity and the levels of intelligibility among the selected varieties in the language.

1.10 Organization

The report is organized into eight chapters. Chapter 1 presents general background information about the language including the purpose and goals of the study. In chapter 2, we deal with the methodology used in the survey. Chapter 3 examines the major domains of language use. In chapter 4, we evaluate the bi-multilingualism and the mother tongue proficiency in Jumli Nepali. Chapter 5 looks at language vitality, language maintenance and language attitudes in Jumli Nepali. In chapter 6, we discuss language resources and language development. Chapter 7 examines the possible dialectal variations in Jumli Nepali. In chapter 8, we present the summary of the findings and recommendations. The annexes include sociolinguistic questionnaires, wordlist, basic information and some group photographs of the language consultants involved in the survey of Jumli Nepali.

CHAPTER 2
RESEARCH METHODOLOGY

2.0 Outline

This chapter deals, in detail, with the research methodology employed in the sociolinguistic survey of Jumli Nepali. It consists of five sections. Section 2.1 presents an overview of the major goals of the survey, the research methods/tools used, a brief description of the methods/tools including the major focus of the tools in the survey. In section 2.2, we discuss the different types of research tools, their basic characteristics and the ways they were employed in the survey. Section 2.3 deals with the survey points, sample size and collection of data. In section 2.4, we deal with the limitations of the survey with respect to time, access, area, methods and informants.

2.2 Overview

This survey has employed five different methods/ tools in order to fulfill its goals. Table 2.1 presents methods/tools used in the survey of the Jumli Nepali.

Table 2.1: Tools/ methods used in the survey of Jumli Nepali
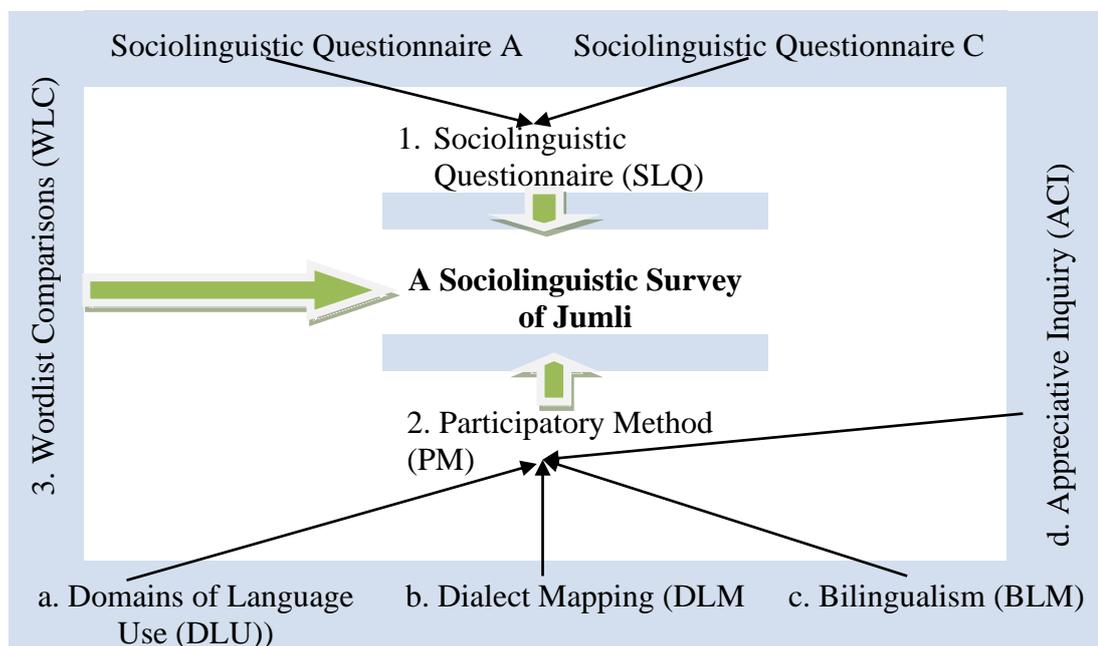
Table 2.1 shows that the methods/tools consist of Sociolinguistic Questionnaire (SLQ), Participatory Method (PM) and Wordlist Comparisons (WLC). The Sociolinguistic Questionnaire (SLQ) consists of three sets: Sociolinguistic Questionnaire A, Sociolinguistic Questionnaire B and Sociolinguistic Questionnaire C. Participatory Method (PM) comprises four tools: Domains of Language Use

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(DLU), Bilingualism (BLM), Dialect Mapping (DLM) and Appreciative Inquiry (ACI).

Table 2.2 presents the major goals of the survey, the research methods/tolls used, a brief description of the methods/tools including the major focus of the tools in the survey.

Table 2.2: Overview of the major survey goals, research methods/tools including the major focus of the tools

	GOALS OF THE SURVEY	RESEARCH METHODS/ TOOLS	BRIEF DESCRIPTION	FOCUS OF THE METHODS/TOOLS
1.1	To examine the patterns of language use in certain domains, language attitudes, and language vitality, language maintenance, mother-tongue proficiency and multilingualism and language resources in Jumli Nepali	Sociolinguistic Questionnaires (SLQ)	Consisting of three sets: A, B and C	
		Sociolinguistic Questionnaires- A (SLQ A)	80 questions to be administered on individual of different age groups, sex and literacy in at least five points including the core point	• Language resources • Mother-tongue proficiency and multilingualism • Domain of language use • Language vitality • Language maintenance • Language attitudes
		Sociolinguistic Questionnaires-B (SLQ B)	The four tools: DLU , BLM, DLM and ACI be used in a group of at least eight to twelve participants of mixed category	• Domain of language use • Dialect mapping • Multilingualism • Appreciative enquiry
		Sociolinguistic Questionnaires- C (SLQ C)	21 questions to be administered on language activist or village head	• Language attitudes • Language maintenance • Language vitality • Language development
1.2	To assess the levels of lexical similarity among the selected varieties in the language;	Wordlist Comparisons (WLC)	Lexical comparison of 210 words	Lexical variation among selected varieties in the language

2.3 Research methods/tools

2.3.1 Sociolinguistic Questionnaire A (SLQ A)

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

From each village, the individuals were chosen from different categories of sex, age and educational background from each survey points.[1] Figure 2.1 presents a model for sampling of informants from each point in Jumli Nepali speech community.

Figure 2.1 Model for sampling informants in the survey points

A1=15-29, A2= 30- 59 and A3= 60 and above; L=Literate and IL=illiterate
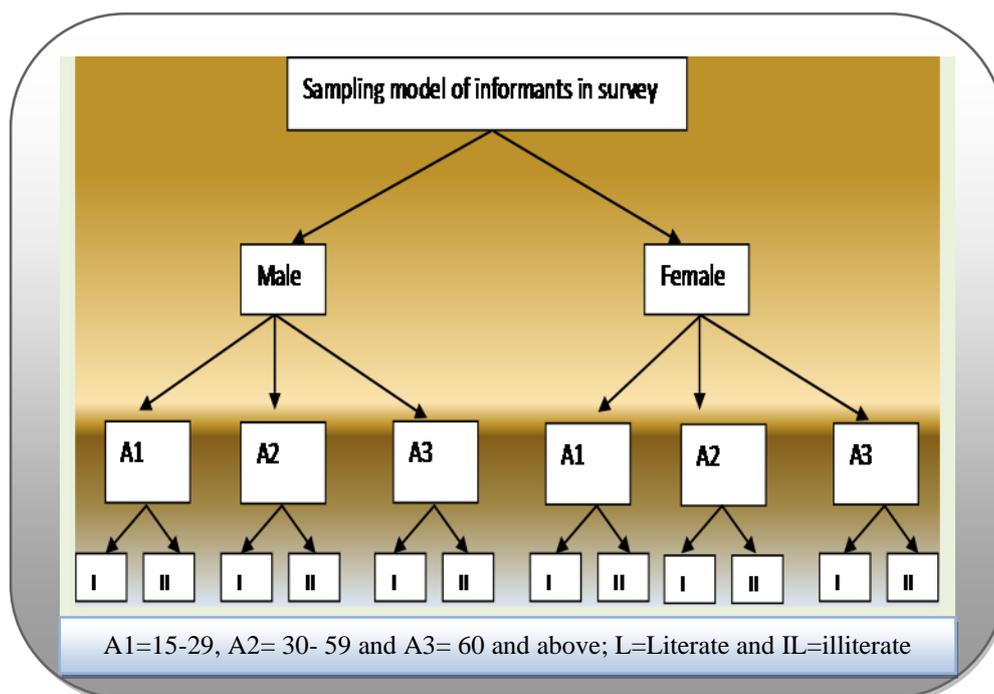
Following the sampling model to the maximum, at least 12 informants were selected age ranging 15-29 (A1), 30- 59(A2) and 60 and above (A3) with their sex and educational background in each survey point. The questions were asked by the administrators in Nepali to the informants and the answers given by the informants were recorded in the questionnaire in Nepali.

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

2.3.2 Sociolinguistic Questionnaire B (SLQ B)

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

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

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

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

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

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

2.3.2.1 Domains of language use (DLU)

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

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

2.3.2.2 Dialect mapping (DLM)

The main purpose of Dialect Mapping tool is to help the community members to think about and visualize the different varieties of Jumli Nepali. The Jumli Nepali participants in group were asked to write on a separate sheet of paper the name of each village where Jumli Nepali is spoken and placed them on the floor to represent the geographical location. Then they were asked to use the loops of string to show which villages spoke the same as others. Next they used the number to show the ranking from easiest to understand to most difficult. They were advised to use colored plastic to mark those they understand very well, average and poorly.

2.3.2.3 Bilingualism/Multilingualism

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

2.3.2.4 Appreciative inquiry

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

things in the Jumli Nepali language and culture, express they "dreamed" about how they could make their language or culture even better. They were advised to categorize the dreams from the easiest to the most difficult, specify which ones were most important and to choose a few to start on developing plans such as who else should be involved, what the first step should be and what resources they needed.

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

2.3.3 Sociolinguistic Questionnaire C (SLQ C)

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

2.3.4 Word list 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 word lists elicited from the mother tongue Jumli Nepali speakers. The results have been presented in a table which illustrates the relative linguistic distances among various speech communities, and lexical differences have been compared in an exhaustive matrix of pairs (See Chapter 7 for detail)

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

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

among the varieties sampled. This tool provides an initial indication of possible dialect groupings in Jumli Nepali. However, the intelligibility between dialects cannot be conclusively stated based solely on lexical similarity percentages.

2.4 Sampling

The sampling of the survey can be described in terms of survey points, sample size and data collection in the following sections:

2.4.1 Survey points

Jumli Nepali speaking areas were categorized into five survey points for the purpose of sociolinguistic survey. Table 2.3 presents the survey points used in the survey of the Jumli Nepali language including GPS (global positioning system) coordinates.

Table 2.3: Survey points including GPS (global positioning system) coordinates in Jumli

	Survey points	GPS Coordinates	Elevation (in meter/ feet)
1.	Chulel-9, Dhanpa VDC, Jumla	081^0 58′9.3″ E 029^0 20′80″ N	7771 feet
2.	Depal-5, Depal Gaun VDC, Jumla	082^0 10′25″ E 029^0 16′23″ N	2329 meter
3.	Melsera-3, Melsera VDC, Kalikot	081^0 54.2′81″ E 029^0 11.4′27″ N	7162 feet
4.	Dum-6, Karkiwada VDC, Mugu	082^0 9′16″ E 029^0 32′39″ N	2746 meter
5.	Simkot-6, Simkot VDC, Humla	081^0 49′24″ E 029^0 58′32″ N	2995 meter

Source: Field study, 2016

2.4.2 Sample size

Table 2.4 presents the sample size and different tools used in the survey.

Table 2.4: Sample size and different tools used in the survey

Survey points	Sociolinguistic Questionnaires			Other
	A(Individual)	B(Participatory): DLU, DLM, MLT, APE	C (Language activist/head)	Wordlist
Core	12	1+1+1+1	2	2
North	12	1+1+1+1	2	2
South	12	1+1+1+1	2	2
West	12	1+1+1+1	2	2
East	12	1+1+1+1	2	2
Total	60	20	10	10

DLU= domains of language use, DLM= dialect mapping, BLM: multilingualism,

APE= appreciative inquiry

2.4.3 Data collection

Table 2.5 presents the total number of the data collected by using different tools in survey points in Jumli.

Table 2.5: Total number of the data collection in the survey points in Jumli

Survey points	Sociolinguistic Questionnaires					Other Tools
	A(Individual)	B(Participatory)				C	Wordlist
		DLU	DLM	BML	APE		
Chulel	12	1	1	1	1	2	2
Depal	12	1	1	1	1	2	2
Melsera	12	1	1	1	1	2	2
Dum	12	1	1	1	1	2	2
Simkot	12	1	1	1	1	2	2
Total	60	5	5	5	5	12	12

2.5 Limitations of the survey

a) Because of the constraint of the time, we used only four tools: sociolinguistic questionnaires, A, B, C and wordlist only in five points in the Jumli Nepali speech community.

b) Sentence Repetition Test (SRT) and Recorded Text Test (RTT) were not employed in the survey.

CHAPTER 3

DOMAINS OF LANGUAGE USE

3. Outline

This chapter deals with the patterns of language use in different in domains in the Jumli Nepali speech community. It consists of seven sections. Section 3.2 deals with the patterns of language use in general domains. In section 3.3, we deal with the patterns of language use in specific domains in Jumli Nepali. Section 3.4 presents the use of mother tongue and language of wider communication. In section 3.5, we evaluate the language preference for children's medium of instruction at primary level. Section 3.6 looks at the languages used with the visitors at home. In section 3.7, we present the summary of the findings of the chapter.

3.2 Language use in general domains

Jumli Nepali is used in different domains of language use such as counting, singing, joking, bargaining/ shopping/ marketing, storytelling, discussing/debate, praying, quarreling, abusing, telling stories to children, singing at home, family gathering, and village meeting. In this section, first, we present the general picture of patterns of language use and then, we present such patterns in terms of demographic categories such as sex, literacy and age.

3.2.1 Patterns of language use in general

Domains of language use are generally referred to as the patterns of language use among the speakers of a language (Regmi, 2011). More specifically, they are the contexts or situations in which a speaker makes a choice, in most of the cases, a conscious choice among his/her mother tongue, a language of wider communication and both or other languages. The main domains consist in community, home, business and education. The vitality of a language can be better examined by looking at the patterns of language use among the speakers in terms of sex and literacy. Table 3.1 presents the languages most frequently used by the Jumli Nepali speakers in different domains.

