A SOCIOLINGUISTIC SURVEY OF KATHARIYA THARU

A REPORT

SUBMITTED

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TRIBHUVAN UNIVERSITY, KATHMANDU, NEPAL

By
Dr. Ambika Regmi
Researcher, LinSuN

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CHAPTER 1

INTRODUCTION

1.1 Background

This is a report of a sociolinguistic survey of the Kathariya Tharu (ISO, tkt) language spoken mainly in some villages in Kailali district of Far-Western Development regions of Nepal. The survey was mainly conducted in five villages; namely, Pabera Mandi (Pabera VDC-5), Sisaiya (Pahalmanpur VDC- 3/4), Simri (Bauniya VDC-8), Lakkad (Joshipur VDC-1), Munuwa (Munuwa VDC-3) in Kailali district, Nepal. Kathariya Tharu, still not identified as a separate language, may be classified as a member of central group of Indo-Aryan language family.

This report provides field-based information about the Kathariya Tharu language mainly in the domains of language resources, mother tongue proficiency and bi/multilingualism, patterns of language use, language vitality, language transmission, language attitudes, dialectal variation and language development.

Tharu is one of the ethnic groups of Nepal. This ethnic group lives mainly in the low land referred to as Tarai/Madhesh. It is subdivided into different clans, namely, Kochila Tharu, Chitwaniya Tharu, Rana Tharu, Kathariya Tharu and Dagaura Tharu. Each sub-clan speaks a slightly different form of speech. Such forms are   normally identified as Kochila Tharu, Chitwaniya Tharu, Rana Tharu, Kathariya Tharu and Dagaura Tharu.

According to the Census of Nepal, 2011, Tharu (thr) as a whole (with its dialects) is spoken by 1,529,875 speakers as their mother tongue.

In this chapter, we mainly deal with the people (i.e., Kathariya), their religion and culture, occupation, caste/ethnic groups and literacy. Similarly, geographical location, linguistic affiliation, previous research works and purpose and goals of the survey are also briefly discussed in this chapter.

1.2 The Kathariya Tharu people

The Tharu ethnic community comprises of many separate groups that vary in culture and language. Generally, the term Tharu refers to a large ethnic group scattered in most of the Tarai region of Nepal. Actually, there are many language groups under the umbrella term Tharu. "Outsiders generally view the Tharu as one homogeneous group …The Tharu, however, recognize many different subgroups distinguished by clan, region, cultural

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differences, and language" (Webster 1993:4 as cited in Eichentopf and Mitchell, 2012). The major well-known among these groups include Dangaura, Rana, Kochila/Morangia, Chitawania including Kathariya. Elderly and well-informed persons in this speech community are proud of informing their origins in Katihar district in India. They claim that this speech community is a community of one caste and one ethnic group. Marriage tends to occur mainly within the same speech community. There is also a trend of inter-marriage with Rana, Dagaura, Nepali and others.

1.2.1 Caste/ethnic groups

Kathariya Tharu is an ethnic community. There are a number of clans in this community. The main clans include Mahato, Kathariya, Raut, Badayak, Badauka, Rarane, Dahiwane, Badawahi, Kusmi and Rana.

1.2.2 Religion and culture

Boehm (1997:27) reports that most of Tharu people practice their traditional religion; however, many claim to be Hindu. van Driem (2001: 1167) notes that most of Tharu practice an indigenous form of animism, in which shamanism, ancestor worship and tattooing play pivotal roles. Kathariya Tharus, in general, follow Hinduism.

In common with the other sub-groups of Tharu, *Maghi* is the main festival in the Kathariya speech community. It is observed for two days: the last day of the month of Paush and the first day of the month of Magh to welcome the New Year. In this festival, new clothes are worn, houses are cleaned up and delicious food is eaten. Relatives are invited and they are offered fish, mutton, chicken and pork with locally prepared alcoholic drinks. Singing and dancing are the special features of this festival.

Another important festival is Holi (locally pronounced as Hori). It starts with the full moon day and lasts for almost the week. In this festival, they play with different colors and dance by playing drums. As in Maghi, new clothes are worn, houses are cleaned up and delicious food is eaten. Relatives are invited and they are offered fish, mutton, chicken and pork with locally prepared alcoholic drinks. Besides, they also celebrate and observe all the festivals of Hindus. In this community, there is a special tradition of painting the houses distinctly and traditionally.

Photograph 1.1 presents a house with traditional paintings in the Kathariya speech community (Pabera, Pabera VDC-5).

Photograph 1.1: A house with traditional paintings (Pabera, Pabera VDC-5).

In this ethnolinguistic community, the women weave Nangga, a special dress for women, themselves. Photograph 1.2 presents a Kathariya woman displaying Nangga (Pabera, Pabera VDC-5).

Photograph 1.2: A Kathariya woman displaying Nangga (Pabera, Pabera VDC-5)

In this speech community, women wear *Chonchi* in the nose. Similarly, they put on ***Bir*** (ring), *Ringiya, Jhumka* in the ears and *Takala, Sutta* and *Kansari* in the necks. They also put on *Pauchari, Mundri, Kaaruwa* and *Kati* in hands. They are fond of wearing *Churwa, Kada* and *Pairi* in the legs.

Photograph 1.3 presents a woman in the traditional dress known as Nangga in the Kathariya speech community (Pabera, Pabera VDC-5).

Photograph 1.3: A woman in the traditional Kathariya dress

A man in this speech community is traditionally distinguished by the cap (*Kulhi*), shirt (*Jhala*), hankie (*Urmal*) and *Dhoti* (*Bhiguwa*). Photograph 1.4 presents three elderly Kathariya men putting on traditional dress (Simri, Bauniya VDC-8).

Photograph 1.4: Kathariya men in the traditional dress

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Photograph 1.5 presents four elderly Kathariya women putting on traditional dress (Simri, Bauniya VDC-8).

Photograph 1.5: Four elderly Kathariya women putting on traditional dress

Photograph 1.6 presents a young Kathariya man with two young women (Munuwa, Munuwa VDC-3).

Photograph 1.6: A young Kathariya man with two young women

1.2.3 Literacy

In 1991 Census of Nepal, the literacy rate in Tharu ethnic community was 27.7 %. It reached 53.7% in 2001 Census (Gurung, 2005). In 2011 Census, the literacy rate in Tarai Janajatis is recorded as 62.48 % (Chapagain et al. 2014). However, generally speaking, literacy, particularly, in the Kathariya Tharu speech community is not encouraging. Especially, women are still deprived of formal education even though attempts have been incessantly made to improve the situation of literacy in this speech community.[1]

1.2.4 Occupation

The main occupation of Kathariya Tharu is agriculture. This community, now-a-days, is also engaged in different occupations like business, civil services and small industries. This community is fond of hunting, fishing, and gathering wild plants. Photograph 1.7 presents two oxen tied on a pole beside the heap of straw (Pabera, Pabera VDC-5).

Photograph 1.7: Two oxen tied on a pole beside the heap of straw

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[1] In Nepal the literacy rate (5 or above) is 65.9% of which male literacy rate is 75.1% whereas female literacy rate is 57.4% (2011 Census of Nepal.

Photograph 1.8 presents a mound of rice in the barn to be sold (Munuwa, Munuwa VDC-3,6).

Photograph 1.8: A mound of rice in the barn to be sold

1.3 Geographical location

As mentioned already, this speech community is mainly located in some villages of Kailali district. Map 1.1 presents the geographical location of the Kathariya Tharu speech community.
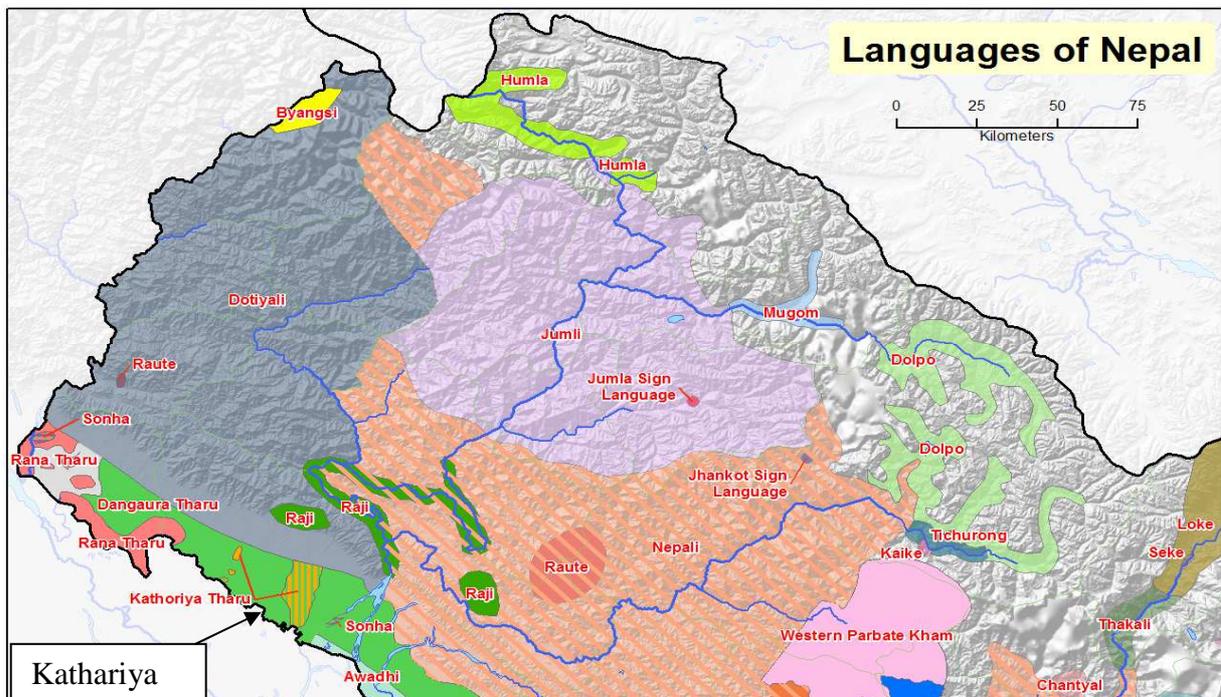
Map 1.1: Geographical location of the Kathariya Tharu speech community