Table 3.1 presents the languages most frequently used by the Jumli Nepali speakers in different domains (N=60)

DOMAINS		LANGUAGES			
		MT	N	MT + N	MT + N + H
Counting	N=60	25 (41.67%)	35 (58.33%)	--	--
Singing		42 (70%)	4 (6.67%)	9 (15%)	5 (8.33%)
Joking		58(96.67%)	1 (1.67%)	1 (1.67%)	--
Bargaining/ Shopping/ Marketing		18 (30%)	2 (3.33%)	40 (66.67%)	--
Story telling		58 (96.67%)	--	2 (3.33%)	--
Discussing/ Debate		57 (95%)	--	3 (5%)	--
Praying		57 (95%)	1 (1.67%)	2 (3.33)	--
Quarrelling		59 (98.33%)	--	1 (1.67%)	--
Abusing (scolding/using taboo words)		59 (98.33%)	--	1 (1.67%)	--
Telling stories to children		58 (96.67%)	1 (1.67%)	1 (1.67%)	--
Singing at home		58 (96.67%)	--	2 (3.33)	--
Family gatherings		59 (98.33%)	--	1 (1.67%)	--
Village meetings		55 (91.66%)	1 (1.67%)	4 (6.67%)	--

Source: Field Study (2016)

Table 3.1 shows that in the Jumli Nepali speech community, Jumli Nepali is extensively used in all the general domains of languages use such as counting, singing, joking, bargaining/shopping/marketing, storytelling, discussing/debate, praying, quarrelling, abusing (scolding/using taboo words), telling stories to children, singing at home, family gatherings and village meetings. In the domains like counting, 58.33% of the informants have responded that Nepali is used whereas 41.67% responded that they use mother tongue, Jumli Nepali. In the domain of discussing/debate and praying, 95 percent of the speakers use mother tongue, Jumli Nepali. In this speech community, in the domains of joking, storytelling, quarrelling, abusing (scolding/using taboo words), telling stories to children, singing at home and Family gatherings more than 95% of the speakers use Jumli Nepali. However, in the

domain of village meeting, 91.66 % of the informants use Jumli Nepali whereas 6.67% use both Jumli Nepali and Nepali and only 1.67% use Nepali. In case of singing in general, Jumli Nepali is predominantly (i.e., 70%) used in the Jumli Nepali speech community whereas other languages like Nepali and Hindi are also used in singing. Similarly, in the domain of bargaining/ shopping/ marketing, only 30% the speakers predominantly use Jumli Nepali whereas 66.67% use both mother tongue and Nepali and 3.33% use Nepali only. The use of Nepali, the official language of Nepal, is insignificantly used in this speech community.

3.2.2 Patterns of language use in general domains by sex

Table 3.2 (a-b) present the languages most frequently used by the Jumli speakers in different domains by sex.

Table 3.2 (a): Languages most frequently used in different domains in Jumli speech community by male (N=30)

DOMAINS		LANGUAGES			
		MT	N	MT + N	MT + N + H
Counting	N=30	11 (36.67%)	19 (63.33%)	--	--
Singing		19 (63.33%)	4 (13.33%)	5 (16.67%)	2 (6.67%)
Joking		28(93.34%)	1 (3.33%)	1 (3.33%)	--
Bargaining/ Shopping/ Marketing		7 (23.33%)	2 (6.67%)	21 (70%)	--
Story telling		28(93.34%)	--	2 (6.67%)	--
Discussing/ Debate		28(93.34%)	--	2 (6.67%)	--
Praying		28(93.34%)	1 (3.33%)	1 (3.33%)	--
Quarrelling		29 (96.67%)	--	1 (3.33%)	--
Abusing (scolding/using taboo words)		29 (96.67%)	--	1 (3.33%)	--
Telling stories to children		28(93.34%)	1 (3.33%)	1 (3.33%)	--
Singing at home		29 (96.67%)	--	1 (3.33%)	--
Family gatherings		29 (96.67%)	--	1 (3.33%)	--
Village meetings		28(93.34%)	1 (3.33%)	1 (3.33%)	--

Source: Field study (2016)

Table 3.2 (b): Languages most frequently used in different domains in Jumli speech community by female (N=30)

DOMAINS		LANGUAGES			
		MT	N	MT + N	MT + N + H
Counting	N=30	14 (46.67%)	16 (53.33%)	--	--
Singing		23 (76.67%)	--	4 (13.33%)	3 (10%)
Joking		30(100%)	--	--	--
Bargaining/ Shopping/ Marketing		11 (36.67%)	--	19 (63.33%)	--
Story telling		30(100%)	--	--	--
Discussing/ Debate		29 (96.67%)	--	1 (3.33%)	--
Praying		29 (96.67%)	--	1 (3.33%)	--
Quarrelling		30(100%)	--	--	--
Abusing (scolding/using taboo words)		30(100%)	--	--	--
Telling stories to children		30(100%)	--	--	--
Singing at home		29 (96.67%)	--	1 (3.33%)	--
Family gatherings		30(100%)	--	--	--
Village meetings		27(90%)	--	3 (10%)	--

Source: Field study (2016)

Table 3.2 (a-b) clearly show that all the informants, both male and female, overwhelmingly use Jumli Nepali in all the general domains of language use. Naturally, in almost domains, the female respondents are more loyal in the use of mother tongue than the male respondents. Table 3.2(a) presents that more than 90% of the male informants use Jumli Nepali in all domains except in the domains of counting, singing in general and bargaining/ shopping/ marketing. The respondents, who use mother tongue in the domains of counting, singing in general and bargaining/ shopping/ marketing are 36.67%, 63.66% and 23.33% respectively. However, 16.67% and 70% of the respondents use both mother tongue and Nepali in the domains of singing in general and bargaining respectively. Similarly, more than 60% of the male respondents use Nepali while counting numbers.

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However, Table 3.2(b) presents that 100 percent female informants use Jumli Nepali in joking, storytelling, quarrelling, abusing, telling story to children and family gatherings. Only more than 50% of the informants use Nepali in the domains of counting and 63.33% of the informants use both Jumli Nepali and Nepali while bargaining in the local market. In the case of discussing, praying, and singing at home more than 95% of the female speakers use mother. Similarly, more than 90% use mother in the domains of village meetings.

3.2.3 Patterns of language use in general domains by literacy

Table 3.3 (a-b) present the languages most frequently used by the Jumli speakers in different domains by literacy.

Table 3.3 (a): Languages most frequently used by literate in different domains (N=30)

DOMAINS		LANGUAGES			
		MT	N	MT + N	MT + N + H
Counting	N=30	10 (33.33%)	20 (66.67%)	--	--
Singing		17 (56.67%)	3 (10%)	8 (26.66%)	2 (6.67%)
Joking		28 (93.34%)	1 (3.33%)	1 (3.33%)	--
Bargaining/ Shopping/ Marketing		11 (36.67%)	1 (3.33%)	18 (60%)	--
Story telling		28 (93.34%)	--	2 (6.67%)	--
Discussing/ Debate		28 (93.34%)	--	2 (6.67%)	--
Praying		28 (93.34%)	--	2 (6.67%)	--
Quarrelling		29 (96.67%)	--	1 (3.33%)	--
Abusing (scolding/using taboo words)		29 (96.67%)	--	1 (3.33%)	--
Telling stories to children		28 (93.34%)	1 (3.33%)	1 (3.33%)	--
Singing at home		28 (93.34%)	--	2 (6.67%)	--
Family gatherings		29 (96.67%)	--	1 (3.33%)	--
Village meetings		28 (93.34%)	--	2 (6.67%)	--

Source: Field study (2016)

Table 3.3(a) shows that except in counting, the literate informants use their mother tongue at the higher percentages.

Table 3.3(b): Languages most frequently used by illiterate in different domains (N=30)

DOMAINS		LANGUAGES			
		MT	N	MT + N	MT + N + H
Counting	N=30	16 (53.33%)	14 (46.67%)	--	--
Singing		25 (83.34%)	1 (3.33%)	1 (3.33%)	3 (10%)
Joking		30(100%)	--	--	--
Bargaining/ Shopping/ Marketing		6 (20%)	1 (3.33%)	23 (76.67%)	--
Story telling		29 (96.67%)	--	1 (3.33%)	--
Discussing/ Debate		29 (96.67%)	--	1 (3.33%)	--
Praying		30(100%)	--	--	--
Quarrelling		30(100%)	--	--	--
Abusing (scolding/using taboo words)		30(100%)	--	--	--
Telling stories to children		30(100%)	--	--	--
Singing at home		30(100%)	--	--	--
Family gatherings		30(100%)	--	--	--
Village meetings		28 (93.34%)	--	2 (6.67%)	--

Source: Field study (2016)

Table 3.3(b) shows that illiterate informants, as expected, are much more loyal to the mother tongue in the Jumli Nepali speech community. Except in counting, the illiterate speakers exclusively use their mother tongue at the highest percentages.

3.3 Language use in specific domains

3.3.1 Language use at home

This subsection examines the patterns of language use at home especially while talking about education matters (i.e., school, admission, teacher, etc.), discussing

social events and other family matters (like festivals, election, ceremonies, marriage, saving, spending, etc.) and in writing letters. Table 3.4 presents the languages most frequently used in the Jumli Nepali speech community in certain situations.

Table 3.4: Languages most frequently used in the Jumli speech community in certain situations (N=60)

Language most frequently used at home while (a) Talking about education matters (b) Discussing social events and family matters and (c) Writing letters	MALE (30)			FEMALE (30)		
WITH… / LANGUAGES /DOMAINS	MT	Nepali	MT and Nepali	MT	Nepali	MT and Nepali
GRANDFATHER (N=60) Educational matters	8 (13.33%)	1 (1.66%)	1 (1.66%)	20 (33.33%)		
Social events	8 (13.33%)	1 (1.66%)	1 (1.66%)	20 (33.33%)		
Writing a letters		7 (11.66%)		1 (1.66%)	17 (28.33%)	
GRANDMOTHER (N=60) Educational matters	9 (15%)	1 (1.66%)	1 (1.66%)	20 (33.33%)		
Social events	8 (13.33%)	1 (1.66%)	1 (1.66%)	20 (33.33%)		
Writing a letters		7 (11.66%)		1 (1.66%)	17 (28.33%)	
FATHER (N=60) Educational matters	17 (28.33%)	1 (1.66%)	3 (5%)	23 (38.33%)		
Social events	9 (15%)	1 (1.66%)		19 (31.66%)		
Writing a letters		10 (16.66%)			19 (31.66%)	
MOTHER (N=60) Educational matters	18 (30%)	1 (1.66%)	3 (5%)	25 (41.66%)		
Social events	8 (13.33%)	1 (1.66%)	1 (1.66%)	20 (33.33%)		
Writing a letters		11 (18.33%)		1 (1.66%)	18 (30%)	
SPOUSE (N=60) Educational matters		19 (31.66%)	3 (5%)	23 (38.33%)		
Social events	3 (5%)		1 (1.66%)	14 (23.33%)		
Writing a letters		11 (18.33%)		1 (1.66%)	15 (25%)	
CHILDREN (N=60) Educational matters	3 (5%)		17 (28.33%)	14 (23.33%)	1 (1.66%)	7 (11.66%)
Social events		1 (1.66%)	1 (1.66%)	12 (20%)	1 (1.66%)	1 (1.66%)
Writing a letters		15 (25%)		1 (1.66%)	16 (26.66%)	

Source: Field study (2016)

Table 3.4 shows that both male and female informants use their mother tongue, Jumli Nepali while talking about educational matters (i.e. school, admission, teacher, etc.).

It further presents discussing social events and other family matters (like festivals, election, ceremonies, marriage, saving, spending, etc.).

3.3.2 Language use in the community

In this section, we look at the pattern of language use in the Jumli speech community in marriage invitations and writing minutes in community meetings.

Table 3.5 presents the patterns of language use in marriage invitations and writing minutes in community meetings.

Table 3.5: Patterns of language use in marriage invitations and writing minutes in community meetings

What language does the community use in/for	Sex					
	MALE (30)			**FEMALE (30)**		
	Jumli	**Nepali**	**MT+N**	**Jumli**	**Nepali**	**MT+N**
Marriage invitations?	22 (73.33%)	8 (26.67%)	--	20 (66.67%)	10 (33.33%)	--
Writing minutes in community meetings?	--	30 (100%)	--	--	30 (100%)	--

Source: Field study (2016)

Table 3.5 shows that Jumli Nepali is used more than Nepali in the marriage invitations. Male seems to be more loyal towards Jumli Nepali than female in the marriage invitations. Surprisingly, male and female reported that they do not use Jumli Nepali in writing minutes in their community. It indicates that the Jumli Nepali speech community is yielding to Nepali, a wider communication.

3.3.3 Language spoken by the children

There are three domains to examine the patterns of language used by the children: Playing with other children and talking with neighbors and at school. Table 3.6 presents the languages usually spoken by children by sex.

Table 3.6: Languages usually spoken by children in certain domains by sex

(N=60)

What language do your children usually speak while	MALE n=30				FEMALE n=30			
	Jumli	Nepali	Jumli and Nepali	Jumli, Nepali and English	Jumli	Nepali	Jumli and Nepali	Jumli, Nepali and English
Playing with other children?	27(90%)	3 (10%)	--		27(90%)	1 (3.33%)	2 (6.67%)	
Talking with neighbors?	30 (100%)	--	--	--	28 (93.33%)	--	2 (6.67%)	
At school?	-	22 (73.33%)	8 (26.67%)	--	1 (3.33%)	21 (70%)	7 (23.34%)	1 (3.33%)

Source: Field study (2016)

Table 3.6 shows that 90% of both male and female of the total informants said that their children tend to speak Jumli Nepali while playing with other children whereas 10% male and 3.33% female informants responded that their children use Nepali and rest of the 6.67% female informants replied that their children use mother tongue and Nepali both.

Similarly, 100% male and 93.33% female of the total informants said that their children use their mother tongue while talking with neighbors. In the same way, 6.67% female of the total informants responded that their children use both mother tongue and Nepali while talking with neighbors.

 Likewise, more than 70% male and female of the total informants said that their children use Nepali while in the school whereas 26.67% male and 23.34% female of the total informants responded that their children use both Nepali and their mother tongue and rest of the 3.33% female informants replied that their children use their mother tongue,Nepali and English while in the school.

3.4 Use of mother tongue and language of wider communication

The vitality of language may be better measured in terms of the frequency of the mother tongue and language of wider communication in practical life. In Jumli Nepali speech community, in general, Nepali serves as the language of wider communication. Table 3.7 presents the frequency of use of mother tongue and language of wider communication in Jumli Nepali speech community.

Table 3.7: Frequency of use of mother tongue and language of wider communication in Jumli speech community (N=60)

How often do you use …	THE FREQUENCY OF USE		
	Every day	Rarely	Never
your mother tongue?	60 (100%)	--	--
language of wider communication (LWC)?	45 (75%)	15 (25%)	--

Source: Field study (2016)

Table 3.7 shows that all the informants use their mother tongue every day. On the other hand, 75% of the total informants responded that they use Nepali as the language of wider communication every day while rest of the 25% of the informants replied that they rarely use Nepali as the language of wider communication rarely.