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1.4 Genetic affiliation

Kathariya Tharu is one of the unclassified forms of the speech. Like Rana Tharu (Thakur and Regmi, 2013) and Dagaura Tharu (Thakur, 2013) Kathariya Tharu may be classified as a member of central sub-group of Indo-Aryan family. Diagram 1.1 presents a proposed genetic affiliation for the Kathariya Tharu language spoken in Nepal.
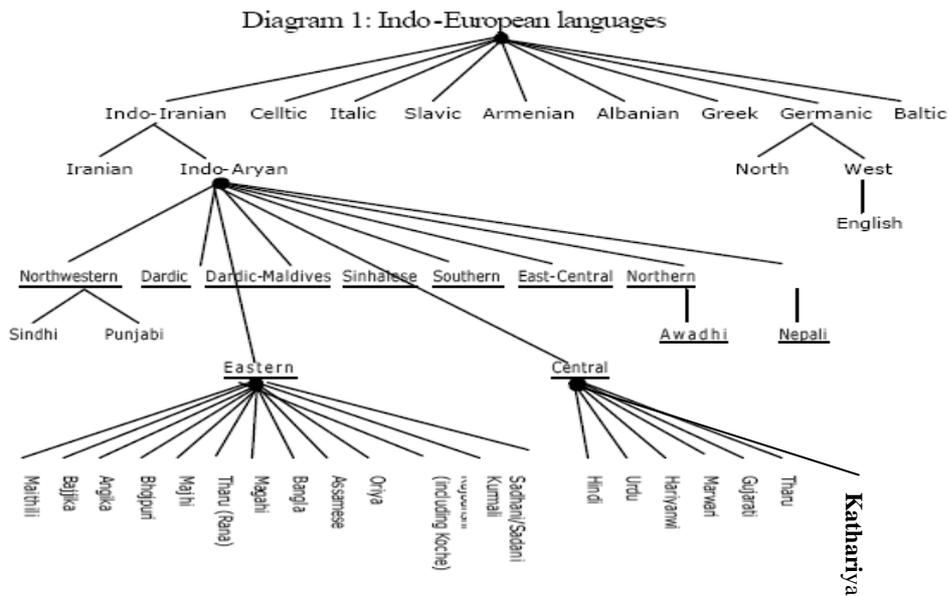
Diagram 1.1: Genetic affiliation of Kathariya Tharu (Adapted from Yadava, 2003:145)

Diagram 1.2 presents the genetic affiliation of Kathariya Tharu along with Dagaura Tharu and Rana Tharu.
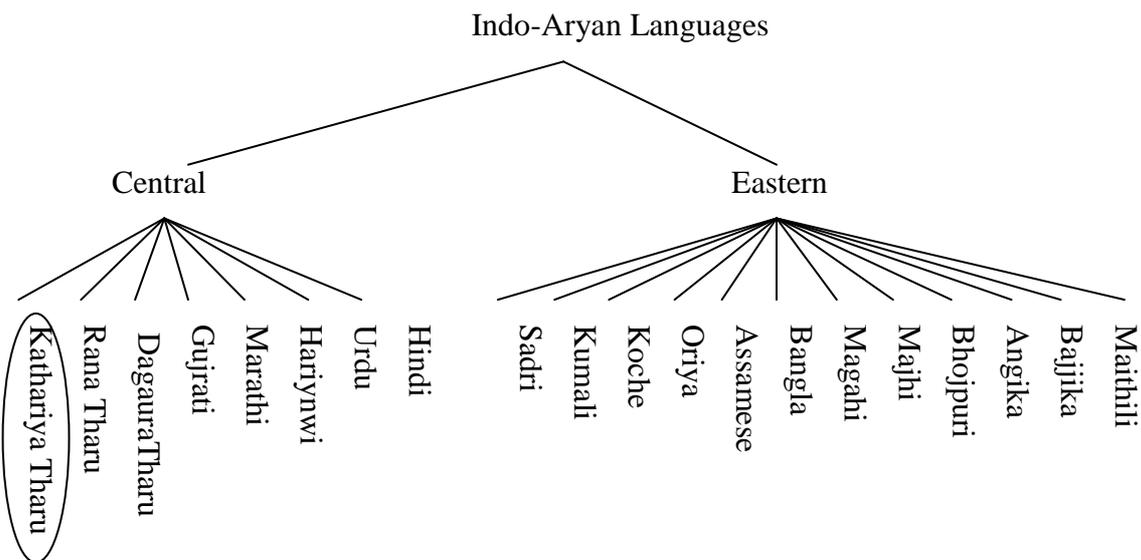
Diagram 1.2: Genetic affiliation of Kathariya Tharu along with Dagaura Tharu and Rana Tharu

[Slightly adapted from Yadava (2003) and Ethnologue (2012)]

Diagram 1.2 shows that the Kathariya Tharu language (tkt) belongs to an unclassified variety in the Central Zone of Indo-Aryan language family.

1.5 Previous research works

Eppele et al. (2012) is a single work providing, though preliminary, some ethnolinguistic information about the Kathariya Tharu speech community. It informs that Kathariya Tharu, a cross-border language, is mainly spoken by about 106,000 speakers in Hasuliya, Udasipur, Pahalmanpur, Lalbhoji, Thapapur, Joshipur, Munuwa, Durgauli, Patharaiya, Chausa VDs in Kailali district, Seti Zone. In terms of vitality, it has been categorized regarded 6a (vigorous). It is an unclassified language. It has been placed as an Indo-Aryan of central zone in Nepal. The normal word order is SOV having postpositions and noun head final. It has speech differences between Nepal and India dialects. It has 79% lexical similarity with Dangaura [thl] and Rana [thr], 66% with Hindi, 66%–69% with Buksa [tkb] and 63% with Chitwania [the]. This also informs that some are shifting to Hindi and Nepali. Literacy rate in L2 in all Tharu as an ethnic group is 28% based on the 1991 census. It is written in Devanagari script. Religiously, they are Hindu and Christian.

Wikipedia (2014) has recognized seven varieties of Tharu, namely; Dangaura Tharu, Kathoriya Tharu, Rana Tharu, Chitwania Tharu, Kochila Tharu, Buksa Tharu and Sonha. These languages are spoken by the Tharu people the Inner and Outer Tarai of Nepal, and of neighboring parts of the states of Uttarakhand, Uttar Pradesh and Bihar in India. Tharu dialects are strictly Indo-Aryan languages without known remnants of anything more ancient.

Dialects spoken west of the Gandaki River are called Dangaura (*Chaudary*), Kathoriya, Rana, and Buksa are mutually intelligible apart from their geographic extremes, and are spoken by about 1.3 million. Tharu languages form a dialect continuum so nearby villages have no difficulty understanding each other, even if they may be formally assigned different dialects. With greater separation distance, communication becomes more difficult even within the same nominal dialect. Tharu languages also exist in continuum with adjacent Indo-Aryan languages. In the west, Tharuhati intermingles with Hindi languages particularly Awadhi. East of the Gandaki Tharuhati intermingles with Bihari languages, Bhojpuri, then Maithili further east.

This review shows that no substantial study has been carried out to fathom the depth of features of the language and culture in the Kathariya Tharu speech community. Thus, this survey is highly essential to figure out the sociolinguistic situation of the language.

1.6 Purpose and goals

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

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

(b) To assess the situation of bi/multilingualism and mother tongue proficiency in the Kathariya Tharu speech community;

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

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

(e) To gather information regarding the resources available in the language and language development in the Kathariya Tharu speech community.

1.7 Organization of the study

This survey report has been organized into nine chapters. Chapter 1 provides background information about the language and people including the purpose and goals of the study. In chapter 2, we deal with the methodology used in the survey. Similarly, chapter 3 deals with the domains of language use in the speech community. In chapter 4, we look at the situation of bi/multilingualism and mother tongue proficiency in Kathariya Tharu. Chapter 5 evaluates the language maintenance, language vitality and the attitudes of the speakers towards their language. In chapter 6, we discuss the language resources available in the language and the organizations involved in the language development. In chapter 7, we look at the dialectal variation and lexical similarity among the key points in Kathariya Tharu. Chapter 8 deals with language development in Kathariya Tharu. In chapter 9, we present the summary of the major findings and recommendations for the development of the language. The annex includes sociolinguistic questionnaires, wordlist, basic information and some group photographs of the language consultants involved in the survey of Kathariya Tharu.

CHAPTER 2

RESEARCH METHODOLOGY

2.1 Outline

This chapter deals, in detail, with the research methodology employed in the sociolinguistic survey of Kathariya Tharu. It is organized into of five sections. Section 2.2 presents an overview of the major goals of the survey, the research methods/tools used, and a brief description of the methods/tools including the major focus of the tools in the survey. In section 2.3, we discuss the different types of research tools, their basic characteristics and the ways they were employed in the survey. Section 2.4 deals with the survey points, sample size and collection of data. In section 2.5, we present the limitations of the survey in relation to time, access, area, methods and informants.

2.2 Overview

This survey has employed three different methods/ tools in order to fulfill its goals. Table 2.1 presents tools/methods used in the survey of Kathariya Tharu language.

Table 2.1: Tools/ methods used in the survey of Kathariya Tharu language

	Tools/ methods	
1.	Sociolinguistic Questionnaire (SLQ)	Sociolinguistic Questionnaire A
		Sociolinguistic Questionnaire C
2.	Participatory Method (PM)	Domains of Language Use (DLU)
		Bilingualism (BLM)
		Dialect Mapping (DLM)
		Appreciative Inquiry (ACI)
3.	Wordlist Comparisons (WLC)	

Table 2.1 shows that the methods/tools consist of Sociolinguistic Questionnaire (SLQ), Wordlist Comparisons (WLC) and Participatory Method (PM). The Sociolinguistic Questionnaire (SLQ) consists of two sets: Sociolinguistic Questionnaire A and Sociolinguistic Questionnaire C. Participatory Method (PM) comprises four tools: Domains of Language Use (DLU), Bilingualism (BLM), Dialect Mapping (DLM) and Appreciative Inquiry (ACI).[1]

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[1] Participatory Method (PM) is taken as Sociolinguistic Questionnaire B in the survey.

Table 2.2 presents the major goals of the survey, the research methods/tools used and their brief description 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, language vitality, language maintenance, mother-tongue proficiency and multilingualism and language resources in Kathariya Tharu.	Sociolinguistic Questionnaires (SLQ)	Consisting of three sets: A, B and C	
		Sociolinguistic Questionnaires- A (SLQ A)	80 questions to be administered on individual of different age groups, sex and literacy in at least five points including the core point	• Language resources • Mother-tongue proficiency and multilingualism • Domain of language use • Language vitality • Language maintenance • Language attitudes
		Sociolinguistic Questionnaires-B (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 survey point, the individuals were chosen from different categories of sex, age and literacy.[2] Figure 2.1 presents a model for sampling of informants from each point in the Kathariya Tharu speech community.
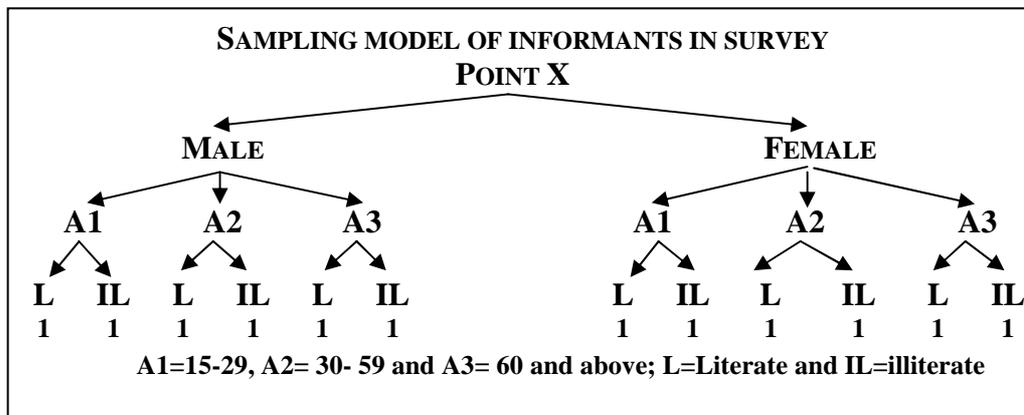
Figure 2.1: Sampling model of informants in survey points

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, age and literacy 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.

2.3.2   Sociolinguistic Questionnaire B (SLQ B)

A set of four participatory tools were used with the groups of Kathariya Tharu 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 Kathariya Tharu, how bilingual Kathariya Tharu people are, in which situations they use Kathariya Tharu and what their dreams and aspirations are for their language.

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

    a)   The group should consist of eight to twelve participants of mixed category of the speech community. Furthermore, it is desirable that there be several women and men

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

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

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

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

2.3.2.1 Domains of Language Use (DLU)

We used the Domains of Language Use tool in order to help the Kathariya Tharu community members to think about and visualize the languages which Kathariya Tharu people speak in various situations. In this tool, the Kathariya Tharu 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 Kathariya Tharu and those situations in which they use both Nepali and Kathariya Tharu. Then, the participants were asked to place the labels Nepali, Kathariya Tharu and both Nepali and Kathariya Tharu. 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 Kathariya Tharu. The Kathariya Tharu participants in group were asked to write on a separate sheet of paper the name of each village where Kathariya Tharu 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.

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2.3.2.3 Bilingualism/Multilingualism (BLM)

We used this tool to help the community members to think about and visualize the levels of fluency in both Kathariya Tharu and Nepali by different subsets of the Kathariya Tharu 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 Kathariya Tharu people who speak Kathariya Tharu well and the other the Kathariya Tharu 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 Kathariya Tharu '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 Kathariya Tharu people that spoke Kathariya Tharu '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 (ACI)

This tool was used to gather information about the dreams and aspirations for the language the Kathariya Tharu 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 Kathariya Tharu 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 Kathariya Tharu.

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 Kathariya Tharu speakers. The results have been presented in a table which illustrates the relative linguistic distances among various speech communities, and lexical differences have been compared in an exhaustive matrix of pairs (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 Kathariya Tharu as his/her mother tongue and should not have lived outside the village for extended periods of time.

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

2.4 Sampling

2.4.1 Survey points

Kathariya Tharu 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 Kathariya Tharu language including GPS (global positioning system) coordinates.

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

	Survey points	Types of points	VDCs	GPS Coordinates	Elevation (in meter)
1.	PABERA	Core	Pabera-5, Kailali	080^0 58′55.4″ E 028^0 33′17.4″ N	143
3.	SISAIYA	North	Pahalmanpur-3/4, Kailali	080^0 53′13.4″ E 028^0 41′05.8″ N	158
3.	SIMRI	North-East	Bauniya-8, Kailali	081^0 04′07.6″ E 028^0 32′55.6″ N	135
4.	LAKKAD	East	Joshipur-1, Kailali	081^0 00′59.6″ E 028^0 32′39.4″ N	129
5.	MUNUWA	East	Munuwa-3, Kailali	081^0 04′07.6″ E 028^0 32′54.6″ N	135

Source: Field study, 2014

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 tools
	A(Individual)	B(Participatory): DLU, DLM, BLM, API	C (Language activist/head)	Wordlist
Core	12	1+1+1+1	2	
Far north	12	1+1+1+1	2	2
Far south	12	1+1+1+1	2	2
Far west	12	1+1+1+1	2	2
Far east	12	1+1+1+1	2	2
Total	60	20	12	2
				10

DLU= domains of language use, DLM= dialect mapping, BLM=bilingualism, API= 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 Kathariya Tharu.

Table 2.5: Total number of the data collected in the survey points in Khatariya Tharu

Survey Points	SOCIOLINGUISTIC QUESTIONNAIRES						Other Tools
	A(Individual)	B (Participatory)				C	Wordlist
		DLU	DLM	BLM	API		
PABERA	12	1	1	1	1	2	2
SISAIYA	12	1	1	1	1	2	2
SIMRI	12	1	1	1	1	2	2
LAKKAD	12	1	1	x	1	2	2
MUNUWA	12	1	1	x	1	2	2
Total	**60**	**5**	**5**	**3**	**5**	**10**	**10**

2.5 Limitations of the survey

This survey has the following limitations:

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 Kathariya Tharu speech community.

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

c) Bilingualism Tool could not be used in Lakkad, one of the survey points in Kathariaya Tharu.

CHAPTER 3

DOMAINS OF LANGUAGE USE

3.1 Outline

This chapter examines the patterns of language use in different in domains in the Kathariya speech community. It consists of eight sections. Section 3.2 deals with the patterns of language use in the general domains. In section 3.3, we deal with the patterns of language use in specific domains in Kathariya. 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 domains of language use uncovered from the participatory method. Section 3.8 presents the summary of the findings of the chapter.

3.2 Language use in general domains

The main goal of this section is to look at the languages most frequently used by the Kathariya Tharu speakers in general domains. Such domains consisting of 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 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 and literacy.

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. 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 (Regmi, 2011). 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, age and literacy.

Table 3.1 presents the languages most frequently used by the Kathariya Tharu speakers in different domains.

Table 3.1: Languages most frequently used in different domains

(N=60)

DOMAINS	LANGUAGES			
	Kathariya	Nepali	Kathariya+Nepali	Kathariya+Nepali+Hindi
Counting	21 (35%)	35 (58.3%)	2(3.3%)	2(3.3%)
Singing	42 (70%)	-	-	18 (30%)
Joking	59(98.3%)	-	1(1.6%)	-
Bargaining/ shopping	52 (86.6%)	1(1.6%)	7(11.6%)	-
Story telling	57(95%)	-	3(5%)	-
Discussing	58 (96.6%)	1(1.6%)	1(1.6%)	-
Praying	59 (98.3%)	-	1(1.6%)	-
Quarrelling	59 (98.3%)	-	1(1.6%)	-
Abusing/scolding	60(100%)	-	-	-
Telling stories to children	58 (96.6%)	-	2(3.3%)	-
Singing at home	58(98.6%)	-	-	2(3.3%)
Family gatherings	60 (100%)	-	-	-
Village meetings	58 (96.6%)	-	-	-

Source: Field study, 2014

Table 3.1 shows that Kathariya 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 abusing and family gatherings, the mother tongue, i.e., Kathariya is exclusively used.

In this speech community, in the domains of joking, storytelling, discussing/debate, praying, quarrelling, telling stories to children, singing at home and village meetings more than 95% of the speakers use Kathariya. However, in the domains of bargaining and shopping, 86% of the total informants have replied that they use Kathariya. In counting, 35 % of the informants replied that they use their mother tongue whereas 58.3% responded that they use Nepali in counting. In case of singing in general, Kathariya is predominantly (i.e., 70%) used in the Kathariya speech community whereas other languages like Kathariya, Nepali and Hindi are also used in singing.

Figure 3.1 presents the patterns of language use in different domains in Kathariya Tharu.

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

General domains of language use in Kathariya

- Kathariya
- Nepali
- Kathariya +Nepali
- Kathariya+Nepali+ Hindi
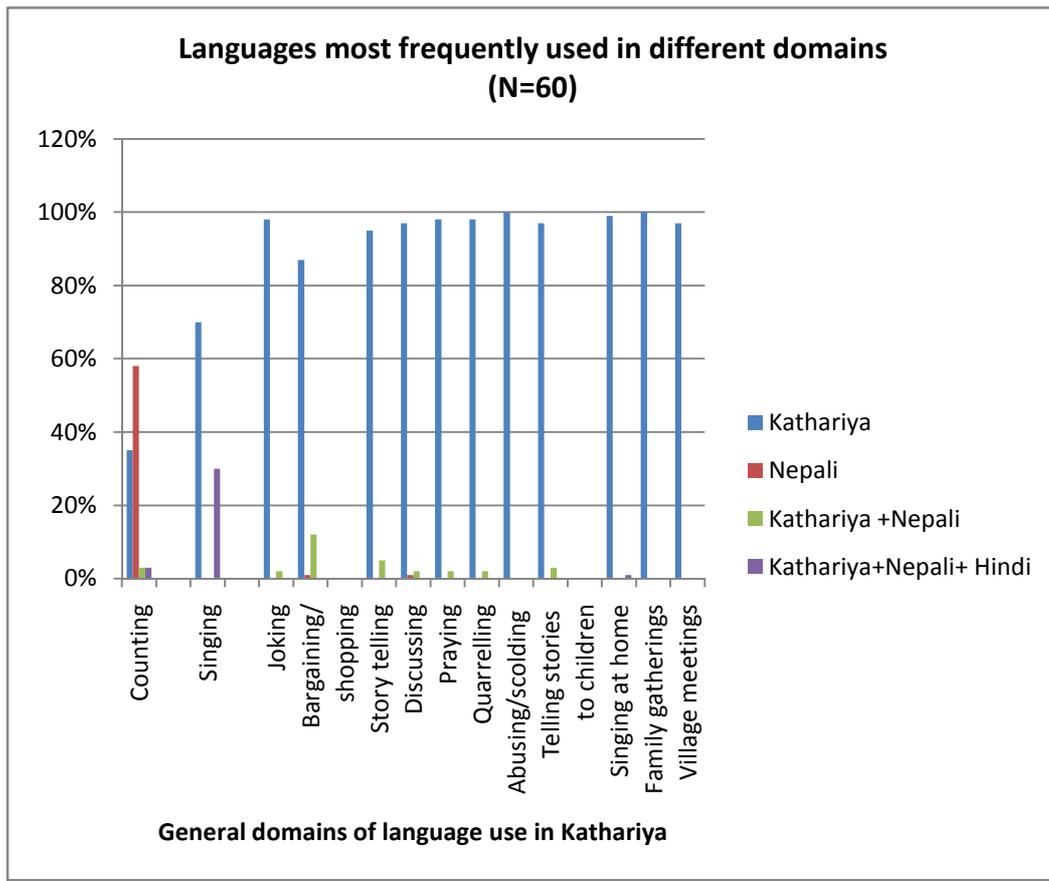
Figure 3.1: Languages most frequently used in general domains in Kathariya Tharu speech community

3.2.2 Patterns of language use in general domains by sex

Table 3.2 presents the languages most frequently used by the Kathariya Tharu speakers in different domains by sex.