3.5 Language preference 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. Table 3.8 presents the patterns of language preference for children's medium of instruction at primary level in the Jumli Nepali speech community.

Table 3.8: Language preference for children's medium of instruction at primary level in Jumli Nepali speech community (N=60)

Which language do you prefer for your children's medium of instruction at primary level?	Sex		Literacy		
	Male n=30	Female n=30	Literate n=30	Illiterate n=30	Total n=60
Jumli	10 (33.33%)	11 (36.67%)	10 (33.33%)	11 (36.67%)	21 (35%)
Nepali	6 (20%)	3 (10%)	6 (20%)	3 (10%)	9 (15%)
Jumli + Nepali					
Nepali + English	13 (43.34%)	16 (53.33%)	13 (43.34%)	16 (53.33%)	29 (48.33%)
English	1 (3.33%)		1 (3.33%)		1 (1.67%)

Source: Field study (2016)

Table 3.8 shows that 35% of the total informants, of all the demographic categories prefer their mother tongue as the medium of instruction at primary level in the Jumli Nepali speech community whereas 15% of the total informants responded that they prefer Nepali as the medium of instruction and the rest of the 1.67% replied that they prefer English as the medium of instruction at primary level. However, the highest 48.33% of the total respondents were in favour of Nepali and English as the medium of instruction at primary level.

3.6 Language used with the visitors at home

In the Jumli Nepali community, almost all the respondents irrespective of sex are proficient bilingual in Nepali. Table 3.9 presents the pattern of language use when speakers of other languages visit the Jumli Nepali speakers at home.

Table 3.9: Pattern of language use when speakers of other languages visit the Jumli speakers at home (N=60)

Which language do you speak when speakers of other languages visit you at home?	MALE n=30	FEMALE n=30	TOTAL n=60
Nepali	30 (100%)	30 (100%)	60 (100%)
Jumli	--	--	--
English	--	--	--

Source: Field study (2016)

Table 3.9 shows that in Jumli Nepali speech community, Nepali is overwhelmingly (i.e., 100%) used with the persons of other languages visit them at home. The other languages specified in the table are not used with the persons of non-mother tongue speakers who visit them at home.

3.7 Domains of language use uncovered from the participatory method

In the survey points, namely, Chulel, Karkiwada and Simkot Domains of Language Use tool was used in order to help the Jumli Nepali community members to think about and visualize the languages which Jumli Nepali people speak in various situations. In groups, the Jumli Nepali participants in each survey points discussed and thought about the situations in which they use Nepali, the language of wider communication (LWC) and wrote them on pieces of paper. Then they wrote down the situations in which they speak Jumli Nepali and those situations in which they use both Nepali and Jumli Nepali. Then, the participants were asked to place the labels Nepali, Jumli Nepali and both Nepali and Jumli Nepali. Next, they were asked to organize the labels in each category according to the situations which occurred daily and those occurred less than often. At the end, the participants concluded by discussing if they would like to use each language in any other situations. Photograph 3.1 (a-c) presents the situation of language use in the Jumli Nepali speech community.

Domains of Language Use in Photograph 3.1a: Chulel, Dhapa VDC, Jumla
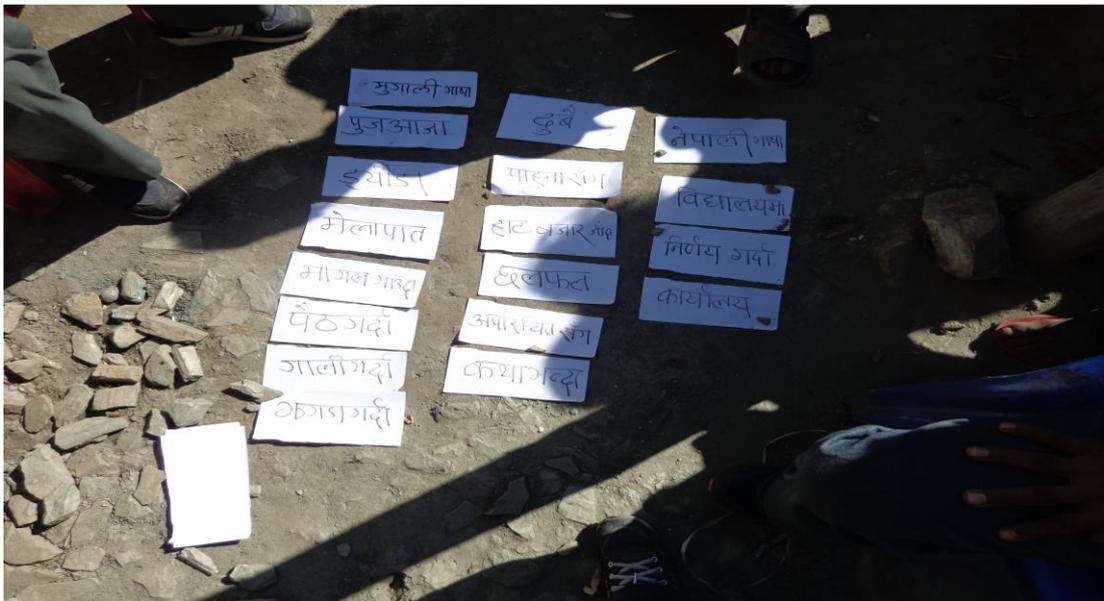
Domains of Language Use in Photograph 3.1b: Karkiwada, Karkiwada VDC, Mugu

Domains of Language Use in Photograph 3.1c: Simkot, Simkot VDC, Humla

Table 3.10 presents the situation of domains of language use in the Jumli Nepali speech community.

Table 3.10: Situation of domains of language use in the Jumli speech community

Survey points	Jumli Nepali	Both Jumli Nepali and Nepali	Nepali only
Chulel	1. In farming 2. While quarrelling 3. While Praying 4. While joking 5. While cutting grass and firewood 6. At home 7. While singing Magal and Deuda	1. In meetings 2. In school 3. While visiting 4. While singing	1. While writing minutes 2. In office 3. In meetings and seminars

Karkiwada	1. While praying 2. While singing Deuda and Magal 3. In farming 4. While celebrating Painth 5. While cursing 6. While quarrelling	1. With guests 2. In market 3. While discussing 4. With strangers 5. While telling story	1. At school 2. While writing minutes 3. In the office
Simkot	1. In farming 2. While quarrelling 3. In religious ceremonies 4. While singing deuda 5. While conducting Paith 6. At home	1. With strangers 2. Invitation 3. In meetings 4. While singing 5. While taking decision 6. While joking 7. While discussing 8. While praying 9. In the market	1. At school 2. In the office

3.7 Summary

In this chapter, we examined the patterns of language use in different in the Jumli Nepali speech community. Jumli Nepali is extensively used in all the general domains of languages use such as counting, singing, joking, bargaining/shopping/marketing, storytelling, discussing/debate, praying, quarrelling, abusing (scolding/using taboo words), telling stories to children, singing at home, family gatherings and village meetings. In the domains like counting, 58.33% of the informants have responded that Nepali is used. In this speech community, in the domains of storytelling, discussing/debate, quarrelling, abusing (scolding/using taboo words), telling stories to children, singing at home and family gatherings Jumli Nepali is overwhelmingly used. However, in the domains of Bargaining/shopping, only 30 % of the informants use Jumli Nepali. In case of singing in general, 70% of the informants use Jumli Nepali in this speech community whereas other languages like Nepali and Hindi are also used in singing. Similarly, In the domain of village meetings, more the 90% the speakers use Jumli Nepali whereas 6.67% use both mother tongue and Nepali. Only 1.67% of the respondents use Nepali in village meetings. The use of Nepali, the official language of Nepal, is insignificantly used in this speech community except in counting, singing and bargaining in the market.

The majority illiterate informants, as expected, are much more loyal to the mother tongue in the Jumli Nepali speech community. Except in counting, the illiterate speakers exclusively use their mother tongue at the highest percentages. Similarly, both that both male and female informants use their mother tongue, Jumli Nepali while talking about educational matters (i.e. school, admission, teacher, etc.). It further presents discussing social events and other family matters (like festivals, election, ceremonies, marriage, saving, spending, etc.). Nepali is exclusively used when the speakers of other languages visit Jumli Nepali at home. Majority of both sexes prefer their mother tongue as the children's medium of instruction at primary level. There are also some respondents who prefer English and Nepali as the medium of instruction for children at primary level.

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CHAPTER 4

BI/MULTILINGUALISM AND MOTHER TONGUE PROFICIENCY

4.1 Outline

This chapter assesses the situation of bi/multilingualism and mother tongue proficiency in the Jumli Nepali speech community. It consists of four sections. Section 4.2 assesses the situation of bi/multilingualism of in the Jumli Nepali speech community. In section 4.3, we examine level of mother tongue proficiency in the Jumli Nepali speech community. Section 4.4 summarizes the findings of the chapter.

4.2 Bi/Multilingualism

Jumli Nepali is a multilingual community. In this community, an individual or a group of speakers may have a choice of a number of languages, viz., Jumli Nepali, Nepali, Hindi, English, Tibetan/ Bhote and Sanskrit. Jumli Nepali is overwhelmingly used in almost all the domains of language use in their own community. There is an intense contact of Jumli Nepali speakers with Nepali and Hindi speakers. Table 4.1 shows an overall picture of multilingualism in the Jumli Nepali speech community.

Table 4.1: Multilingualism in the Jumli Nepali speech community (N=60)

	Languages	No. of speakers	%
1	Jumli Nepali	60	100
2	Nepali	60	100
3	Hindi	27	45
4	English	11	18.33
5	Tibetan/ Bhote	2	3.33
6	Sanskrit	1	1.67

Source: Field study (2016)

Table 4.1 shows that the total 100% informants are bilingualism in Nepali whereas some of them speak Hindi and English which covers 45% and 18.33% respectively. The 3.33% of them reported that they can speak Tibetan/Bhote and 1.67% of them can speak Sanskrit..

Table 4.2 presents a picture of multilingualism in the Jumli Nepali speech community by sex and literacy.

Table 4.2: Multilingualism in the Jumli Nepali speech community by sex and literacy (N=60)

	What languages can you speak?	Sex		Literacy		
		Male n=30	**Female n=30**	**Literate n=30**	**Illiterate n=30**	**Total n=60**
1	Jumli Nepali	30 (100%)	30 (100%)	30 (100%)	30 (100%)	60 (100%)
2	Nepali	30 (100%)	30 (100%)	30 (100%)	30 (100%)	60 (100%)
3	Hindi	19 (31.67%)	8 (6.66%)	21 (23.33%)	6 (10%)	27 (45%)
4	English	7 (11.67%)	4 (3.33%)	10 (10%)	1 (1.66%)	11 (18.33%)
5	Tibetan/ Bhote	1 (1.67%)	1 (1.67%)	1 (1.67%)	1 (1.67%)	2 (3.33%)
6	Sanskrit	1 (1.67%)			1 (1.67%)	1 (1.67%)

Table 4.2 shows different levels of bilingualism in the Jumli Nepali speech community by sex and literacy. Of the total 100% informants are bilingual in their mother tongue and Nepali. In this community, 45% of the total informants are bilingual in Hindi whereas 18.33% are bilingual in English. Similarly, 3.33% and 1.67% of the total informants are bilingual in Tibetan/ Bhote and Sanskrit respectively.

4.3 Mother tongue proficiency

In response to the question: What language can you speak? All the informants, both male and female, informed that they can speak mainly two languages; namely, Jumli Nepali and Nepali. Similarly, in response to the question: What language do you speak first? They all replied that they spoke Jumli Nepali first. When they were inquired, among the languages that they speak, which language they love most, they all answered that they love their mother tongue, i.e, Jumli Nepali, which they all speak best. In order, they said that they speak Nepali best after their mother tongue.

Mother tongue proficiency (in speaking, reading and writing) has been measured in terms of three degrees: very well, some and only a little. SLQA was administered to the informants in the survey points of survey in Jumli Nepali. Table 4.4 shows the

present picture of mother tongue proficiency in speaking, reading and writing in Jumli Nepali.

Table 4.4: Mother tongue proficiency in speaking, reading and writing in Jumli Nepali (N=60)

	SPEAKING (60)			READING AND WRITING (33)		
Degrees	Male n=30	Female n=30	Total n=60	Male n=15	Female n=15	Total n=30
VERY WELL	30 (100%)	30 (100%)	60 (100%)	10 (66.67%)	6 (40%)	16 (53.33%)
SOME	-	-	-	4 (26.67%)	5 (33.33%)	9 (30%)
ONLY A LITTLE	-	-	-	1 (6.67%)	4 (26.67%)	5 (16.67%)

Source: Field study (2016)

Table 4.4 shows all the informants are very proficient in speaking in Jumli Nepali in the Jumli Nepali speech community. On the other hand, 53.33% of the total informants, who can read and write, said that they can read and write their mother tongue very well. And 30% have responded that they can read and write their mother tongue only some and 16.67% of them said that they can read and write their mother tongue only a little. This situation implies that Jumli Nepali is a preliterate language in which there is a practice of writing literature and other reading materials.

Table 4.5 presents the degrees at which a small child who first goes to school can understand everything his/her Nepali speaking teacher says.

Table 4.5 presents the degrees at which a small child who first goes to school can understand everything his/her Nepali speaking teacher says (N=60)

When a small child first goes to school, can (s) he understand everything his/her Nepali speaking teacher says?	SEX		
	Male n=30	Female n=30	Total n=60
YES	23 (76.67%)	20 (66.67%)	43 (71.67%)
A LITTLE BIT	7 (23.33%)	10 (33.33%)	17 (28.33%)
NO	-	-	-

Source: Field study (2016)

Table 4.5 shows the comprehension level of small child in Nepali who first goes to school. The 71.67% of the total informants have informed that a small child who first

goes to school can understand everything in Nepali language. On the other hand, 28.33% of the total informants said that a small child who first goes to school can understand a little bit when Nepali speaking teacher says something in the class. It can also be shown through the figure 4.2 below to make much clearer.

4.4 Summary

In this chapter, we assessed the situation of bilingualism and the mother tongue proficiency in the Jumli Nepali speech community. Jumli Nepali is a multilingual community. In this community, an individual or a group of speakers can speak or understand the languages, viz., Nepali, Hindi, English, Tibetan/ Nhote and Sanskrit. All of the respondents are bilingual in their mother tongue and Nepali. In this speech community, Jumli Nepali is spoken first. This language is loved most and spoken best. Everybody is very proficient in speaking in Jumli Nepali. They (more than50%) are also able to read and write in their mother tongue very well. More than 70% of the small children who first go to school can understand everything when his/her Nepali speaking teacher speaks Nepali in the classroom.

CHAPTER 5

LANGUAGE VITALITY, LANGUAGE MAINTENANCE AND LANGUAGE ATTITUDES

5.1 Outline

This chapter looks at language vitality, language maintenance and language attitudes in the Jumli Nepali. It consists of five sections. Section 5.2 examines language vitality in Jumli Nepali. In section 5.3, we discuss language maintenance in Jumli Nepali. Section 5.4 looks at the attitudes of the Jumli Nepali speech community towards their language. In section 5.5, we summarize the findings of the chapter.

5.2 Language vitality

Jumli Nepali community is also gradually shifting to Nepali, the language of the wider communication. Table 5.1 presents the overall picture of language vitality in the Jumli Nepali speech community.

Table 5.1: Language vitality in the Jumli Nepali speech community

QUESTIONS	Do all your children speak your mother tongue?	Do young people speak your mother tongue as well as it ought to be spoken?	What language do most parents in this village usually speak with their children?
	(N=60)	(N=60)	(N=60)
RESPONSES	YES	YES	MOTHER TONGUE
	100%	100%	100%

Source: Field study (2016)

Table 5.1 shows the vitality level of the Jumli Nepali is very high. There were three questions administered on the informants from each survey points. When the informants were asked whether all their children speak their mother tongue, all of the informants from each key point responded that the children speak their mother tongue, i.e., Jumli Nepali. When the informants were asked if young people speak their mother tongue as well as it ought to be spoken, all the informants responded that their mother tongue is spoken as well as it ought to be spoken. In response to the

question, i.e., what language most parents in this village usually speak with their children, all the informants said that they all speak Jumli Nepali with their children.

5.3 Language maintenance

In this section, we try to assess the language maintenance situation by analyzing two factors: intermarriage situation and the use of mother tongue in school. Generally, the language maintenance in Jumli Nepali is not appalling. Table 5.2 presents the situation of language maintenance in Jumli Nepali.

5.3.1 Intermarriage situation

Intermarriage, which is one of the causes of language shift, is not common in the Jumli Nepali speech community. Table 5.2 presents the situation of intermarriage in Jumli Nepali speech community by sex and literacy.

Table 5.2: Situation of intermarriage in Jumli Nepali speech community by sex, and literacy

Is their intermarriage in your community?	SEX		LITERACY		
	Male N=30	Female N=30	Literate N=30	Illiterate N=30	Total N=60
YES	23 (76.67%)	19 (63.33%)	22 (73.33%)	20 (66.67%)	42 (70%)
NO	7 (23.33%)	11 (36.67%)	8 (26.67%)	10 (33.33%)	18 (30%)

Source: Field study (2016)

Table 5.2 shows the situation of intermarriage in Jumli Nepali speech community. Total 70 % of the informants (in terms of sex and literacy) replied that there is intermarriage in their community. However, the rest of the30% informants (in terms of sex and literacy) have responded that there is no intermarriage in their community. This situation clearly indicates that intermarriage, which is one of the reasons for language endangerment, is high in the Jumli Nepali speech community. Table 5.3 presents other language groups which have common marital relationship with the Jumli Nepali speech community.

Table 5.3: Other language groups which have common marital relationship with Jumli Nepali

	Other language groups	No. of informants	%
1	Bahun	7	11.67%
2	Chhetri/ Thakuri	10	16.67%
3	Bhote/ Tibetan	16	26.67%
4	Dailekhi	19	31.67%
5	Surkheti	6	10%
6	Nepali	18	30%
	Dalit	2	3.33%
7	Others	7	11.67%

Source: Field study (2017)

Table 5.3 shows that other language groups which have common marital relationship with Jumli Nepali speech community include Bahun, Chhetri, Thakuri, Bhote, Tibetan, Nepali and others. The 30% of the informants replied that Dailekhi and Nepali have common marital relationship with their language group. Similarly, 26.67% responded that Bhote and Tibetan have common marital relationship with Jumli Nepali speech community. More than 10% of the respondents revealed that they have common marital relationship with Bahun, Chhetri, Thakuri, Surkheti and others. The lowest percentage of the (3.33%) replied that Dalit has common marital relationship with their language group.

5.3.2 Use of mother tongue in education

Table 5.4 presents the situation of the use of mother tongue in education in Jumli Nepali speech community.

Table 5.4: The situation of the use of mother tongue in education in Jumli Nepali speech community by sex and literacy (N=60)

Do you like your children learn/study in mother tongue?	SEX			LITERACY		
	Male N=30	Female N=30	Total N=60	Literate N=33	Illiterate N=27	Total N=60
YES	30 (100%)	30 (100%)	60 (100%)	30 (100%)	30 (100%)	60 (100%)
NO	-	-	-	-	-	-

Source: Field study (2016)

Table 5.4 shows that 100% of the informants (sex and literacy) like their children learn/study in their mother tongue in the primary level. Then, the informants were asked how they would support if schools are opened for teaching their language. Table 5.5 presents the responses to how the informants would support if schools are opened for teaching their language.

Table 5.5: The ways informants support if schools are opened for teaching their language (N=60)

	If schools are opened for teaching your language will you support it:	NUMBER OF RESPONSES		
		Male N=30	Female N=30	Total N=60
1	by sending children?	29 (96.67%)	30 (100%)	59 (98.33%)
2	by encouraging other people to send their children?	30 (100%)	30 (100%)	60 (100%)
3	by providing financial help?	30 (100%)	30 (100%)	60 (100%)
4	by teaching?	19 (63.33%)	13 (43.33%)	32(53.33%)
5	by helping with the school?	24 (80%)	28 (93.33%)	52 (86.67%)

Source: Field study (2016)

Table 5.5 shows the status of the response of the informants (in terms of the sex) who are ready to support those schools in different ways: by sending their children, by encouraging other people to send their children, by providing financial help, by teaching, by helping with the school. The data show that female respondents are less enthusiastic than the male informant in supporting by teaching. The 98.33% of the informants are ready to support the school by sending their children in the school whereas 100% of them seem to be encouraging other people to send their children in the school and provide financial help. The informants (86.67%) responded that they support the school by helping with the school. This shows there is strong feeling of affection for to their language in Jumli Nepali speech community. This indicates that mother tongue based multilingual education is urgently needed in this community in order to foster the cognitive development of the children. This is further evidenced as most of the respondents have replied that their children cannot understand everything his/her Nepali speaking teacher says in the class.

5.4 Language attitudes

The Jumli Nepali speech community exhibits a very positive towards its language. It is proven that positive attitude may foster the use of language and widen the domains of language use whereas a negative attitude may help the shrinking of the domains and ultimately the death of the language. Table 5.6 presents the distribution of the responses to what languages they love most.

Table 5.6: Distribution of the responses to what languages they love most
(N=60)

	What languages do they love the most?	**Male n=30**	**Female n=30**	**Total N=60**
1	Jumli Nepali	30 (100%)	30 (100%)	60 (100%)
2	Nepali	-	-	-

Source: Field study (2016)

Table 5.6 shows that 100% of the informants (male and female both) love their language the most and none of the informants replied that they love Nepali.

Table 5.7 presents the feelings of the informants (in terms of sex and literacy) while speaking their mother tongue in the presence of the speaker of the dominant language.

Table 5.7: Feeling of the informants while speaking the mother tongue in the presence of the speaker of the dominant language (60)

When you speak your mother tongue in the presence of the speaker of the dominant language what do you feel…	**SEX**		**LITERACY**		
	Male N=30	Female N=30	Literate N=30	Illiterate N=30	Total N=60
Prestigious	30 (100%)	30 (100%)	30 (100%)	30 (100%)	60 (100%)
Embarrassed	-	-	-	-	-
Neutral	-	-	-	-	-

Source: Field study (2016)

Table 5.7 shows that 100% of the entire informants feel prestigious when they speak their mother tongue in the presence of the speakers of the dominant language.

Table 5.8 presents the response to the question if they ever have had any problems because of being a native speaker of your mother tongue.

Table 5.8: Response to the question if they ever have had any problems because of being a native speaker of your mother tongue

Have you ever had any problems because of being a native speaker of your mother tongue?	SEX		LITERACY		
	Male N=30	Female N=30	Literate N=30	Illiterate N=30	Total N=60
YES	1 (3.33%)	1 (3.33%)	1 (3.33%)	1 (3.33%)	2 (3.33%)
NO	29 (96.67%)	29 (96.67%)	29 (96.67%)	29 (96.67%)	58 (96.67%)

Source: Field study (2016)

Table 5.8 shows that more than 96% of the entire informants have never had any problems because of being a native speaker of mother tongue. Only 3.33% of the entire informants replied that s/he had faced some problem because of being a native speaker of your mother tongue.

Because of being a native speaker of mother tongue, a man may have faced a number of categories of problems: Social discrimination, political discrimination, and economic discrimination, and hostile confrontation, discrimination in education, social pressure, political pressure and economic pressure.

In the Jumli Nepali speech community, a literate respondent who had faced a problem because of being a native speaker of your mother tongue was only social pressure.

Table 5.9 presents different feeling of the informants if their sons or daughters married someone who does not know their language by sex and literacy.

Table 5.9: Different feeling of the informants if their sons or daughters married someone who does not know their language by sex and literacy (N=60)

How would you feel if your son or daughter married someone who does not know your language?	SEX		LITERACY		
	Male n=30	Female n=30	Literate n=30	Illiterate n=30	Total n=60
GOOD	1 (3.33%)	-	1 (3.33%)	-	1 (1.67%)
INDIFFERENT	11 (36.66%)	8 (26.66%)	6 (20%)	13 (43.33%)	19 (31.67%)
BAD	18 (60%)	22 (73.33%)	23 (76.67%)	17 (56.67%)	40 (66.66%)

Source: Field study (2016)

Table 5.9 shows that more than 60% of the total informants (both in terms of sex and literacy) replied that they would feel bad if their son or daughter married someone who does not know their language whereas more than 30% of the total informants said that they were indifferent in such case, and around 1.67% of the informants would feel good if their son or daughter married someone who does not know their language.

In the response to the question: When the children of your village grow up and have children, do you think those children might speak your language?, the informants present different feelings about if their sons or daughters married someone who does not know their language (by sex and literacy). Table 5.10 presents different feeling about if their sons or daughters married someone who does not know their language by sex and literacy.

Table 5.10: Response to the if future generation might speak the language by sex and literacy (N=60)

When the children of your village grow up and have children do you think those children might speak your language?	SEX		LITERACY		
	Male n=30	Female n=30	Literate n=30	Illiterate n=30	Total n=60
YES	30 (100%)	30 (100%)	30 (100%)	30 (100%)	60 (100%)
NO	-	-	-	-	-

Source: Field study (2016)

Table 5.10 shows that 100% of the total informants (both in terms of sex and literacy) are fully confident that their children would speak the mother tongue in future.

Table 5.11 presents different feeling of the informants if their sons or daughters speak of their language.

Table 5.11: Different feeling of the informants if their children speak of their language by sex and literacy (N=60)

How do you feel about this if they speak of your language?	SEX		LITERACY		
	Male n=30	Female n=30	Literate n=30	Illiterate n=30	Total n=60
GOOD	30 (100%)	30 (100%)	30 (100%)	30 (100%)	60 (100%)
INDIFFERENT	-	-	-	-	-
BAD	-		-	-	-

Source: Field study (2016)

Table 5.11 shows that 100% of the total informants feel good if their children speak their mother tongue.

Table 5.12 presents different feeling of the informants if their sons or daughters do not speak their language by sex and literacy.

Table 5.12: Different feeling of the informants if their children do not speak of their language by sex and literacy (N=60)

How do you feel about this if they do not speak of your language?	SEX		LITERACY		
	Male n=30	Female n=30	Literate n=30	Illiterate n=30	Total n=60
GOOD	–	1	-	1	1 (1.67%)
INDIFFERENT	9 (30%)	6 (20%)	5 (16.67%)	10 (33.33%)	15(25%)
BAD	21 (70%)	23 (76.67%)	25 (83.33%)	19 (63.33%)	44 (73.33%)

Source: Field study (2016)

Table 5.12 shows that 73.33% of the total informants do not feel good if their children do not speak their mother tongue whereas only 25% of the informants replied that they feel indifferent if their children do not speak their mother tongue. Similarly, rest of the 1.67% informants feel good in such case.

In response to the question: What language should your children speak at first? all the informants (both in terms of sex and literacy) have responded that they should first speak their mother tongue. It means that all the people in this community are convinced that their children should speak Jumli Nepali first.

Table 5.13 presents the responses to: if they think that the language spoken by them is different from their grandparents.

Table 5.13: Response to if they think that the language spoken by them is different from their grandparents by sex and literacy (N=60)

Do you think that the language spoken by you is different from your grandparents?	SEX		LITERACY		
	Male n=30	Female n=30	Literate n=30	Illiterate n=30	Total n=60
YES	17 (56.67%)	15 (50%)	13 (43.33%)	19 (63.33%)	32 (53.33%)
NO	13 (43.33%)	15 (50%)	17 (56.67%)	11 (36.67%)	28 (46.67%)

Source: Field study (2016)

Table 5.13 shows that more than 50% of the total informants think the language spoken by them is different from their grandparents. The rest of the total informants think that the language spoken by them is not different from their grandparents. It

shows that they are still conservative in the language since they have been speaking the language spoken by their grandparents.

Table 5.14 presents response to how the language spoken by them is different from their grandparents by sex.

Table 5.14: Response to how the language spoken by them is different from their grandparents by sex, literacy and age (N=32)

	If yes, how?	Sex		
		Male (n=17)	Female (n= 15)	Total (n=32)
1.	Pronunciation	14 (82.35%)	11 (73.33%)	25 (78.13%)
2.	Vocabulary	15 (88.23%)	15 (100%)	30 (93.75%)
3.	Use of specific type of sentences	8 (47.06%)	9 (60%)	17 (53.13%)
4.	mixing of other languages	17 (100%)	15 (100%)	32 (100%)
5.	Way of speaking	9 (52.94%)	6 (40%)	15 (46.86%)

Source: Field study (2016)

Table 5.14 shows that the language spoken by them is different from their grandparents in terms of pronunciation, vocabulary, use of specific types of sentences, mixing of other languages and the way of speaking. Mainly, the language is different more in pronunciation and in vocabulary mixing of other languages.

Table 5.15 presents different feeling of the informants when they hear young people of their community speaking other language.