Table 3.2: Languages most frequently used in different domains by sex

(N=60)

DOMAINS	LANGUAGES							
	MALE (N=30)				FEMALE(N=30)			
	Kathariya	Nepali	K+N	K+N+H	Kathariya	Nepali	K+N	K+N+H
Counting	10 (33.3%)	17 (56.6%)	1 (3.3%)	2 (6.6%)	11 (36.6%)	18 (60%)	1 (3.3%)	-
Singing	20 (66.6%)	-	-	10 (33.3%)	22 (73.3%)	-	-	8 (26.6%)
Joking	29 (96.6%)	-	1 (3.3%)	-	30 (100%)	-	-	-
Bargaining	25 (83.3%)	-	5 (16.6%)	-	27 (90%)	1 (3.3%)	2 (6.6%)	-
Story telling	30 (100%)	-	-	-	27 (90%)	-	3 (10%)	-
Discussing	30 (100%)	-	-	-	28 (93.3%)	-	2 (6.6%)	-
Praying	29 (%)	-	1 (3.3%)	-	30 (100%)	-	-	-
Quarrelling	29 (96.6%)	-	1 (3.3%)	-	30 (100%)	-	-	-
Abusing	30 (100%)	-	-	-	30 (100%)	-	-	-
Telling stories to children	29 (96.6%)	-	1(3.3%)	-	29 (96.6%)	-	1(3.3%)	-
Singing at home	30 (100%)	-	-	-	28 (93.3%)	-	-	2 (6.6%)
Family gatherings	30 (100%)	-	-	-	30 (100%)	-	-	-
Village meetings	28 (93.3%)	-	2 (6.6%)	-	30 (100%)	-	-	-

K=Kathariya, N= Nepali and H= Hindi

Source: Field study, 2014

Table 3.2 shows that all the informants, both male and female overwhelmingly use Kathariya Tharu 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. In this speech community, all the male informants use Kathariya Tharu in the domains of storytelling, discussing, abusing, singing at home and family gatherings. However, cent

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percent female informants use Kathariya Tharu in the domains of joking, praying, quarrelling, abusing and family gatherings.

Interestingly, the percentages of the female respondents in using Kathariya Tharu are slightly higher than that of male respondents in the Kathariya Tharu speech community. One more interesting point is that a slightly higher percentage of female use Nepali in the domain of counting than that of male in the Kathariya Tharu speech community. While singing in general and singing at home, some female respondents also use Kathariya Tharu, Nepali and Hindi. However, in the same domain, the female speakers do not use Hindi at all. The male respondents, in the domains of joking, bargaining, praying, quarrelling, telling stories to children and village meetings, use more Kathariya and Nepali than the female respondents.

3.2.3 Patterns of language use in general domains by literacy

Table 3.3 presents the languages most frequently used by the Kathariya speakers in different domains by literacy.

Table 3.3: Languages most frequently used in different domains by literacy

(N=60)

DOMAINS	LANGUAGES							
	Literate(30)				Illiterate(30)			
	Kathariya	Nepali	K+N	K+N+H	Kathariya	Nepali	K+N	K+N+H
Counting	7 (23.3%)	20(66.6%)	-	3(10%)	14(46.6%)	14(46.6%)	2(6.6%)	-
Singing	17(56.6%)	-	2(6.6%)	11(36.6%)	26(86.6%)	-	1(3.3%)	3(10%)
Joking	29(96.6%)	-	1(3.3%)	-	30(100%)	-	-	-
Bargaining	23(76.6%)	1(3.3%)	6(20%)	-	29(96.6%)	-	1(3.3%)	-
Story telling	27(90%)	-	3(10%)	-	30(100%)	-	-	-
Discussing	29(96.6%)	-	1(3.3%)	-	30(100%)	-	-	-
Praying	29(96.6%)	-	1(3.3%)	-	30(100%)	-	-	-
Quarrelling	29(96.6%)	-	1(3.3%)	-	30(100%)	-	-	-
Abusing	29(96.6%)	-	1(3.3%)	-	30(100%)	-	-	-
Telling stories to children	28(93.3%)	-	2(6.6%)	-	30(100%)	-	-	-
Singing at home	28(93.3%)	-	-	2(6.6%)	30(100%)	-	-	-
Family gatherings	30(100%)	-	-	-	30(100%)	-	-	-
Village meetings	28 (93.3%)	-	2(6.66%)	-	30(100%)	-	-	-

K=Kathariya, N= Nepali and H= Hindi

Source: Field study, 2014

Table 3.3 shows that illiterate informants, as expected, are much more loyal to the mother tongue in the Kathariya Tharu speech community. Except in counting (i.e., Nepali 46.6%), singing (i.e., Kathariya, Nepali and Hindi, 10%) and bargaining (i.e., Kathariya and Nepali, 3.3%), the illiterate speakers exclusively use their mother tongue in the general domains of language use in the Kathariya Tharu speech community.

3.2.4 Patterns of language use in general domains by age

Table 3.4 presents the languages most frequently used in different domains by age (A1 and A2).

Table 3.4a: Languages most frequently used in different domains by age (A1 and A2)

(N=40)

DOMAINS	LANGUAGES							
	A1(20)				**A2(20)**			
	Kathariya	Nepali	K+N	K+N +H	Kathariya	Nepali	K+N	K+N +H
Counting	8 (40%)	11 (55%)	1 (5%)	-	2 (10%)	17 (85%)	-	1 (5%)
Singing	9 (45%)	2 (10%)	1 (5%)	8 (40%)	12 (60%)	-	1 (5%)	7 (35%)
Joking	20 (100%)	-	-	-	-	20 (100%)	-	-
Bargaining / shopping	14 (70%)	1 (5%)	5 (25%)	-	19 (95%)	-	1 (5%)	-
Story telling	17(65%)	-	3(15%)	-	20(100%)	-	-	-
Discussing	18(90%)	1(5%)	1(5%)	-	20(100%)	-	-	-
Praying	19(95%)	-	1(5%)	-	20(100%)	-	-	-
Quarrelling	19(95%)	-	1(5%)	-	20(100%)	-	-	-
Abusing/scolding	19(95%)	-	1(5%)	-	20(100%)	-	-	-
Telling stories to children	18(90%)	-	2(10%)	-	20(100%)	-	-	-
Singing at home	18(90%)	-	-	2(10%)	20(100%)	-	-	-
Family gatherings	20(100%)	-	-	-	20(100%)	-	-	-
Village meetings	19(95%)	-	1(5%)	-	20(100%)	-	-	-

K=Kathariya, N= Nepali and H= Hindi

Source: Field study, 2014

Table 3.4b: Languages most frequently used in different domains by age (A3)

(N=20)

DOMAINS	LANGUAGES			
	A3(20)			
	Kathariya	Nepali	K+N	K+N+H
Counting	15(75%)	3 (15%)	2 (10)%	-
Singing	13 (65%)	2 (10%)	-	5(25%)
Joking	15 (75%	4 (20%)	1(5%)	-
Bargaining/ shopping	20(100%)	-	-	-
Story telling	20(100%)	-	-	-
Discussing	20(100%)	-	-	-
Praying	20(100%)	-	-	-
Quarrelling	20(100%)	-	-	-
Abusing/scolding	20(100%)	-	-	-
Telling stories to children	20(100%)	-	-	-
Singing at home	20(100%)	-	-	-
Family gatherings	20(100%)	-	-	-
Village meetings	20(100%)	-	-	-

K=Kathariya, N= Nepali and H= Hindi

Source: Field study, 2014

Table 3.4(a-b) shows that in the domain of counting and joking the percentage of the use of Nepali by A2 (i.e., the informants of 30-59 years age group) is higher than that of A1 (i.e., the informants of 15-29 years age group) and A3 (60 and above). However, beyond the expectation, the use of Nepali by A1 in the domain of joking is nil. To the contrary, all the A2 respondents use Nepali in this domain. In terms of age, A3 respondents are the most loyal to their mother tongue in this speech community.

3.3 Language use in specific domains

3.3.1 Language use at home

In this section, we examine 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 3.5 presents the languages most frequently used in the Kathariya speech community in certain situations.

Table 3.5: Languages most frequently used in the Kathariya speech community in certain situations by sex (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						
WITH…	**LANGUAGES /DOMAINS**	Male				FEMALE
		Kathariya	Nepali	K+N	K+N+H	Kathariya	Nepali
GRAND-FATHER (N=30)	Educational matters	30(100%)	-	-	-	30(100%)	-
	Social events	30(100%)	-	-	-	30(100%)	-
	Writing a letters	15(50%)	14(46.6%)	-	1(3.33%)	20(66.6%)	10(33.3%)
GRAND-MOTHER (N=30)	Educational matters	30(100%)	-	-	-	30(100%)	-
	Social events	30(100%)	-	-	-	30(100%)	-
	Writing a letters	15(50%)	14(46.6%)	-	1(3.33%)	20(66.6%)	10(33.3%)
FATHER (N=30)	Educational matters	30(100%)	-	-	-	30(100%)	-
	Social events	30(100%)	-	-	-	30(100%)	-
	Writing a letters	14(46.6%)	14(46.6%)	-	2(6.6%)	20(66.6%)	10(33.3%)
MOTHER (N=30)	Educational matters	30(100%)	-	-	-	30(100%)	-
	Social events	30(100%)	-	-	-	30(100%)	-
	Writing a letters	14(46.6%)	14(46 .6%)	-	2(6.6%)	20(66.6%)	10(33.3%)
SPOUSE (N=27)	Educational matters	27(100%)	-	-	-	28(100%)	-
	Social events	27(100%)	-	-	-	28(100%)	-
	Writing a letters	12 (44.4%)	13 (48.1%)	1(3.1%)	1(3.1%)	17 (60.7%)	11(39.2%)
CHILDREN (N=27)	Educational matters	27(100%)	-	-	-	28(100%)	-
	Social events	27(100%)	-	-	-	28(100%)	-
	Writing a letters	11(40.7%)	13(48.1%)	2(7.4%)	1(3.1%)	16(57.1%)	-

K=Kathariya, N= Nepali and H= Hindi

Source: Field study, 2014

Table 3.5 shows that all male and female informants use their mother tongue, i.e., Kathariya Tharu, while talking about education 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, grandmother, father, mother, spouse and children. While writing letters with their grandfather, grandmother, father, mother, spouse and children they primarily use their mother tongue. However, the female informants use their mother tongue slightly more than that of male informants. While writing letters with their grandfather, grandmother, father, mother, spouse and children, more than 46 % of the male informants use Nepali. Only the male respondents may use Kathariya, Nepali and Hindi while writing letters with their grandfather, grandmother, father, mother, spouse and children.

3.3.2 Language use in the community

In this section, we look at the pattern of language use in the Kathariya speech community in marriage invitations and writing minutes in community meetings. Table 3.6 presents the patterns of language use in marriage invitations and writing minutes in community meetings by sex.

Table 3.6: Patterns of language use in marriage invitations and writing minutes in community meetings by sex (N=60)

What language does the community use in/for …	MALE (30)			FEMALE(30)		
	Kathariya	Nepali	K+N	Kathariya	Nepali	K+N
Marriage invitations?	19(63.3%)	2(6.6%)	9(30%)	28(93.3%)	1(3.33%)	1(3.33%)
Writing minutes in community meetings?	-	30(100%)	-	2(6.6%)	28(93.3%)	-

K=Kathariya and N= Nepali

Source: Field study, 2014

Table 3.6 shows that more than 63% of male and 93 % of the female use their mother tongue in marriage invitations. The rest of the informants have replied that they use either mother tongue or Nepali. To the contrary, in writing minutes, all the male respondents have replied that they use Nepali in community meetings, the language of the wider communication whereas 93% of the female respondents use their mother tongue in this domain.