Table 5.15: Different feeling of the informants when they hear young people of their community speaking other language (N=60)

How do you feel when you hear young people of your own community speaking other language?	SEX		LITERACY		
	Male n=30	Female n=30	Literate N=30	Illiterate N=30	Total N=60
GOOD	-	1 (3.33%)	1 (3.33%)	–	1 (1.67%)
INDIFFERENT	9 (30%)	5 (16.67%)	4 (13.33%)	10 (33.33%)	14 (23.33%)
BAD	21 (70%)	24 (80%)	25 (83.34%)	20 (66.67%)	45 (75%)

Source: Field study (2016)

Table 5.15 shows that 75% of the informants (both in terms of sex and literacy) feel bad when they hear young people of their community speaking other language whereas 23.33% of the total informants have replied that they would feel indifferent. The rest of the 1.67% feels good when they hear young people of their community speaking other language. It indicates that the loyalty towards their mother tongue is still vibrant.

5.5 Summary

In this chapter, we looked at language vitality, language maintenance and language attitudes in Jumli Nepali. In terms of orality, Jumli Nepali has a high level of vitality. Language maintenance in Jumli Nepali is not appalling. In this community, intermarriage is gradually picking up the pace. Such marriage is arranged with the speakers of Bahun, Chhetri/ Thakuri, Bhote/ Tibetan, Dailekhi, Surkheti, Nepali and others. The community as a whole wants its children learn/ study in their mother tongue in the primary level and the community are ready to support the schools opened for teaching their language in whatever ways they could. In this speech community, there is an extremely positive attitude towards the mother tongue language. Almost all people love their language the most. Moreover, 100% of the people feel prestigious when they speak their mother tongue in the presence of the speakers of the dominant language and almost have never had any problems because of being a native speaker of their mother tongue. In the Jumli Nepali speech community, a greater number of people feel bad if their son or daughter married someone who does not know their language. Almost all people are fully confident that their children would speak the mother tongue in future. In this community, 73.33% people feel bad if their children do not speak their mother tongue and 25% feel indifferent if their children do not speak their mother tongue. Only 1.67% of the speakers feel good in such situation. All the people are convinced that their children should first speak their mother tongue. The language spoken by them is different from their grandparents in terms of pronunciation, vocabulary, use of specific types of sentences, mixing of other languages and the way of speaking. The Jumli Nepali language is still conservative.

CHAPTER 6

LANGUAGE RESOURCES AND LANGUAGE DEVELOPMENT

6.1 Outline

This chapter deals with language resources and language development in Jumli Nepali. It consists of four sections. Section 6.2 presents language resources in Jumli Nepali. In section 6.3, we discuss the dreams of the Jumli Nepali community for the development of their language. Section 6.4 presents the summary of the findings of the chapter.

6.2 Language resources

6.2.1 Oral literature

Jumli Nepali is very rich in oral literature. In Jumli Nepali speech community, we find folktales, songs, religious literature (based mainly on Hinduism), radio, films, CD/ DVD and others. Table 6.1 enumerates the major kind of oral literature in Jumli Nepali speech community.

Table 6.1: Major kinds of oral literature in the Jumli Nepali speech community

	Kinds oral literature	AVAILABILITY	UNAVAILABILITY
1.	FOLK TALES	√	x
2.	SONGS	√	x
3.	RELIGIOUS	√	x
4.	LITERATURE	√	x
5.	RADIO/ FM	√	x
6.	FILMS	√	x
7.	CD/ DVD	√	x
8.	OTHER	√	x

Source: (Field study, 2016)

Table 6.1 shows the major kinds of oral literature found in Jumli Nepali speech community. The informants were asked the types of oral literature found in their speech community. It was found that folktales, songs, religious literature (based

mainly on Hinduism), radio, films, CD/ DVD and others are available in the Jumli Nepali speech community.

6.2.2 Radio broadcast

Table 6.2 shows that the Jumli Nepali speech community blessed with radio programs in their mother tongues. The informants were asked how often they listen to radio program broadcast in their language. Table 6.2 presents the frequency at which they listen to the radio program broadcast in their mother tongue.

Table 6.2: Frequency of listening to radio program broadcast in their mother tongue (N=60)

N= 60	Always	Sometimes	Never	Total
	35 (58.33%)	24 (40%)	1 (1.67%)	60 (100%)

Source: (Field study, 2016)

Table 6.2 shows that out of the 60 respondents 58.33% Jumli Nepali speakers always listen to radio programs broadcast in their mother tongue, 40% responded that only sometimes they listen to radio programs in their language and rest of the speakers i.e. 1.67% said that they never listen to the radio programs broadcast in their mother tongue.

6.2.3 Materials written about the language

Table 6.3 presents the major materials written about the language and the languages in which such materials have been written in.

Table 6.3: Major materials written about the language and the languages in which such materials have been written in.

	Resources	Yes/no	What language (s) it is written in? all in Jumli Nepali?	
			Jumli Nepali	English
1.	Phonemic inventory	x	-	
2.	Grammar	x	-	
3.	Dictionary	x	-	
4.	Textbooks	x	-	
5.	Literacy materials	x	-	
6.	Newspapers	√	√	
7.	Newspapers	√	√	
8.	Written literature	√	√	
9.	Folklore	√	√	

Source: (Field study, 2016)

Table 6.3 shows the major kinds of written materials found in Jumli Nepali speech community. The informants were asked the types of written materials found in their speech community. It was found that newspapers, written literature and folklore written in Jumli Nepali are available in their speech community.

The informants were asked if they read any of these things written in their language. Most of them replied that they read them. Table 6.4 presents the situation of the reading of the materials written in the Jumli Nepali.

Table 6.4: Situation of the reading materials in the Jumli Nepali speech community

Do you read any of these things written in your language?	Sex		
	Male N=15	Female N=15	Total N=30
Yes	15 (100%)	10 (66.67%)	25 (83.33%)
No	-	5 (33.33%)	5 (16.67%)

Source: (Field study, 2016)

Table 6.4 shows that an overwhelmingly highest percentage (83.33%) of the total respondents who can read replied that they read the materials written in their language and rest of the informants said that they can't read.

6.2.4 Organizations to promote the knowledge and/ or use of the language

In Jumli Nepali speech community, there are a number of social organizations established to promote the knowledge and/ or use of the language. Table 6.5 enumerates such organizations established in the Jumli Nepali speech community.

Table 6.5: Social organizations established to promote the knowledge and/ or use of the language in the Jumli Nepali speech community

S. N.	ORGANIZATIONS	Kinds of activities
1.	Sanjibani Kala Kendra	To protect culture
2.	Jumli Sahitya Samaj	Literature, language and culture development

Source: Field study (2016)

6.3 Dreams and aspirations for language development

In this section, we try to examine the views about language development in the Jumli Nepali speech community by employing mainly, two tools: Appreciative Inquiry and Sociolinguistic Questionnaire C.

6.3.1 Dreams and aspirations of the community

As mentioned in Chapter 2, this tool is designed to help the participants think about future possibilities about their language and culture. In the survey, this participatory tool was used only in two survey points: Chulel, Dhanpa VDC, Jumla and Simkot VDC, Humla. It was conducted in these points in a group of participants of different demographic categories of sex, age and educational status. The participants in these points were asked to describe things that made them feel happy or proud about their language or culture. They were asked to write down the 'good things' in a piece of paper and placed them serially in the floor. Then they were asked to, based on those good things in Jumli Nepali and culture, say they "dreamed" about how they could make their language or culture even better. After having received their responses in

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

By using this participatory tool, a lot of information about the dreams and aspirations of the Jumli Nepali community members for the development their language as well their culture was gathered.

Photograph 6.2 presents the things that made the Jumli Nepali participants feel happy or proud about their language or culture and their dreams or aspirations for the development of the language as well as a plan the informants made in Chulel, Dhanpa VDC, Jumla.
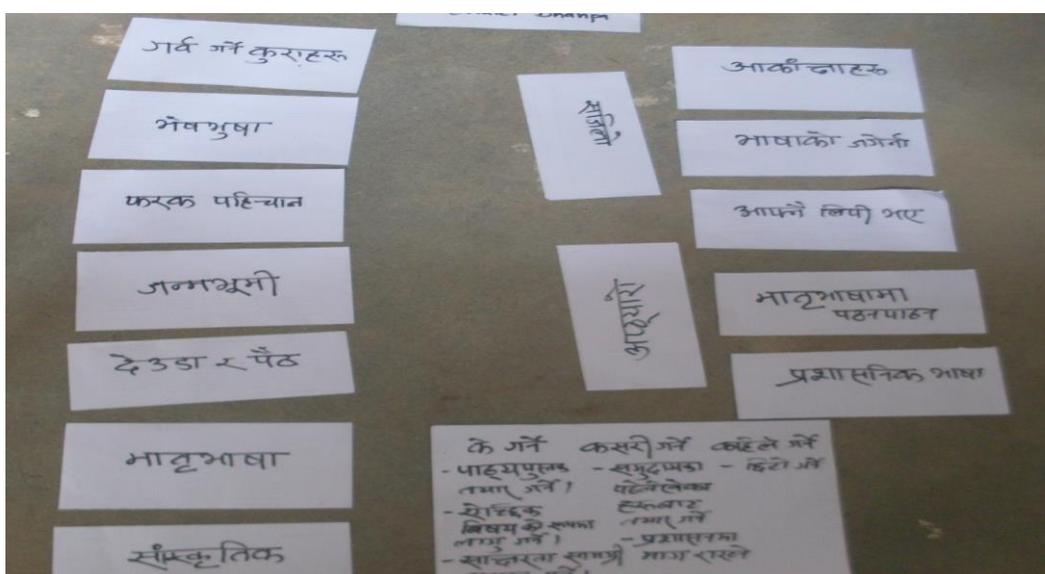
PHOTOGRAPH 6.2: APPRECIATIVE INQUIRY IN DEBAULI, CHITAWAN

Table 6.6 presents the summary of the responses to the major queries in Debauli, Chitawan.

Table 6.6: Summary of the responses to the major queries in Debauli, Chitawan

GOOD THINGS THAT MADE JUMLI NEPALI FEEL HAPPY OR PROUD ABOUT THEIR LANGUAGE	DREAMS ABOUT HOW THEY COULD MAKE THEIR LANGUAGE EVEN BETTER	MOST IMPORTANT DREAM TO START ON PLANNING
▪ Birth place ▪ Distinct case ▪ Distinct dress	▪ Education in the mother tongue ▪ Use of Jumli Nepali others people also ▪ Distinct from other culture and	▪ To use their mother tongue in eduction

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	language	
▪ Distinct culture	▪ Develop the script and alphabet	
▪ Distinct language		
▪ Distinct songs		
▪ Distinct ornaments		
▪ Distinct festivals		

Photograph 6.3 presents the things that made the Jumli Nepali participants feel happy or proud about their language or culture and their dreams or aspirations for the development of the language as well as a plan the informants made in <mark>Gardi, Chitawan.</mark>
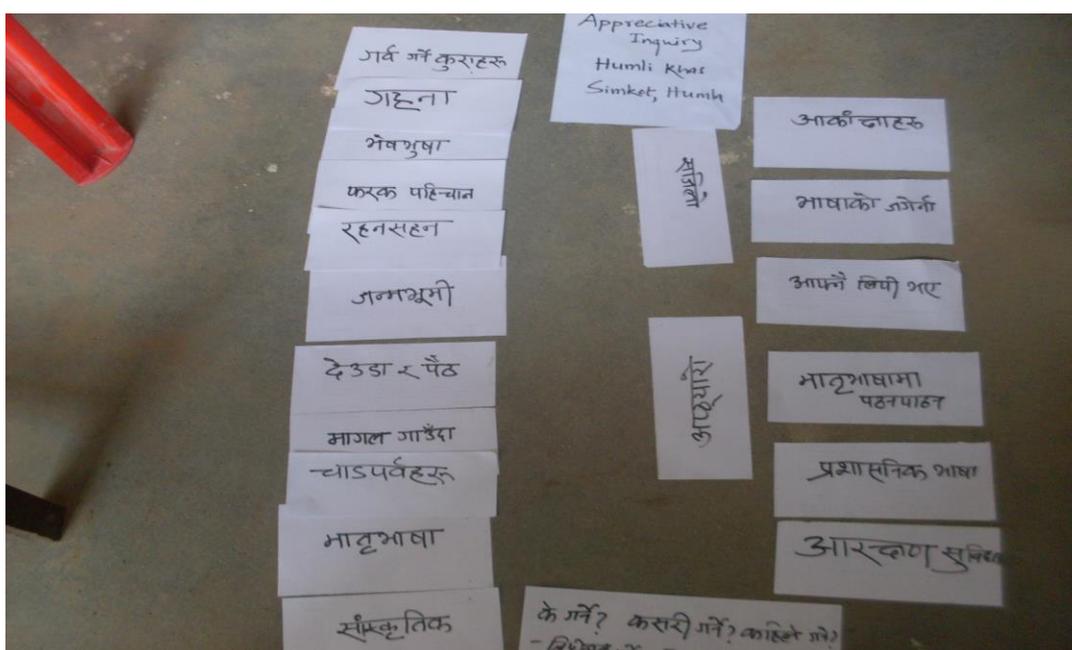
PHOTOGRAPH 6.3: APPRECIATIVE INQUIRY <mark>IN GARDI, CHITAWAN</mark>

In response to the query how they could make their language or culture even better, they concluded that they wanted to publish newspapers in the Jumli Nepali language, to get Jumli Nepali used in the government offices, to use their mother tongue in the mass media, to frame curriculum and textbooks in the mother tongue, to make dictionary in the mother tongue, to write grammar of the mother tongue, to set schools for teaching in the mother tongue and to make films in the mother tongue.

6.3.2 Views of the village heads/language activists

In this section, we try to evaluate the views of the village heads/language activists how they could support the preservation and promotion of their mother tongue. It was administered to 10 informants in total. There were two very important questions regarding the preservation and promotion of the language. They are:

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

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

All the respondents said that there must be done something immediately to promote and preserve their language. However, the responses to the ways they could do vary in some cases in the Jumli Nepali community. Table 6.10 presents the responses to the ways of preservation and promotion the mother tongue in Jumli Nepali.

Table 6.10: Responses to the ways of preservation and promotion the mother tongue in Jumli Nepali (N=10)

In what ways do you think you can support the preservation and promotion of your mother tongue?	RESPONSES	
	CAN	CAN'T
1. by devising the script	5(50%)	5(50%)
2. by making the spelling system systematic	3(30%)	7(70%)
3. by compiling dictionary	2(20%)	8 (80%)
4. by writing grammar	1 (10%)	9 (90%)
5. by encouraging people to write literature in mother tongue	9(90%)	1(10%)
6. by writing and publishing textbooks	3 (30%)	7 (70%)
7. by publishing newspapers	3 (30%)	7 (70%)
8. by making use of the language in administration	0	10(100%)
9. by making use of the language in the medium of instruction at primary level	0	10(100%)

Table 6.10 shows that all the respondents replied that they could support the preservation and promotion of your mother tongue by compiling dictionary, by writing grammar, by publishing newspapers and by making use of the language in the medium of instruction at primary level. Similarly, 90% of the total respondents replied that they could support by encouraging people to write literature in mother tongue, 50% replied that they could support by devising the script, 30% by making the spelling system systematic, by writing and publishing textbooks and by writing

and publishing textbooks in mother tongue. Likewise, none of the informants replied that they could not support by making use of the language in administration and by making use of the language in the medium of instruction at primary level.