Table 3.7 presents the patterns of language use in marriage invitations and writing minutes in community meetings by literacy.

Table 3.7: Patterns of language use in marriage invitations and writing minutes in community meetings by literacy (N=60)

What language does the community use in/for …	LITERATE (30)			ILLITERATE(30)		
	Kathariya	Nepali	K+N	Kathariya	Nepali	K+N
Marriage invitations?	19 (63.3%)	1 (3.3%)	10 (33.3%)	28 (93.3%)	2 6.6%)	-
Writing minutes in community meetings?	2 (6.6%)	28 (93.3%)	-	-	30 (100%)	-

K=Kathariya and N= Nepali

Source: Field study, 2014

Table 3.7 shows that in terms of literacy, the percentage of illiterate informants using their mother tongue in marriage invitations is notably higher than that of literate informants. Similarly, the percentage of illiterate informants using Nepali in writing minutes in the community is higher than that of that of literate informants.

Table 3.8 presents the patterns of language use in marriage invitations and writing minutes in community meetings by age.

Table 3.8: Patterns of language use in marriage invitations and writing minutes in community meetings by age (N=60)

What language does the community use in/for …	A1 (20)			A2(20)			A3(20)		
	Kathariya	Nepali	K+N	Kathar-iya	Nepali	K+N	Kathari-ya	Nepali	K+N
Marriage invitations?	15 (75%)	1 (5%)	4 (20%)	15 (75%)	-	5 (25%)	17 (85%)	2 (10%)	1 (5%)
Writing minutes in community meetings?	-	20 (100%)	-	2 (5%)	18 (90%)	-	-	20 (100%)	-

K=Kathariya and N= Nepali

Source: Field study, 2014

Table 3.8 shows that in terms of age, the percentage of A3 informants using their mother tongue in marriage invitations is higher than that of A2 and A3 informants. Similarly, all the A1 and A2 informants exclusively use Nepali while writing minutes in the communities whereas 2% of the A2 respondents have replied that they also use their mother for this purpose.

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 3.9 presents the languages usually spoken by children**.**

Table 3.9: Languages usually spoken by children in certain domains by sex (N=60)

What language do your children usually speak while..	MALE (30)			FEMALE(30)		
	Kathariya	Nepali	K+N	Kathariya	Nepali	K+N
Playing with other children?	28 (93.3%)	1 (3.3%)	1 (3.3%)	30 (100%)	- -	-
Talking with neighbors?	28 (93.3%)	1 (3.3%) -	1 (3.3%)	30 (100%)	- -	-
At school?	-	20 (66.6%)	10 (33.3%)	1	22 (73.3%)	7 (23.3%)

K=Kathariya and N= Nepali

Source: Field study, 2014

Table 3.9 shows that the children while playing with other children and talking with the neighbors overwhelmingly use their mother tongue whereas at school, they exclusively use Nepali as there is no provision of using mother tongue as mediums of instructions in the schools in Kathariya speech community.

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 the Kathariya speech community, in general, Nepali serves as the language of wider communication. Table 3.10 presents the frequency of use of mother tongue and language of wider communication in Kathariya speech community.

Table 3.10: Frequency of use of mother tongue and language of wider communication in the Kathariya speech community by sex

(N=60)

How often do you use …	MALE(30)			FEMALE(30)		
	Every day	Rarely	Never	Every day	Rarely	Never
your mother tongue **?**	30 (100%)	-	-	30(100%)	-	-
language of wider communication (LWC)?	20(66.6%)	10(33.3%)	-	12(40%)	18(60%)	-

Source: Field study, 2014

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Table 3.10 shows that all the informants use mother tongue every day. However, 66.6% of the male and 40% of the female have reported that they use the language of wider communication, i.e., Nepali every day. Table 3.11 presents the frequency of use of mother tongue and language of wider communication in the Kathariya speech community by literacy.

Table 3.11: Frequency of use of mother tongue and language of wider communication in Kathariya speech community by literacy (N=60)

How often do you use …	LITERATE(30)			ILLITERATE(30)		
	Every day	Rarely	Never	Every day	Rarely	Never
your mother tongue **?**	30 (100%)	-	-	30 (100%)	-	-
language of wider communication (LWC)?	20 (66.6%)	10 (33.3%)	-	12 (40%)	18 (60%)	-

Source: Field study, 2014

Table 3.11 shows that all the informants (both literate and illiterate) use mother tongue every day. However, 66.6% of the literate and 40% of the illiterate have reported that they use the language of wider communication, i.e., Nepali every day. Table 3.12 presents the frequency of use of mother tongue and language of wider communication in Kathariya speech community by age.

Table 3.12: Frequency of use of mother tongue and language of wider communication in Kathariya speech community by age (N=60)

How often do you use …	A1(20)			A2(20)			A3 (20)		
	Every day	Rarely	N	Every day	Rarely	N	Every day	Rarely	N
your mother tongue **?**	20 (100%)	-	-	20 (100%)	-	-	20 (100%)	-	-
language of wider communication (LWC)?	13 (60%)	7 (35%)	-	11 (55%)	9 (45%)	-	8 (40%)	12 (60%)	-

Source: Field study, 2014

Table 3.12 shows that all the informants (of all age group) use mother tongue every day. However, the percentage of A3 using the language of wider communication is higher than that of A1 and A2 in this speech community.

3.5 Language preference for children's medium of instruction at primary level

Table 3.13 presents the patterns of language preference for children's medium of instruction at primary level in Kathariya Tharu speech community.

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Table 3.13: Language preference for children's medium of instruction at primary level

(N=60)

Which language do you prefer for your children for medium of instruction?	SEX		LITERACY		AGE			TOTAL N=60
	MALE N=30	FEMALE N=30	LITERATE N=30	ILLITERATE N=30	A1 (20)	A2 (20)	A3 (20)	
Mother tongue	27 (90%)	21 (70%)	23 (76.6%)	25 (83.3%)	13 (65%)	17 (85%)	19 (95%)	48 (80%)
Nepali	2 (6.6 %)	7 (23.3%)	5 (16.6%)	4 (13.3%)	4 (20%)	3 (15%)	1 (5%)	9 (15%)
English	1 (3.3%)	(6.6%)	2 (6.6%)	1 (3.3%)	3 (15%)	-	-	3 (5%)

Source: Field study, 2014

Table 3.13 shows that 80% of the total informants, of all the demographic categories prefer their mother tongue as the medium of instruction at primary level in the Kathariya speech community. Interestingly, the percentages of male, illiterate and A3 age group preferring the mother tongue as the medium of instruction is higher than that of female, literate and A1 and A3 age group in the Kathariya speech community.

3.6 Language used with the visitors at home

Almost all Kathariya are proficient bilingual in Nepali and Poinke. Table 3.14 presents the pattern of language use when speakers of other languages visit the Kathariya speakers at home.

Table 3.14: Pattern of language use when speakers of other languages visit the

Kathariya 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
Kathariya	4 (13.3%)	13(43.3%)	17(28.3%)
Nepali	19 (63.3%)	8(26.6%)	27(45%)
Others	7(23.3%)	9(30%)	16(26.6%)

Source: Field study, 2014

Table 3.14 shows that in Kathariya speech community, Nepali (i.e., 45%) is used with the persons of other languages visit them at home.

3.7 Domains of language use uncovered from the participatory method

In four survey points, namely, Pabera Mandi, Sisaiya, Simri, Lakkad and Munuwa, Domains of Language Use tool was used in order to help the Kathariya Tharu community members to think about and visualize the languages which Kathariya Tharu people speak in various situations. In groups, the Kathariya Tharu 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 Kathariya Tharu and those situations in which they use both Nepali and Kathariya Tharu. Then, the participants were asked to place the labels Nepali, Kathariya Tharu and both Nepali and Kathariya Tharu. 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-e) presents the situation of language use in the Kathariya Tharu speech community.

Photograph 3.1a: Domains of Language Use in Pabera Mandi(Kailali)
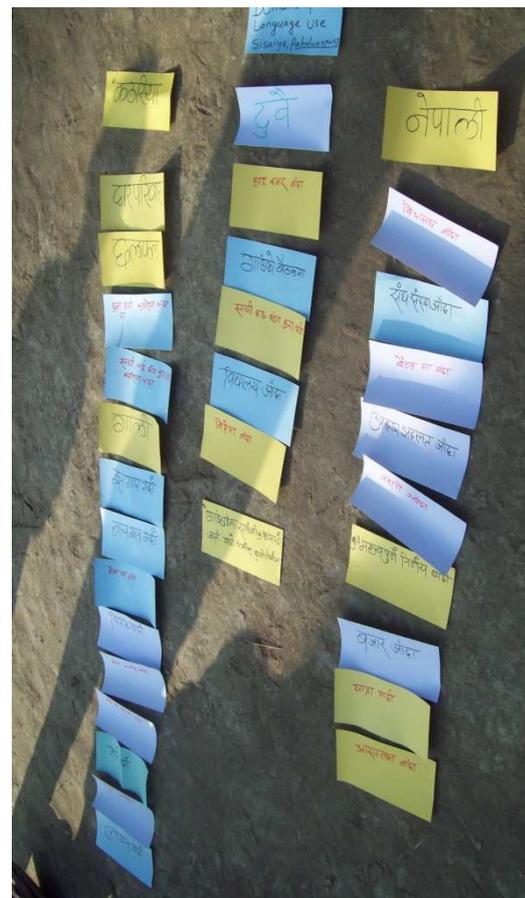
Photograph 3.1b: Domains of Language Use in Sisaiya (Kailali)

Photograph 3.1c: Domains of Language Use in Lakkad (Kailali)