6.4 Summary

In this chapter, we discussed the dreams and plans of the speech community for language development in the Jumli Nepali speech community. In addition, it is a language in which their life crucial knowledge is embodied. They also feel happy or proud about their culture, distinct songs, traditions, life style, marriage system, festivals, dresses, culture and religion, agriculture patterns and distinct skills. They want to publish newspapers in the Jumli Nepali language, to get Jumli Nepali used in the government offices, to use their mother tongue in the mass media, to frame curriculum and textbooks in the mother tongue, to make dictionary in the mother tongue, to write grammar of the mother tongue, to set schools for teaching in the mother tongue and to make films in the mother tongue. Among a number of dreams, they want to start education up to the secondary level in the mother tongue, with the help of state/government by involving the experts at local and national level to frame curriculum and write textbooks. Apart from this, they want to use their language in the mass media offices with the help of government by broadcasting the news and publishing newspapers and magazines in Jumli Nepali. They also want to use their language in the government offices by creating pressure to the government to use their language in the government offices. All the village heads are convinced that they could preserve their mother tongue by making use of the language in the medium of instruction at primary level and a greater number of the village heads/ language activists would like to take immediate steps to make use of the language in administration. To sum up, the Jumli Nepali speech community in general wants to use its mother tongue in primary education.

CHAPTER 7

DIALECTAL VARIATIONS

7.1 Outline

This chapter assesses the levels of lexical similarity among the forms of speech spoken in survey areas in order to look at if there are any dialectal variations in the Jumli Nepali speech community. For this purpose, two tools were employed: Wordlist Comparison and Dialect Mapping (a participatory tool). This chapter consists of four sections. Section 7.2 deals with wordlist comparison in Jumli Nepali. In section 7.3, we discuss the results drawn from dialect mapping tool. Section 7.4 presents the summary of the findings of the chapter.

7.2 Wordlist comparison

The standardized wordlists of 210 words have been compared to estimate the degree of lexical similarity among the Jumli Nepali speech forms the word lists represent. In this section, we discuss the methodology employed in lexical similarity study, evaluation criteria for lexical similarity percentages and the lexical similarity study results in Jumli Nepali.

7.2.1 Methodology

The methodology consists of the collection of wordlists and the tool used in the analysis of the wordlists. First, the standardized wordlist of 210 words were elicited in the survey points namely, Chulel, Depal, Melsera, Dum and Simkot from the mother tongue speakers (grown up in the target locality, representing different sex, age and literacy), compiled them with phonetic transcriptions and cross-checked from other speakers from the same site (See Annex D 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 from the selected wordlist were aligned on the basis of phonetic similarities and dissimilarities. Then the lexical similarity percentages were calculated in the WordSurv.

7.2.2 Calculation and evaluation criteria

Generally, 60% has been 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 verities having a lexical similarity of less than 60% are evaluated as different languages.

Table 7.2 presents the evaluation criteria of the lexical similarity percentages between the wordlists.

Table 7.1: Evaluation criteria of the lexical similarity percentages[1]

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

7.2.3 Lexical similarity

Table 7.2 presents the lexical similarity among the survey points, i.e., Chulel, Depal, Melsera, Dum and Simkot in the Jumli Nepali speech community.

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[1] This modality has been adapted from Regmi (2013).

Table 7.2: Lexical similarity tally among the key points in the Jumli Nepali speech community

Varieties	Chulel	Depal	Melsera	Dum	Simkot
Chulel	100%	98%	98%	97%	98%
Depal	98%	100%	98%	96%	97%
Melsera	97%	96%	100%	96%	96%
Dum	97%	96%	96%	100%	97%
Simkot	98%	97%	96%	96%	100%

Source: Field study, 2016

Table 7.2 presents analysis of lexical similarity percentages among the survey points. Chulel, as the core survey point, holds 100%. Being based on the Chulel variety, the rest of the four varieties were compared. In the comparison, Chulel has 98% similarity with Depal and Melsera, 97% with Dum and 98% with Simkot. Similarly the language spoken in Depal has 98% similarity with Melsera, 96% with Dum and 97% with Simkot. Likewise, the spoken in Melsera has 96% with Dum and Simkot. In the same way, the language spoken in Dum has 97% with Simkot. From this table, it can be concluded that all the varieties of Jumli Nepali is mutually intelligible to each other.

7.3 Dialect mapping

The dialect mapping tool was used to help the community members to think about and visualize the different varieties, if any, in Jumli Nepali. The informants in group in each key point were asked to write on a separate sheet of paper the name of each village where Jumli Nepali is spoken and placed them on the floor to represent the geographical location. Then they were asked to use the loops of string to show which villages spoke the same as others. In common, the following names of the villages/places were recognized as Jumli Nepali language speaking areas: Chulel, Depal, Melsera, Dum and Simkot. Photograph 7.1(a-d) presents the situation of dialect mapping in Jumli Nepali speech community.

Photograph 7.1a: Dialect Mapping in Chulel, Jumla

Photograph 7.1b: Dialect Mapping in Dum, Mugu

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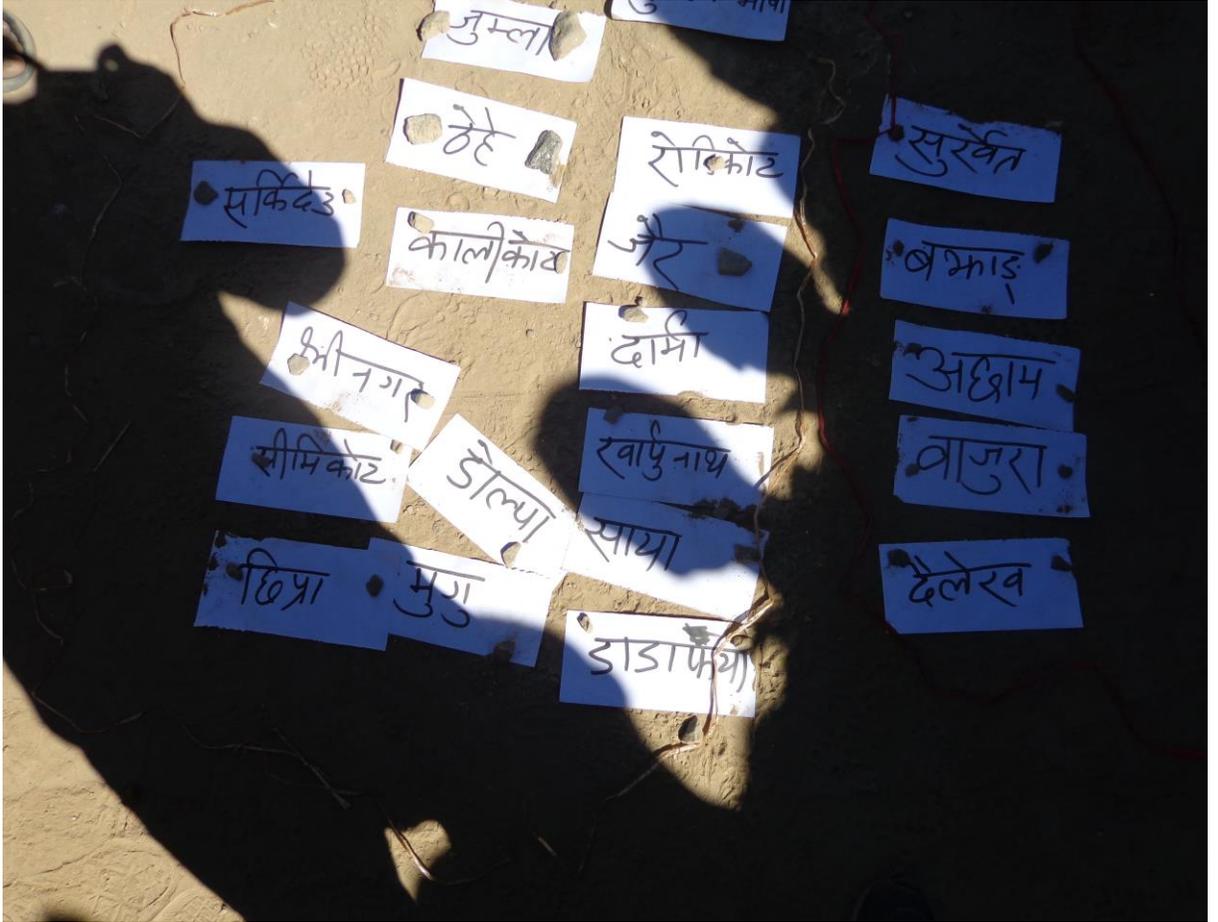
Photograph 7.1c: Dialect Mapping in Simkot, Humla

Photograph 7.1d: Dialect Mapping in Depal, Jumla

The dialect mapping is one of the tools that help the community members to think about and visualize the different varieties. The informants in group in each key point were asked to write on a separate sheet of paper the name of each village where Jumli Nepali is spoken and placed them on the floor to represent the geographical location. In response to which forms of speech they preferred for preparing reading materials, the informants responded that the forms of speech, especially Sinja (Jumla), the core point, would be alright for this purpose.

7.4 Summary

In this chapter, we assessed the levels of lexical similarity among the forms of speech spoken in the survey points of Jumli Nepali speech community. Being based on the Chulel variety, the rest of the four varieties were compared. Chulel, as the core survey point, holds 100%. Being based on the Chulel variety, the rest of the four varieties were compared. In the comparison, Chulel has 98% similarity with Depal and Melsera, 97%

with Dum and 98% with Simkot. Similarly the language spoken in Depal has 98% similarity with Melsera, 96% with Dum and 97% with Simkot. Likewise, the spoken in Melsera has 96% with Dum and Simkot. In the same way, the language spoken in Dum has 97% with Simkot. From this table, it can be concluded that all the varieties of Jumli Nepali is mutually intelligible to each other. The participatory method, Dialect Mapping, elicited a good deal of information about location where Jumli Nepali is spoken as mother tongue and the locations where it is spoken as the others. It has indicated that Jumli Nepali is spoken in a number of villages mainly in Karnali Zone. The result of the dialect mapping tool shows that they can easily understand the form of the speech in the area.

CHAPTER 8

SUMMARY OF FINDINGS AND RECOMMENDATIONS

8.1 Summary of findings

The main goal of this survey was to look at the sociolinguistic situation of Jumli Nepali, an Indo-Aryan language of Nepal. The survey has gathered a good deal of information about the domains of language, bi/multilingualism and mother tongue proficiency, language vitality, language maintenance and language attitudes, language resources and language development, and dialectal variations in Jumli Nepali speech community. The major findings of the survey are presented as follows:

8.1.1 Ethnolinguistic information

a) Jumli Nepali is an Indo-Aryan lanugae mainly spoken in the Mid-western part of Nepal especially in Jumla, Kalikot, Mugu and Humla districts. It is also spoken in some parts of some parts of Dolpa, Bajura, Bajhang and Achham districts.

b) 'Jumli Nepali' refers to the people as well as the language they speak. In the census of Nepal, 2001, Jumli Nepali speech community population was 1,44,823.

c) The total population of Jumli Nepali is 41,000 (SIL, 2001).

d) The majority, in this community, forms of Hindus who follow the local festivals and various jatra.

e) Jumli Nepali is people of an ethnonym plus a loconym in nature.

f) Agriculture is the traditional occupation of the Jumli Nepali people.

8.1.2 Patterns of language use in different domains

a) Jumli Nepali is extensively used in all the general domains of language use such as counting, singing, joking, bargaining/shopping/marketing, storytelling, discussing/debate, praying, quarrelling, abusing, telling stories to children, singing at home, family gatherings and village meetings.

b) In the domains of counting, the total informants replied that they use Nepali.

c) In the case of singing in general, Jumli Nepali is predominantly (i.e., 63.33%) used in the Jumli Nepali speech community whereas other languages like Nepali and Hindi are also used in singing.

d) In almost domains, the female respondents are more loyal in the use of mother tongue, Jumli Nepali.

e) The illiterate informants, as expected, are much more loyal to the mother in the Jumli Nepali speech community.

f) All people use their mother tongue, Jumli Nepali while talking about educational matters (i.e. school, admission, teacher, etc.) and discussing social events and other family matters (like festivals, election, ceremonies, marriage, saving, spending, etc.) with their grandfather and grandmother.

g) Jumli Nepali is used more than Nepali is the marriage invitations.

h) The children while playing with other children and talking with the neighbors overwhelmingly use their mother tongue whereas at school, the children speak Nepali or Jumli Nepali and Nepali.

i) Majority of both sexes prefer their mother tongue as the children's medium of instruction at primary level. There are also some respondents who prefer English as the medium of instruction for children at primary level.

8.1.3 Mother tongue proficiency and bi-mulitlingualism

a) Jumli Nepali is a multilingual community. In this community, an individual or a group of speakers may have a choice of a number of languages, viz., Jumli Nepali, Nepali, English, Hindi and Bhote or Bhotia language.

b) Around 95% of the informants are bilingual in their mother tongue and Nepali.

c) Elderly people, social workers, children, house wives, businessmen, farmers and uneducated people normally use Jumli Nepali whereas businessmen, educated people, people from mixed society, inter-caste married couples, teachers, students, and political leaders use both Nepali and Jumli Nepali.

d) In this community, Jumli Nepali is spoken first. This language is loved most and spoken best. Everybody is very proficient in speaking in Jumli

Nepali. They are also able to read and write in their mother tongue very well.

e) More than 31% of the small children who first go to school can understand everything his/her Nepali speaking teacher says.

8.1.4 Language vitality, language maintenance and language attitudes

a) Language maintenance in Jumli Nepali is appalling. In this community, intermarriage is gradually picking up the pace. Such marriage is arranged with the speakers of Nepali, Bhote or Tibetan etc. However, such marriages do not affect in speaking mother tongue.

b) The community as a whole wants its children learn/ study in their mother tongue in the primary level and the community are ready to support the schools opened for teaching their language in whatever ways they could.

c) In this speech community, there is an extremely positive attitude towards the mother language. Almost all people love their language the most.

d) Moreover, around 80% of the people feel prestigious when they speak their mother tongue in the presence of the speakers of the dominant language and almost have never had any problems because of being a native speaker of your mother tongue

e) Moreover, 100% participants feel prestigious when they speak their mother tongue in the presence of the speakers of the dominant language and almost have never had any problems because of being a native speaker of your mother tongue.

f) The Jumli Nepali is still conservative.

8.1.5 Language resource and language development

a) Jumli Nepali is very rich in oral literature. In Jumli Nepali speech community, we find folktales, songs, religious literature (based mainly on Hinduism), radio, films, CD/ DVD and others.

b) Jumli Nepali speech community blessed with radio programs in their mother tongues.

c) There are not many organizations devoted for the cultural, linguistic and educational development of the Jumli Nepali community except some local clubs in the study area.

d) Among a number of dreams, they want to start education up to the all levels in the mother tongue, with the help of government by involving the experts at local and national level to frame curriculum and write textbooks. Apart from this, they want to use their language in the mass media offices with the help of government by broadcasting the news and publishing newspapers and magazines in Jumli Nepali. They also want to use their language in the government offices.

e) The Jumli Nepali speech community in general wants to use its mother tongue in primary education.

8.1.6 Dialectal variations

a) Across the survey points, there appear different ranges of lexical similarity. However, this does not indicate that there is a tendency towards dialectal variation in Jumli Nepali.

b) The core survey point, Chulel has the highest similarity with Melsera and least with Simkot.

c) The participatory method, Dialect Mapping, elicited a good deal of information about location where Jumli Nepali is spoken as mother tongue and locations where it is spoken as the others.

8.2 Recommendations

On the basis of the above findings, the following recommendations are put forward for the promotion and development of the Jumli Nepali language:

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

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

c) Unless the domains of use of language are broadened the language cannot be preserved. The Jumli Nepali community should be made aware of the

importance of the use of their mother tongue and encouraged to transmit their mother tongue to the younger generation through advocacy.

d) In this speech community, still in rural areas, most of the speakers are monolingual, especially the women over 50 in the age and since most of the women are pre-literate. Therefore by means of non-formal education in their mother tongue, the literacy classes must be conducted to uplift those pre-literates.

e) Non-formal education program should be carried out in the mother tongue preparing the suitable reading materials addressing the local needs and incorporating the culture, tradition and knowledge.

f) The government should immediately address the efforts and grievances of the Jumli Nepali community.

g) A detailed language documentation project is essential to preserve, promote and develop their language and culture in which life crucial knowledge is embodied from time immemorial. Specific language programs such as language documentation, developing orthography, compiling bilingual and monolingual dictionaries and writing grammars should be immediately launched.

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

i) The most important 'dreams' which they would like to get realized immediately and to start on planning are the establishment of mother tongue teaching schools for the beginners at primary level and development of textbook and curriculum for mother tongue education. The concerned authorities should take immediate step to help them realizing their dreams.

Annexes

Annex A: Sociolinguistic Questionnaire A

Introduce yourself first:

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

INFORMED CONSENT: Given: □   Not Given: □

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

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

	(e) ………………………….
Language of Elicitation	
Language of Response	
Interpreter Name (if needed)	

8. Name of language consultant: ……………………….
9. (Ask if needed) Sex: (a) ☐ Male (b) ☐ Female (c) ☐ Other
……………
10. Age group: (i) ☐ 15-34 (ii) ☐ 35-60 (iii) ☐ 60+
11. Are you literate?
(a) ☐ Yes (b) ☐ No
12. (If "Yes") How did you learn to read & write?
(a) ☐ Formally (b) ☐ Non-formally
13. (If "Formally") What year/level did you complete?
(a) ☐ Primary (b) ☐ Lower Secondary (c) ☐ Secondary
(d) ☐ Higher (specify highest degree)………………….
14. Marital status: (a) ☐ Married (b) ☐ Unmarried
15. (If "Married") Do you have any children?
(a) ☐ Yes (b) ☐ No
16. Caste
17. Ethnic group: ……………….
18. Religion:
(a) ☐ Hinduism (b) ☐ Buddhism (c) ☐ Kirant (d) ☐ Christianity
(e) ☐ Jain (f) ☐ Islam (g) ☐ Shamanism (h) ☐ Other
19. Your mother tongue's name:
(a) (Given by respondent)………………
20. Name given by the nonnative speakers for your language (tapaiko bhasha
nabholne manchele tapaiko bhasalai ke bhanchan?)………………..
21. Different names of the language if any (yo bhashalai aru naamle pani chinincha?)
(i)…………….. …… (ii) ……………………
(iii)………………… …… (iv) ……………………
22. Your mother's mother tongue…………
23. Your father's mother tongue…………….
SCREENING CRITERIA #1: At least one parent from target MT. YES
☐ NO ☐

24. Mother tongue of your husband/ wife …………
25. What village were you born in?
(a) Ward No……… (b)Village/Town............. (c)VDC/municipality………….
(d) District…………..(d) Zone………………
Where do you live now?
How many years have you lived here?
Have you lived anywhere else for more than a year?
(if so) Where? When? How long did you live there?
SCREENING CRITERIA #2: YES
☐ NO ☐

B. Language resources

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

(a) ☐ folk tales,

(b) ☐ songs,

(c) ☐ religious literature,

(d) ☐ radio,

(e) ☐ films,

(f) ☐ CD/ DVD,

(g) ☐ Other……………….

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

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

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

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

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

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

(a) ☐ Yes   (b) ☐ No

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

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

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

(a) ☐ Yes   (b) ☐ No

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

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

(a) ☐ Cultural

(b) ☐ Linguistic

(c) ☐ Educational

(d) ☐ Other…………………

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

C. Mother-tongue Proficiency and Multilingualism

39. What languages can you speak?

40. What language did you speak first?

So you speak… (remind of Q. 38)

Which language do you speak…

41. best?

42. second best?

43. third best?

44. fourth best?

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

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

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

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

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

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

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

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

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

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

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

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

e.		
f.		

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

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

D. Domain of Language Use

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

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

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

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

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

(c) While writing letters? (enter below)

	a. Education Matters	b. Social Events & Family Matters	c. Writing Letters
i.Grandfather:			

ii.Grandmother:			
iii.Father:			
iv.Mother:			
v.Spouse:			
vi.Children:			

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

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

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

(c) by providing financial help?
(d) by teaching?
(e) by helping with the school?
(f) other………………………………

G. Language Attitudes

70. When you speak your mother tongue in the presence of the speaker of the dominant language what do you feel…
(a) ☐ Prestigious   (b) ☐ Embarrassed   (c) ☐ Neutral

71. Have you ever had any problem because of being a native speaker of your mother tongue?
(a) ☐ Yes   (b) ☐ No

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

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

73. How would you feel if your son or daughter married someone who does not know your language?
(a) ☐ Good   (b) ☐ Indifferent(c) ☐ Bad

74. When the children of your village grow up and have children do you think those children might speak your language?
(a) ☐ Yes   (b) ☐ No

75. How do you feel about this?
(a) ☐ Good   (b) ☐ Indifferent(c) ☐ Bad

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

77. Do you think that the language spoken by you is different from your grandparents?
(a) ☐ Yes   (b) ☐ No

78. (If "Yes") How?
(a) pronunciation
(b) vocabulary
(c) use of specific type of sentences
(d) mixing of other languages
(e) way of speaking
(f) Other…………………..

79. How do you feel when you hear young people of your own community speaking other languages instead of their first language?
(a) ☐ Good   (b) ☐ Indifferent(c) ☐ Bad

Comments (anything unusual or noteworthy about this interview)	

Annex B: Sociolinguistic Questionnaire B: Participatory Method

A. Meta data (Baseline information)

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

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

8. Name of language consultant: ……………………….
9. (Ask if needed) Sex: (a) ☐ Male   (b) ☐ Female   (c) ☐ Other

10. Age: ……………………….

11. Caste/ethnic group…

12. Your mother tongue's name: ………………

13. Your mother's mother tongue…………

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	20. Mother's MT	20. Father's MT	Screening Criteria: Y or N?
1.								
2.								
3.								
4.								
5.								
6.								
7.								
8.								
9.								
10.								
11.								
12.								

15. Where do you live?

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

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

(a) □ Yes   (b) □ No

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

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?

Annex C: Sociolinguistic Questionnaire C

(For Language Activist or Village Head)

Notes:

Shaded items are NOT to be read aloud.

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

INFORMED CONSENT: Given: □ Not Given: □

A. Meta data (Baseline Information)

Enter the answers to the following BEFORE the INTERVIEW:

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

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

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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? ………………………………………..

Annex D: Word lists

क्र. सं.	अङ्ग्रेजी	नेपाली	Chulel	Depal	Melsera	Dum	Simkot
1.	body	शरीर	hʌḍ	dziu	aŋ	hʌḍ	hʌḍ
2.	head	टाउको	kʌpal	kʌpal	kʌpal	kʌpal	kʌpal
3.	hair	कपाल	rũwã	rʰʌ̃ũ	rũwã	rʰuma	rʰuma
4.	face	अनुहार	unuwar	ʌnuwar	ʌnar	tholo	unuwar
5.	eye	आँखा	ãkha	ãkha	ãkha	ãkha	ãkha
6.	ear	कान	kan	kan	kan	kan	kan
7.	nose	नाक	nak	nak	nak	nak	nak
8.	mouth	मुख	mukh	mukh	mukh	mukh	mukh
9.	teeth	दाँत	dãt	dãt	dãt	dãt	dʌntʌ
10.	tongue	जिब्रो	dzibḍo	dzibḍo	dzibḍo	dzibḍo	dzibḍo
11.	breast	स्तन	dut	tshati	tsutsu phʌl	dut	dut
12.	belly	पेट	lado/ bhũḍi	bhũḍi	bhũḍi	lado	lado
13.	arm/ hand	हात	hat	hat	hat	hat	hat
14.	elbow	कुइनो	kuno	kuno	kuno	kuhuno	ghuno
15.	palm	हत्केला	hʌtkelo	hʌtkelo	hʌtkelo	hʌtkelo	hʌtkelo
16.	finger	औंला	aŋlo	aŋlo	ʌŋgula	ʌŋgulo	ʌ̃gulo
17.	fingernail	नङ	nuŋro	nuŋro	nuŋro	nʌŋ/ nuŋro	nʌŋ
18.	leg	खुट्टा	khuṭṭo	khuṭṭo	khuṭṭo	khuṭṭo	khuṭṭo
19.	skin	छाला	tshala	tshala	tshala	tshala	tshala
20.	bone	हाड	haḍ	haḍ	haḍ	haḍ	haḍ
21.	heart	मुटु	muṭu	muṭu	muṭu	muṭu	muṭu
22.	blood	रगत	rʌgʌt	rʰʌgʌt	rʰʌgʌt	rʰʌgʌt	rʰʌgʌt
23.	urine	पिसाब	pisab	pisab	pisab	pisab	pisab
24.	feces	दिसा	disa	disa	disa	disa	gu
25.	village	गाउँ	gaũ	gaũ	gaũ/ baḍa	gaũ/ baḍa	gaũ
26.	house	घर	ghʌr	ghʌr	ghʌr	ghʌr	ghʌr
27.	roof	छानो	ṭhaḍo	ṭhaḍo	ṭhaḍo	ãṭi	ṭhaḍo
28.	door	ढोका	dhelo	dhelo	duwar	dhelo	dhelo
29.	firewood	दाउरा	dauro	dauro	dauro	dauro	dauro
30.	broom	कुचो	kutso	kutso	kutso	kutso	kutso
31.	mortar	सिलौटो	oglo	okhlo	silʌuṭo	okhlo	kukse
32.	pestle	लोहोरो	loḍo	loḍo	loḍo	loḍo	loḍo
33.	hammer	हथौडा	tsʌuḍo	tsʌuḍo	hʌthʌuḍo	hʌthʌuḍo	hʌthʌuḍo
34.	knife	चक्कु	tsʌkku	tsʌkku	tsʌkku	tsʌkku	tsʌkku
35.	axe	बञ्चरो	buntsʌro	bʌntsʌro	bʌntsʌro	buntsʌro	bʌntsʌro
36.	rope	डोरी	doro	dzeuro	dori	dori	dori
37.	thread	धागो	dhago	dhago	dhago	dhago	dhago
38.	needle	सियो	sujo/ hʷujo	sujo	sujo/ hʷujo	sʷujo	sʷujo
39.	cloth	लुगा (कपडा)	ṭala	luga	luga	ṭala	ṭalo

40.	ring	औँठी	ʌũṭhi	ʌũṭhi	ʌŋgulṭhi	ʌũṭhi	ʌŋguṭhi
41.	sun	घाम	gham	gham	gham/ surdze	gham	gham
42.	moon	चन्द्रमा	dzun	dzun	dzun	tsʌndrʌma	tsʌndrʌma
43.	sky	आकाश	sʌrʌk	ʌkas	ʌkas	sʌrʌk	sʌrʌk
44.	star	तारा	taro	taro	tara	tara	tara
45.	rain	वर्षा	megh	megh	megh	megh	megh
46.	water	पानी	pani	pani	pani	pani	pani
47.	river	नदी	bʌgʌḍ	nʌdi	gaḍ	gʌŋga	kʌrnali
48.	cloud	बादल	badʌl	badʌl	badʌl	badʌl	badʌl
49.	lightening	बिजुली चम्कनु	milkjo	tsiḍko	gʌḍkjo	tsʌtjaŋ	tsirko
50.	rainbow	इन्द्रेणी	tsuleligaḍ	indreni	puneri	gʌndenu	tsʌndainu
51.	wind	बतास	batas/ huri	hawa	hawa	bʌtai	batas
52.	stone	ढुङ्गा	dhuŋgo	dhuŋgo	dhuŋgo	dhuŋgo	dhuŋgo
53.	path	बाटो	baṭo	baṭo	baṭo	baṭo	baṭo
54.	sand	बालुवा	balu	balu	balu	balu	balu
55.	fire	आगो	ago	ago	ago	ago	ago
56.	smoke	धुवाँ	dhwãl	dhwãl	dhwãl	dhwãl	dhwãl
57.	ash	खरानी	sadzi/ hadzi	sʰadzi	sadzi	sadzi	sadzi
58.	mud	माटो	maṭo	maṭo	maṭo	maṭo	maṭo
59.	dust	धुलो	dhulʌuṭo	dhulo	dhulo	dhulo	dhulo
60.	gold	सुन	sun	sun	sun	sun	sun
61.	tree	रूख	rukh	rʰukh	rʰukh	rʰukh	rʰukh
62.	leaf	पात	pat	pat	pat	pat	pat
63.	root	जरा	dzʌḍo	dzʌḍo	dzʌḍo	dzʌḍo	dzʌḍo
64.	thorn	काँडो	kãḍo	kãḍo	kãḍo	kãḍo	kãḍo
65.	flower	फूल	phul	phul	phul	phul	phul
66.	fruit	फलफूल	phʌlphul	phʌlphul	phʌlphul	phʌlphul	phʌlphul
67.	mango	आँप	am	am	am	am	am
68.	banana	केरा	kela	kela	kela	kela	kela
69.	Wheat (husked)	गहुँ	gʌũ	gʌũ	gʌũ	gʌũ	gʌũ
70.	barley	जौ	dzʌu	dzʌu	dzʌu	dzʌu	dzʌu
71.	rice (husked)	चामल	tsamʌl	tsamʌl	tsamʌl	tsamʌl	tsamʌl
72.	potato	आलु	alu	alu	alu	alu	alu
73.	eggplant	भण्टा	bhĩḍa	bhẽḍa	bhĩḍa	bhĩḍa	bhĩḍa
74.	groundnut	बदाम	bʌmphʌli	bʌmphʌli	mʌkphʌli	bʌdʌm	mukphʌli
75.	chili	खुर्सानी	mʌtstsja	pirja	khursani	mʌtstsja	mʌtstsja
76.	turmeric	बेसार	hʌdelo	hʌdelo	hʌdelo	hʌdelo	hʌdelo
77.	garlic	लसुन	lʰʌsun	lʰʌsun	lʰʌsun	lʰʌsun	lʰʌsun
78.	onion	प्याज	pjadz	pjadz	pjadz	pjadz	pjadz
79.	cauliflower	काउली	gopi/ gobi	gopi/ gobi	gopi/ gobi	gopi/ gobi	gopi/ gobi
80.	tomato	गोलभैंडा	tʌmtʌr	tʌmtʌr	tʌmtʌr	tʌmtʌr	tʌmtʌr
81.	cabbage	बन्दा	dʌlla gopi/	dʌlla gopi/	dʌlla gopi/	dʌlla gopi/	dʌlla gopi/