Photograph 3.1d: Domains of Language Use in Simri (Kailali)
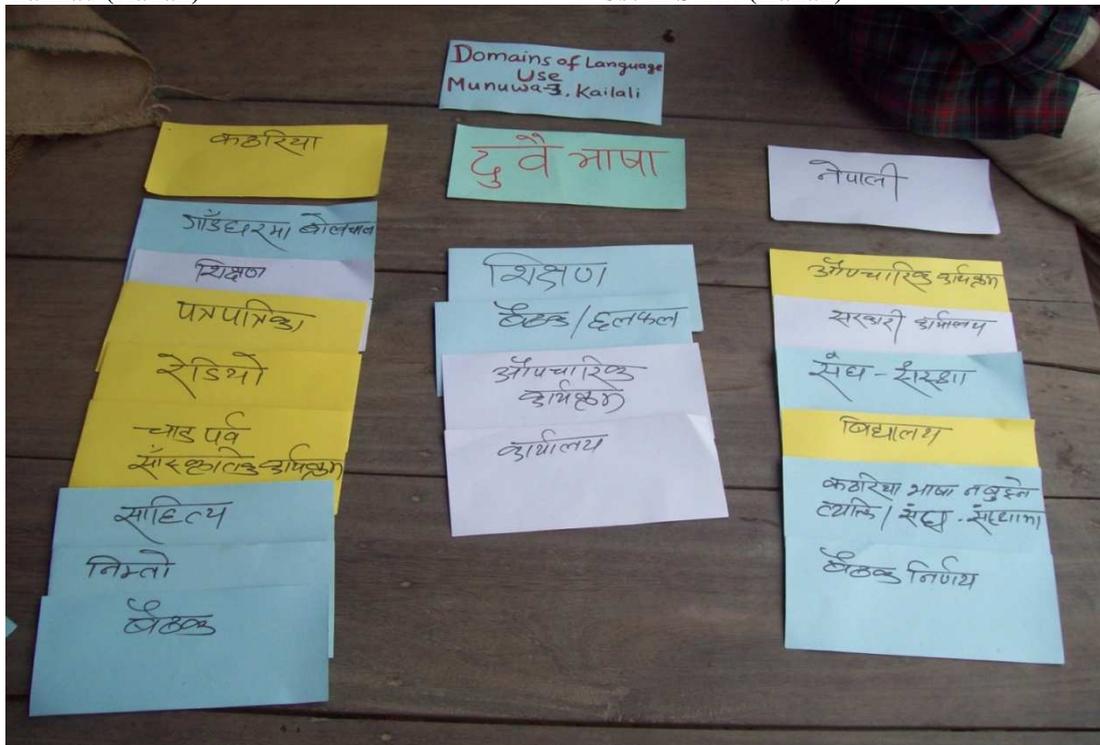
Photograph 3.1e: Domains of Language Use in Munuwa (Kailali)

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Table 3.15 presents the situation of domains of language use in the Kathariya Tharu speech community.

Table 3.15: Situation of domains of language use in the Kathariya Tharu speech community

SURVEY POINTS	KATHARIYA THARU	NEPALI	BOTH NEPALI AND KATHARIYA THARU
PABERA	1. At home 2. While working in the fields 3. While praying and worshiping 4. In the meeting of the community 5. In discussion 6. In telling stories 7. Secrecy 8. While quarrelling 9. While scolding 10. In feast and festival 11. In local markets 12. In love making 13. While singing 14. Telling stories 15. In debit- credit, transaction	1. In the markets 2. While writing letters 3. In schools 4. While writing minutes of the meeting 5. At government offices 6. While talking with other language groups 7. While singing Nepali songs	1. While working in the fields 2. At hospitals 3. In the meetings of the VDC 4. At school 5. While teaching to the children 6. While quarrelling
SISAIYA	1. At home 2. In discussion 3. While talking with friends 4. While scolding 5. While quarrelling 6. While singing and dancing 7. While working in the fields 8. While debating 9. In festivals 10. While praying	1. In schools 2. In offices of different organizations 3. While writing minutes of the meeting 4. In the hospitals 5. While talking with hilly people 6. While taking important decisions 7. In the markets 8. In travelling	1. In the markets 2. In the meetings of the village 3. While talking with friends 4. In the schools 5. In seminars
SIMRI	1. At home 2. In the discussion in the village 3. In social works 4. In the festivals 5. While singing songs 6. While quarrelling 7. While praying and worshiping 8. In local markets 9. While giving speech in the local communities	1. In schools 2. In government offices 3. While writing the minutes of the meetings 4. While writing letters	1. In counting 2. Naming months 3. Naming days 4. Relatives 5. In schools 6. In government offices

LAKKAD	1. At home 2. In the meetings 3. While singing songs 4. While telling stories 5. While making jokes 6. While quarrelling 7. While praying and worshiping 8. In festivals 9. In counting 10. While giving speech 11. In different activities 12. In rites and rituals	1. In schools 2. In government offices 3. In big markets 4. While talking with other speakers	1. In schools 2. In hotels 3. In health services 4. In social activities
MUNUWA	1. At home 2. In teaching 3. In newspapers 4. Radio 5. In festivals 6. In cultural programs 7. In literature 8. In invitations 9. In the meetings	1. In formal activities 2. In different associations 3. In schools 4. While talking with other speakers 5. While writing minutes of the meetings	1. In teaching 2. In meetings 3. In formal programs 4. In offices

Source: Field study, 2014

3.8 Summary

In this chapter, we discussed the patterns of the domains of language use in the Kathariya speech community. In this community, Kathariya is significantly used in all the general domains of languages use. In some domains like abusing and family gatherings, mother tongue is exclusively used. In the domains like joking, storytelling, discussing/debate, praying, quarrelling, telling stories to children, singing at home and village meetings, the mother tongue is used by 95% of the informants. However, in the domain of bargaining and shopping, 86% of the total informants use their mother tongue. In counting, more than 58% use Nepali. In case of singing in general, Kathariya is predominantly (i.e., 70%) used in the Kathariya speech community whereas other languages like Kathariya, Nepali and Hindi are also used in this domain. Naturally, in almost domains, the female respondents are more loyal in the use of mother tongue than the male respondents. In this speech community, all the male informants use Kathariya Tharu in the domains of storytelling, discussing, abusing, singing at home and family gatherings. However, all the female informants use Kathariya Tharu in the domains of joking, praying, quarrelling, abusing and family gatherings.

In counting, a slightly higher percentage of female use Nepali than that of male. While singing in general and singing at home, some male respondents also use Kathariya Tharu, Nepali and Hindi. However, in the same domain, the female speakers do not use Hindi at all. The male respondents, in the domains of joking, bargaining, praying, quarrelling, telling

stories to children and village meetings, in comparison to the female, use more Kathariya and Nepali. The illiterate informants, as expected, are much more loyal to the mother tongue in the Kathariya Tharu speech community.

In counting and joking the percentage of the use of Nepali by A2 (i.e., the informants of 30-59 years age group) is higher than that of A1 and A3. However, beyond the expectation, the use of Nepali by A1 in this domain joking is nil. To the contrary, all the A2 respondents use Nepali in this domain. In terms of age, A3 respondents are the most loyal to their mother tongue in this speech community.

All informants use their mother tongue, i.e., Kathariya Tharu, while talking about education 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, grandmother, father, mother, spouse and children. While writing letters with their grandfather, grandmother, father, mother, spouse and children they primarily use their mother tongue. However, the female informants use their mother tongue slightly more than that of male informants.

In marriage invitations, more than 63% of male and 93 % of the female use their mother tongue in marriage invitations. To the contrary, in writing minutes, almost of them use Nepali in community meetings, the language of the wider communication.

In terms of literacy, the percentage of illiterate informants using their mother tongue in marriage invitations is significantly higher than that of literate informants. Similarly, the percentage of illiterate using Nepali in writing minutes in the community is higher than that of that of literate informants. In terms of age, the percentage of A3 informants using their mother tongue in marriage invitations is higher than that of A2 and A3 informants. Similarly, all the A1 and A2 informants exclusively use Nepali while writing minutes in the communities. In this speech community, the children while playing with other children and talking with the neighbors overwhelmingly use their mother tongue whereas at school, the children exclusively speak Nepali as there is no provision of using mother tongue as mediums of instructions in the schools in this speech community. The mother tongue is used every day. Around two-third of male and more one-third of female use the language of wider communication, i.e., Nepali every day. Mother tongue is used every day. However, around two-third of male and more one-third of female use the language of wider communication, i.e., Nepali every day. More than 80% of the total informants prefer their mother tongue as the medium of instruction at primary level in the Kathariya speech community. Interestingly, the percentages of male, illiterate and A3 age group preferring the mother tongue as the

medium of instruction is higher than that of female, literate and A1 and A3 age group in the Kathariya speech community.   In the Kathariya speech community, Nepali is significantly used with the persons of other languages visit them at home. In this speech community, the mother tongue is used at home, while working in the fields, while praying and worshiping, in the meeting of the community, in discussion, in telling stories, secrecy, while quarrelling, while scolding, in feasts and festivals, in local markets, in love making, while singing, telling stories and in transaction. Nepali, the language of wider communication, is used in the markets, while writing letters, in schools, while writing minutes of the meeting, at government offices, while talking with other language groups and while singing Nepali songs. Both Nepali and Kathariya is used in While working in the fields at hospitals, in the meetings of the VDC, at school, while teaching to the children, while quarrelling, in seminars, hotels and social activities.

CHAPTER 4

BI/MULTILINGUALISM AND MOTHER TONGUE PROFICIENCY

4.1 Outline

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

4.2 Bi/multilingualism

Kathariya Tharu is a multilingual community. In this community, an individual or a group of speakers may have a choice of a number of languages, viz. Kathariya Tharu, Nepali, Dagaura Tharu, Hindi, Rana Tharu, Bengali and others. Kathariya Tharu is overwhelmingly used in almost all the domains of language use in their own community. There is an intense contact of Kathariya Tharu speakers with Nepali, Dagaura Tharu, Hindi and Rana Tharu speakers. Consequently, almost all speakers in Kathariya Tharu speech community, like in other speech communities in Tarai, can speak or understand other languages, namely, Nepali, Dagaura Tharu, Hindi, Rana Tharu. Table 4.1 presents a picture of multilingualism in the Kathariya Tharu speech community by sex, literacy and age.

Table 4.1: Multilingualism in the Kathariya speech community by sex, literacy and age
(N= 60)

	What languages can you speak?	SEX		LITERACY		AGE			
		Male N=30	Female N=30	Literate N=30	Illiterate N=30	A1 (20)	A2 (20)	A3 (20)	Total N=60
1.	Kathariya Tharu	30 (100%)	30 (100%)	30 (100%)	30 (100%)	20 (100%)	20 (100%)	20 (100%)	60 100(%)
2.	Nepali	25 (83.3%)	11 (36.6%)	27 (90%)	9 (30%)	14 (70%)	14 (70%)	8 (40%)	36 (60 %)
3.	Dagaura Tharu	26 (86.6%)	21 (70%)	27 (90%)	20 (66.6%)	15 (75%)	16 (80%)	16 (80%)	47 (78.3 %)
4.	Hindi	24 (80%)	10 (33.3%)	23 (76.6%)	11 (36.6%)	12 (60%)	12 (60%)	10 (50%)	24 (40%)
5.	Rana Tharu	8 (26.6%)	1 (3.3%)	6 (20%)	3 (10%)	4 (20%)	1 (5%)	4 (20%)	9 (15%)
6.	English	7 (23.3%)	1 (3.3%)	8 (26.6%)	-	4 (20%)	3 (15%)	1 (5%)	8 (13.3 %)
7.	Bangali	1 (3.3%)	-	1 (3.3%)	-	-	-	1 (5%)	1 (1.6 %)

Source: Field study, 2014

Table 4.1 shows different levels of bilingualism in the Kathariya Tharu speech community by sex, literacy and age. Of the total respondents, 60% are bilingual in their mother tongue and Nepali. In this speech community, 78.3 % of the total respondents are bilingual in Dagaura Tharu whereas 40% are bilingual in Hindi. Only 15% of the total respondents have replied that they are bilingualism in Rana Tharu. In this speech community, only by insignificant number of speakers can speak and understand Bengali. In actuality, a significant number of respondents (i.e., 13.3%), mainly having formal education can speak English too. Table 4.1 also displays different levels of bilingualism in terms of sex, age and literacy. In terms of sex, the number of the male speakers being bilingual in languages, namely, Nepali, Dagaura, Hindi and English is significantly higher than that of the female speakers in the Kathariya Tharu speech community. Similarly, in terms of literacy, the number of the literate speakers being bilingual in languages, namely, Nepali, Dagaura, Hindi and English is significantly higher than that of the illiterate speakers in the Kathariya Tharu speech community. Likewise, in terms of age, the number of the A1 and A2 speakers being bilingual in languages, namely, Nepali, Dagaura, Hindi and English is considerably higher than that of the A3 speakers in the Kathariya Tharu speech community.

Figure 4.1 presents the situation of multilingualism in the Kathariya Tharu speech community.
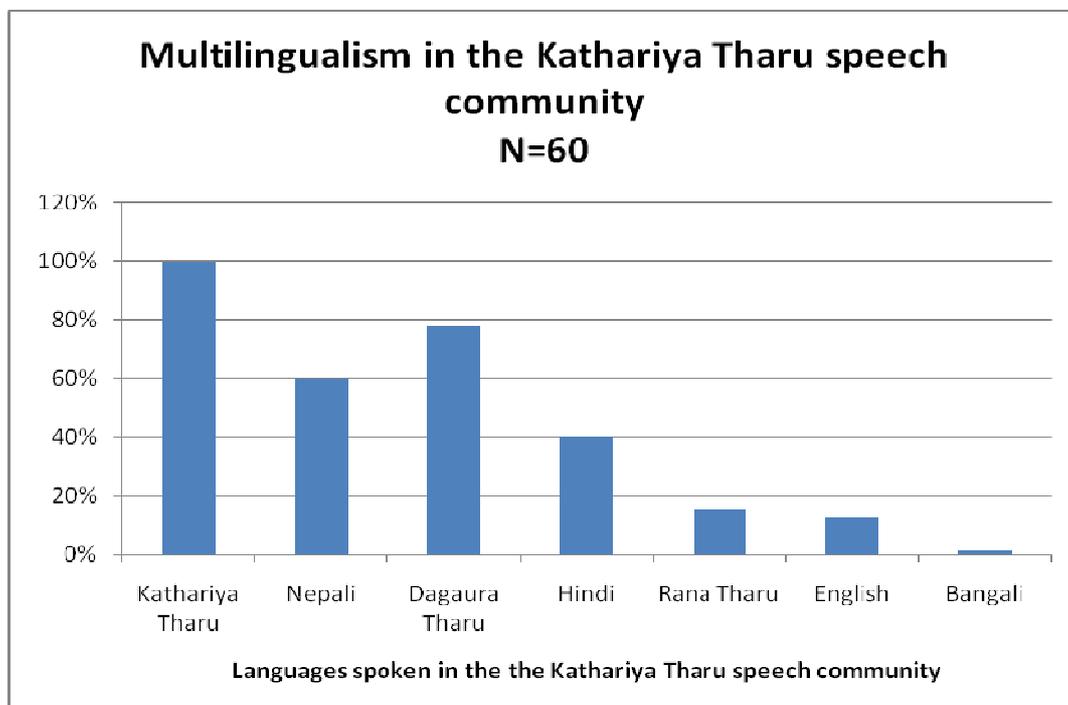
Figure 4.1: Multilingualism in the Kathariya speech community

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Figure 4.1 shows that in the Kathariya speech community, besides Kathariya, Nepali, Dagaura Tharu, Hindi, Rana Tharu, English and Bengali are spoken by different percentages of the respondents.

In the survey points, the participatory tool referred to as Bilingualism was also administered in order to help the community members to think about and visualize the levels of fluency in both Kathariya Tharu and other languages by different subsets of the Kathariya Tharu 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 Kathariya Tharu people who speak Kathariya Tharu well and the other the Kathariya Tharu 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 Kathariya Tharu '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 Kathariya Tharu people that spoke Kathariya Tharu '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. Photograph 4.1 (a-c) presents the situation of bilingualism in the survey points: Pabera, Sisaiya and Simri in Kailali.
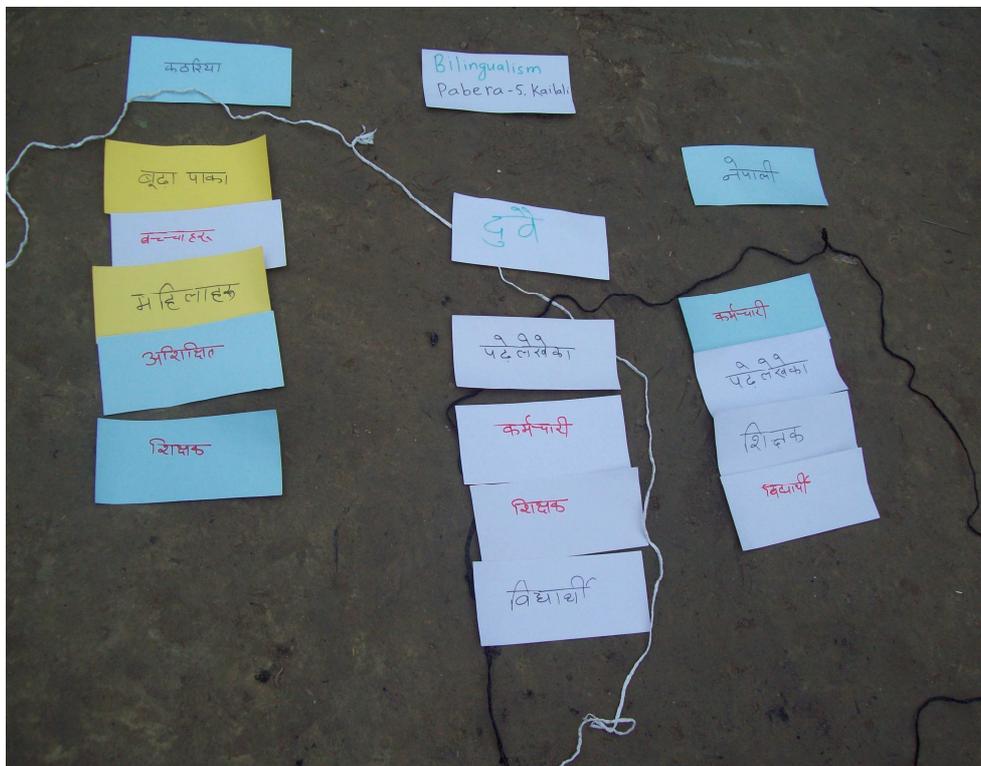
Photograph 4.1a: Bilingualism in Pabera

Photograph 4.1b: Bilingualism in Sisaiya
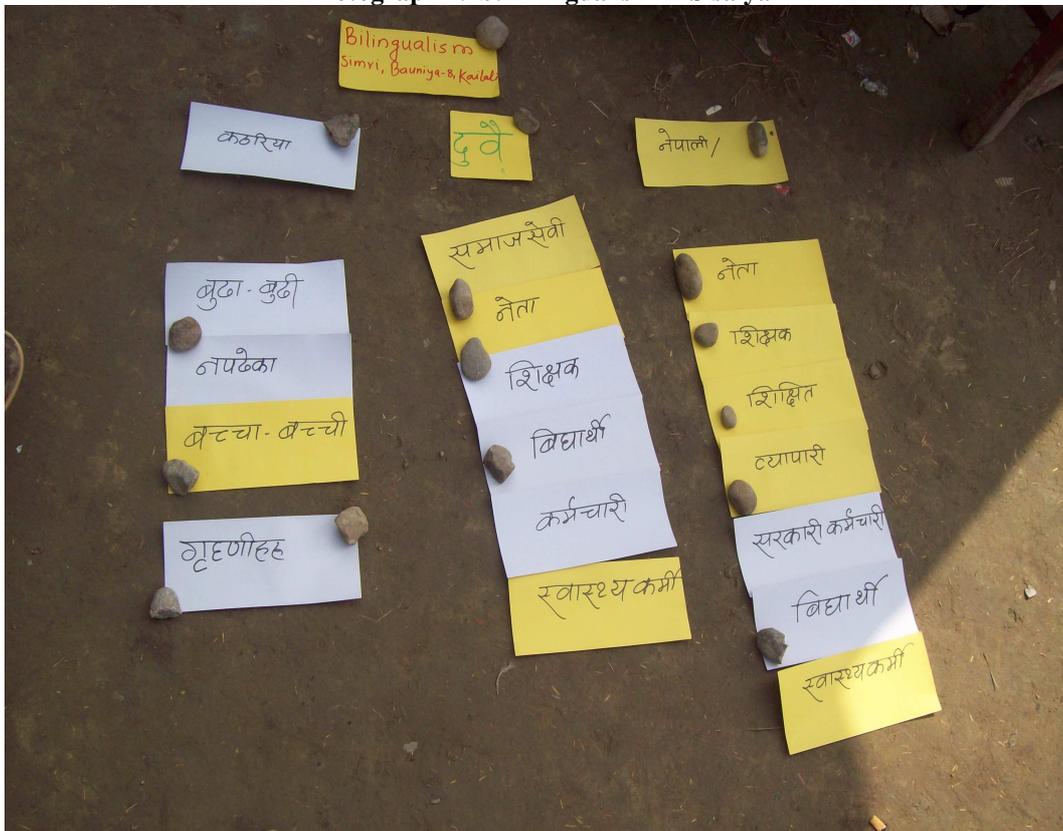
Photograph 4.1c: Bilingualism in Simri

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Table 4.2 presents the situation of bilingualism in the Kathariya Tharu speech community.

Table 4.2: Situation of bilingualism in the Kathariya Tharu speech community

SURVEY POINTS	KATHARIYA THARU	BOTH NEPALI AND KATHARIYA THARU	NEPALI ONLY
PABERA	1. Elderly people 2. Children 3. Women 4. Uneducated	1. Educated 2. Civil servants 3. Teachers 4. Students	1.Civil servants 2.Educated 3.Teachers 4.Students
SISAIYA	1. Elderly people 2. Uneducated 3. Children 4. Young people 5. Intra-community	1. Teachers 2. Students 3. Children 4. Politicians 5. Businessmen 6. Civil servants 7. Social workers	1. Educated 2. New generation 3. Businessmen 4. Social workers 5. Civil servants 6. Politicians 7. Women activists 8. Highly educated 9. Urban Kathariya 10. Living in mixed community
SIMRI	1. Elderly people 2. Uneducated 3. Children 6. Housewives	1. Social workers 2. Politicians 3. Teachers 4. Students 5. Civil servants 6. Health workers	1. Politicians 2. Teachers 3. Businessmen 4. Civil servants 5. Health workers

Source: Field study, 2014

4.3 Mother tongue proficiency

In response to the question: What language can you speak?, all the informants, both male and female, have informed that they can speak mainly five languages; namely, Kathariya Tharu, Nepali, Dagaura Tharu, Rana Tharu. Similarly, in response to the question: What language do you speak first?, they all have replied that they spoke Kathariya Tharu 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, Kathariya Tharu, which they all speak best. In order, they said that they speak Nepali best after their mother tongue. As the third best, they speak Dagaura Tharu.