			gobi	gobi	gobi	gobi	gobi
82.	oil	तेल	tel	tel	tel	tel	tel
83.	salt	नुन	nun	nun	nun	nun	nun
84.	meat	मासु	sekar	sekar	sekar	sekar	mʰasu
85.	fat (of meat)	बोसो	bʌso	bʌso	bʌso	bohʌ	bʌso
86.	fish	माछा	matsha	matsha	matsha	matsha	matsha
87.	chicken	चल्ला	tsʌlla	tsʌlla	tsʌlla	tsʌlla	tsʌlla
88.	egg	अण्डा	phul	phul	phul	phul	phul
89.	cow	गाई	gai	gai/ diŋga	gai	gai	gai
90.	buffalo	भैँसी	bhʌĩso	bhuĩso	bhʌĩso	bhuĩso	bhuĩso
91.	milk	दुध	dud	dud	dud	dud	dut
92.	horns	सिङ	siŋ	siŋ	siŋ	siŋ	siŋ
93.	tail	पुच्छर	putshʌḍ	putshʌḍ	putshʌḍ	putshʌḍ	putshʌḍ
94.	goat	बाख्रो	bakhro	patho	bakhro	bakhro	bakhro
95.	dog	कुकुर	kukur	kukuḍ	kukur	kukur	kukur
96.	snake	सर्प (साँप)	sʌrpʌ	sãp	sʌrpʌ	sʌrpʌ	sʌrpʌ
97.	monkey	बाँदर	bãdʌr	bãdʌr	bãdʌr	bãdʌr	bãdʌr
98.	mosquito	लामखुट्टे	gʌŋgʌto	mʌtsheḍ	mʌtshʌḍ	mʌtsher/ kiḍa	bitstshi
99.	ant	कमिला	kirmilo	kirmilo	kiḍmilo	kirmulo	kirmulo
100.	spider	माकुरो	ʌtindzal	ʌtindzal	buḍi	ʌtindzalo	ʌtindzal
101.	name	नाम	nʌũ	nʌũ	nʌũ	nʌũ	nʌũ
102.	man	मान्छे	manthʌ	manthʌ	manthʌ	manthʌ	manthʌ
103.	woman	आइमाई	sʷaini	sʷaini	sʷaini/ dzoi	sʷaini	bʌikini
104.	child	बच्चा	bhau	bhau	bhau	bhau	bhau
105.	father	बाबा	baba	ba	baba	baba	baba
106.	mother	आमा	ama	ama	ama/ dzija	ama	ama
107.	older brother	दाजु	dadzu	dadzu	dadzu	dadzu	dadzu
108.	younger brother	भाइ	bhai	bhai	bhai	bhai	bhai
109.	older sister	दिदी	didi	didi	didi	didi	didi
110.	younger sister	बहिनी	bʌini	bʌini	bʌini	bʌini	bʌini
111.	son	छोरो	tshoro	tshoro	tshoro	dzatʌk	tshoro
112.	daughter	छोरी	tshori	tshori	tshori	tshoṭṭi	tshori
113.	husband	लोग्रे (श्रीमान)	logne	poi	bʌdda	lognja	logne
114.	wife	स्वास्त्री (श्रीमती)	sʷaini	sʷaini/ dzoi	bʌddi	sʷaini	bʌikini/ sʷaini
115.	boy	केटो	tshoṭṭe	tshoṭṭe	keto	tshoṭṭja	tshoṭṭja
116.	girl	केटी	tshoṭṭi	tshoṭṭi	keti	tshoṭṭi	tshoṭṭi
117.	day	दिन	din	din	din	din	din
118.	night	रात	rʰat	rʰat	rat/ rʰat	rʰat	rʰat
119.	morning	विहान	bahʌ	bahʌ	udzelo	bahʌ	bahʌ

120.	noon	मध्यान्ह	diuso	diuso	diuso	diuso	diuso
121.	evening	साँझ	bahʌ	bahʌ	dzhʌl	bahʌ	dzhʌljadzhuli
122.	yesterday	हिजो	beli	beli	beli	beli	beli
123.	today	आज	adzʌ	adzʌ	adzʌ	adzʌ	adzʌ
124.	tomorrow	भोली	bholʌ	bholʌ	bholʌ	bholʌ	bholʌ
125.	week	हप्ता (साता)	hʌpta/ sʰata	hʌpta/ sʰata	hʌpta/ sʰata	hʌpta/ sʰata	hʌpta/ sʰata
126.	month	महिना	mʌhina	mʌhina	mʌhina	mʌhina	mʌhina
127.	year	वर्ष	bʌrsʌ	bʌrsʌ	bʌrsʌ	bʌrsʌ	bʌrsʌ
128.	old	बूढो	bʌḍḍo	bʌḍḍo	bʌḍḍo	bʌḍḍo	bʌḍḍo
129.	new	नयाँ	nʌulo	nʌulo	nʌulo	nʌulo	nʌulo
130.	good	राम्रो (असल)	ramḍo	ramḍo	ramḍo	niko	ramḍo
131.	bad	नराम्रो (खराब)	ʌramḍo	sisiko	ʌramḍo	ʌniko	ʌramḍo
132.	wet	चिसो	rʰudzheko	rʰudzheko	rudzhja	rudzhja	rudzhja
133.	dry	सुख्खा	sʰukeko	sʰukeko	sʰukeko	sukija	sukʌi
134.	long	लामो	lʰamo	lʰamo	lʰamo	lʰamo	lʰamo
135.	short	छोटो	tshoṭo	tshoṭo	tshoṭo	tshoṭo	tshoṭo
136.	hot	तातो	tato	tato	tato	tato	tato
137.	cold	चिसो	tsiso	tsiso	tsiso	tsiso	ṭhʌnḍa
138.	right	दाहिने	daine	daine	daine	daine	daine
139.	left	देब्रे	debḍe	debḍe	baũ	baũ	debḍe
140.	near	नजिक	nʌdzik/ neti	neti	nʌdzik	nʌdzik	neḍʌ
141.	far	टाढा	ṭaḍha	pʌrʌ/ mʌthi	ṭaḍha	ṭaḍha	ṭaḍha
142.	big	ठूलो	ṭhulo	ṭhulo	ṭhulo	ṭhulo	mʌstʌi
143.	small	सानो	nano	nano	nano	nano	nano
144.	heavy	गह्रौँ	gʌruko	gʌruko	gʌruko	gʌruko	gʌru
145.	light	हलुका	hʌluko	hʌluko	hʌluko	hʌluko	hʌlui
146.	above	माथि	hʌbrʌ	mʌthi	hʌprʌ	mʌthi	mʌthi
147.	below	तल	tʌlʌ	tʌli	tʌlʌ	tʌli	tʌlʌ
148.	white	सेतो	seto	seto	seto	seto	seto
149.	black	कालो	kalo	kalo	kalo	kalo	kalo
150.	red	रातो	rʰato	rʰato	rʰato	rʰato	rʰato
151.	one	एक	ek	ek	ek	ek	ek
152.	two	दुई	dui	dui	dui	dui	dui
153.	three	तीन	tin	tin	tin	tin	tin
154.	four	चार	tsar	tsar	tsar	tsar	tsar
155.	five	पाँच	pãts	pãts	pãts	pãts	pãts
156.	six	छ	tshʌ	tshʌ	tshʌ	tshʌ	tshʌ
157.	seven	सात	sat	sat	sat	sat	sat
158.	eight	आठ	aṭh	aṭh	aṭh	aṭh	aṭh
159.	nine	नौ	nʌu	nʌu	nʌu	nʌu	nʌu
160.	ten	दश	dʌs	dʌs	dʌs	dʌs	dʌs

161.	eleven	एघार	egharʌ	egharʌ	egharʌ	egharʌ	egharʌ
162.	twelve	बाह्र	barʌ	barʌ	barʌ	barʌ	barʌ
163.	twenty	बीस	bis	bis	bis	bis	bis
164.	one hundred	एक सय	eksʌjʌ	eksʌjʌ	eksʌjʌ	eksʌjʌ	eksʌjʌ
165.	who	को	ko	ko	ko	ko	ko
166.	what	के	ke	ke	kja	kja	kja
167.	where	कहाँ	kʌhã	kʌhã	kʌhã	kʌhã	kã
168.	when	कहिले	kʌilʌ	kʌilʌ	kʌilʌ	kʌilʌ	kʌilʌ
169.	how many	कति	kʌti	kʌti	kʌti	kʌti	kʌti
170.	which	कुन	kun	kun	kun	kun	kun
171.	this	यो	jo	jo	jo	jo	jo
172.	that	त्यो	tjo	tjo	tjo	tjo	tjo
173.	these	यिनीहरू	jinihʌru	jinihʌru	jinhʌru	jinhʌru	jinhʌru
174.	those	उनीहरू	unihʌru	unihʌru	unihʌru	unihʌru	unihʌru
175.	same	उही	uhi	uhi	uhi	uhi	uhi
176.	different	फरक (अलग)	phʌrʌk/ ʌlʌg	phʌrʌk/ ʌlʌg	phʌrʌk/ ʌlʌg	phʌrʌk/ ʌlʌg	phʌrʌk/ tshuʈʌi
177.	whole	सबै	hʌbʌi	hʌbʌi	sʌbʌi/ hʌbʌi	hʌbʌi	hʌbʌi
178.	broken	फुटेको	phuʈja	phuʈja	phuʈja	phuʈja	phuʈja
179.	few	थोरै	napa	napa	thokʌi	napa	napa
180.	many	धेरै	mʌstʌ/ mʌstʌi	mʌstʌ/ mʌstʌi	mʌstʌ/ mʌstʌi	mʌstʌi	mʌstʌi
181.	all	सबै	hʌbʌi	hʌbʌi	sʌbʌi/ hʌbʌi	hʌbʌi	hʌbʌi
182.	to eat	खानु	khanu	khanu	khanu	khanu	khanu
183.	to bite	टोक्नु	toknu	toknu	dãtkhanu	toknu	toknu/ tsilnu
184.	to be hungry	भोकाउनु	bhokaunu	bhokaunu	bhokaunu	bhokaunu	bhokaunu
185.	to drink	पिउनु	pinu	pinu	pinu/ pine	pinu	pinu
186.	to be thirsty	तिर्खाउनु	tisaunu	tisaunu	tislagja	tisaunu	tisaunu
187.	to sleep	सुत्नु	sinu/ dhulnu	sinu/ dhulnu	sinu/ dhulnu	sinu/ leʈnu	sinu
188.	to lie	पल्टनु	dhʌlnu	dhʌlnu	dhʌlnu	dhʌlnu	pʌɖnu
189.	to sit	बस्नु	bʌsnu	bʌsnu	bʌsnu	bʌsnu	bʌinu
190.	to give	दिनु	dinu	dinu	dinu	dinu	dinu
191.	to burn	डढाउनु	polnu	polnu	polnu	polnu	polnu
192.	to die	मर्नु	mʌrnu	mʌrnu	mʌrnu	mʌrnu	mʌrnu
193.	to kill	मार्नु	marnu	marnu	marnu	marnu	marnu
194.	to fly	उड्नु	udnu	udnu	udnu	udnu	udnu
195.	to walk	हिँड्नु	hʌɖnu	hʌɖnu	hʌɖnu	hʌɖnu	hʌɖnu/ hiʈnu
196.	to run/ run	दौडनु	dʌuɖnu	dʌuɖnu	dʌuɖnu	dʌguɖnu	dʌguɖnu
197.	to go /go	जानु	baidzanu	baidzanu	dzane	dzhanu	dzhanu
198.	to come	आउनु	aunu	aunu	aune	aunu	aunu
199.	to speak/ speak	बोल्नु	bolnu	bolnu	bolnu	bolnu	bolnu
200.	to hear /hear/listen	सुत्नु	shunnu	shunnu	shunnu	shunnu	shunnu

201.	to look /look	हेर्नु	hennu	hennu	hennu	hennu	hennu
202.	I	म	mʌ	mʌ	mʌ	mʌ	mʰu
203.	you (informal)	तँ	tʌ̃	timi	to	to	tu
204.	you (formal)	तपाई	tumi	tumi	tumi	tumi	tumi
205.	he	ऊ	u	u	u	u	u
206.	she	उनी	uni	uni	uni	uni	unu
207.	we (inclusive)	हामी (समावेशी)	hami	hami	hami	hami	hami
208.	we (exclusive)	हामी (असमावेशी)	hami	hami	hami	hami	hami
209.	you (plural)	तिमीहरू	timihʌru	timihʌru	timihʌru	timihʌru	tumihʌru
210.	they	उनीहरू	unihʌru	unihʌru	unihʌru	unihʌru	unʌru

Annex E: Some group photographs of the informants from different survey points

Photograph 1: A Traditional Cave Home, Jumla

Photograph 1: A typical Jumli home, Jumla

Photograph 2: Struggle with geography, Kalikot

Photograph 3: Chulel, Jumla

Photograph 4:Chandannath, Jumla

Photograph 5: Chandannath, Jumla

Photograph 6: Depal, Jumla

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