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 in the informants in the survey points of survey in Kathariya Tharu. Table 4.3 shows the present picture of mother tongue proficiency in speaking, reading and writing in Kathariya Tharu.

Table 4.3: Mother tongue proficiency in speaking in the Kathariya Tharu speech community (N=60)

	Degrees	SEX		LITERACY		AGE			Total N=60
		Male N=30	Female N=30	Literate N=30	Illiterate N=30	A1 (20)	A2 (20)	A3 (20)	
1.	VERY WELL	29 (96.6%)	30 (100%)	29 (96.6%)	30 (100%)	20 (100%)	19 (95%)	20 (100%)	59 (98.4%)
2.	SOME	1 (3.3%)	-	1 (3.3%)	-	-	1 (5%)	-	1 (1.6%)
3.	ONLY A LITTLE	-	-	-	-	-	-	-	-

Source: Field study, 2014

Table 4.3 shows more than 98% of the total respondents speak their language very well. Only one male, literate and A2 age group respondent has replied that he speaks his language only some. Cent percent of female, illiterate, A1 and A3 age group respondents have replied that they speak their language very well.

Table 4.4 presents the mother tongue proficiency by sex and age in reading and writing in the Kathariya Tharu speech community.

Table 4.4: Mother tongue proficiency in reading and writing in the Kathariya Tharu speech community (N=30)

	Degrees	SEX		AGE			Total N=30
		Male N=21	Female N=9	A1 (12)	A2 (10)	A3 (8)	
1.	VERY WELL	15(71.4%)	5(55.5%)	12(100%)	5(50%)	3(37.5%)	20(66.6%)
2.	SOME	1(4.7%)	3(33.3%)	-	2(20%)	2(25%)	4(13.3%)
3.	ONLY A LITTLE	5(23.8%)	1(11.1%)	-	3(30%)	3(37.5%)	6(20%)

Source: Field study, 2014

Table 4.4 shows that 66.6 % of the total respondents, who can read and write, have said that they can read and write their mother tongue very well. And 20 % have responded that they can read and write their mother tongue only a little. This situation indicates that Kathariya Tharu does not have a strong written tradition.

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: 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		LITERACY		AGE			TOTAL 60 (%)
		Male N=30	Female N=30	Literate N=30	Illiterate N=30	A1 (20)	A2 (20)	A3 (20)	
1.	**YES**	4 (13.3%)	5 (16.6%)	4 (13.3%)	5 (16.6%)	1 (5%)	4 (20%)	4 (20%)	9 (15%)
2.	**A LITTLE BIT**	10 (33.3%)	3 (10%)	7 (23.3%)	6 (20%)	5 (25%)	2 (10%)	6 (30%)	13 (21.7%)
3.	**NO**	16 (53.3%)	22 (73.3%)	19 (63.3%)	19 (63.3%)	14 (70%)	14 (70%)	10 (50%)	38 (63.3%)

Source: Field study, 2014

Table 4.5 shows that more than 63% of the total informants are confirmed that when a small child first goes to school cannot understand the thing his/her Nepali speaking teacher says. Similarly, more than 21% of the total informants are quite confirmed that when a small child first goes to school can understand a little bit the thing at all his/her Nepali speaking teacher says. Only 15% of the respondents have replied that when a small child first goes to school can understand the thing his/her Nepali speaking teacher says. In the Katahariya speech community, all the family members, father, mother and spouse can speak four languages: Nepali, Dagaura Tharu, Rana Tharu and Hindi well. Table 4.6 presents the picture of other languages known to their father, mother and spouse.

Table 4.6: The picture of other languages known to their father, mother and spouse in the Kathariya Tharu speech community

Other languages known to your father and mother		FATHER			MOTHER			SPOUSE		
		Male N=30	Female N=30	Total N=60	Male N=30	Female N=30	Total N=60	Male N=27	Female N=28	Total N=55
A.	NEPALI	16 (53.3%)	12 (40%)	28 (46.6%)	16 (53.3%)	9 (30%)	25 (41.6%)	20 (74%)	11 (35.7%)	32 (58.1%)
B.	DAGAURA THARU	18 (60%)	16 (53.3%)	34 (56.6%)	11 (36.65%)	16 (53.3%)	27 (45%)	18 (66.6%)	15	33 (60%)
C.	HINDI	17 (56.6%)	11 (36.6%)	28 (46.6%)	15 (50%)	9 (30%)	24 (40%)	11 (40.7%)	10	21 (38.1%)
D.	RANA THARU	-	2 (6.6%)	2 (3.3%)	-	2 (6.6%)	2 (3.3%)	3 (11.1%)	-	3 (5.4%)
E.	ENGLISH	–	–		–	–		1(3.7%)	-	1(1.8%)

Source: Field study, 2014

Table 4.6 shows that Nepali, Dagaura Tharu, Hindi, Rana Tharu and English the other languages known to the father, mother and spouse other than the mother tongue. The percentage of the male who have informed about the languages known to their father, mother

and spouse is significantly higher than that of female in the Kathariya speech community. Table 4.7 presents the picture of other languages known to their sons and daughter.

Table 4.7: The picture of other languages known to their sons and daughters

	What languages known to your sons/daughters	SEX			WHERE THEY LEARN?
		Male N=25	Female N=24	Total N=49	
A.	NEPALI	25(100%)	22(91.6%)	27(55.1 %)	At schools
B.	DAGAURA	13(52%)	7(29.1%)	20(40.8 %)	From Neighbours
C.	HINDI	16(64%)	18(75%)	34(69.3 %)	From Mass media
D.	RANA THARU	1(4%)	3(12.5%)	4(8.1 %)	From Neighbours
E.	ENGLISH	6(24%)	2(8.3%)	8 (16.3 %)	At schools

Source: Field study, 2014

Table 4.6 shows that more than more than 55 % of the total informants have replied that Nepali is known to their sons and daughters whereas more than 69 % of the total informants have replied that Hindi is known to their sons and daughters.

4.4 Summary

In this chapter, we attempted to assess the situation of bi/multilingualism and mother tongue proficiency in the Kathariya Tharu speech community. Kathariya Tharu, like other speech communities, is a multilingual community. In this community, an individual or a group of speakers may have a choice of a number of languages, viz. Kathariya Tharu, Nepali, Dagaurai, Hindi, Rana Tharu, Bengali and others. However, they are spoken by different percentages of the respondents. The mother tongue is normally spoken by elderly people, children, women, uneducated whereas Nepali is spoken by civil servants, educated, teachers and students. All the speakers can speak mainly five languages; namely, Kathariya Tharu, Nepali, Dagaura Tharu, Rana Tharu. They all spoke their mother tongue, i.e., Kathariya Tharu first. They all love their language and they speak it best. They also speak Nepali second best and Dagaura, the third best. More than 98% of the total respondents replied that they speak their language very well and more than 66 % of the total respondents, who can read and write, said that they can read and write their mother tongue very well. Around two-third of the total informants are confirmed that when a small child first goes to school cannot understand the thing his/her Nepali speaking teacher says. In the Kathariya speech community, all the family members can speak four languages: Nepali, Dagaura Tharu, Rana Tharu and Hindi well. Nepali and Hindi are known to their sons and daughters.

CHAPTER 5

LANGUAGE VITALITY, LANGUAGE MAINTENANCE AND LANGUAGE ATTITUDES

5.1 Outline

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

5.2 Language vitality

Kathariya Tharu community in common with other indigenous communities is gradually shifting to Nepali, the language of the wider communication in the Tarai areas in Nepal. Table 5.1 presents the picture of language vitality in Kathariya speech community.

Table 5.1: Language vitality in the Kathariya speech community

(N=60)

	QUESTIONS	RESPONSES
(a)	*Do all your children speak your mother tongue?*	YES (100%)
(b)	*Do young people speak your mother tongue as well as it ought to be spoken?*	YES (100%)
(c)	*What language do most parents in this village usually speak with their children?*	Mother tongue (100%)

Source: Field study, 2014

Table 5.1 shows the vitality level of the Kathariya Tharu language 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, cent percent informants from each key point responded that the children speak their mother tongue, i.e., Kathariya Tharu. 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 Kathariya Tharu 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 Kathariya is not appalling.

5.3.1 Intermarriage situation

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

Table 5.2: Situation of intermarriage in Kathariya speech community by sex and literacy (N=60)

Is their intermarriage in your community?	SEX			LITERACY		
	Male N=30	Female N=30	Total N=60	Literate N=30	Illiterate N=30	Total N=60
YES	20 (66.6%)	16 (53.3%)	36 (60%)	19 (63.3%)	17 (56.6%)	36 (60%)
NO	10 (33.3 %)	14 (46.6%)	24 (40%)	11 (36.6%)	13 (43.3%)	24 (40%)

Source: Field study, 2014

Table 5.2 shows the situation of intermarriage in the Kathariya speech community. Sixty percent of the informants (both in terms of sex and literacy) have replied that there is the practice of intermarriage in their community. In terms of sex only, more than 66% of the male and more than 53% of the female informants have replied that there is intermarriage in the Kathariya speech community. Similarly, in terms of literacy, there is almost the similar case as in terms of sex. However, the percentage of the literate informants who replied that there is intermarriage is slightly higher than that of illiterate informants. This situation clearly indicates that intermarriage, which is one of the reasons for language endangerment, is picking up the pace in the Kathariya speech community.

Table 5.3 presents the situation of intermarriage in Kathariya speech community by age.

Table 5.3: Situation of intermarriage in the Kathariya speech community by age (N=60)

Is their intermarriage in your community?	A1 (20)	A2 (20)	A3 (20)
YES	12 (60%)	12(60%)	12(60%)
NO	8 (40%)	8(40%)	8(40%)

Source: Field study, 2014

Table 5.3 presents that 60% all the age groups replied there is intermarriage in the Kathariya speech community.

Table 5.4 presents other language groups which have common marital relationship with Kathariya .

Table 5.4: Other language groups which have common marital relationship with Kathariya (N=36)

	Other language groups	Male (N=20)	Female (N=16)	Total N=36
1.	Dagaura	20(100%)	16(100%)	36 (100%)
2.	Rana Tharu	13(65%)	10(62.5%)	23(63.8%)
3.	Nepali	2(10%)	4(25%)	6(16.6%)
4.	Others	1(5%)	-	1(2.7%)

Table 5.4 shows that other language groups which have common marital relationship with Kathariya speech community include Dagaura Tharu, Rana Tharu, Nepali and others. All the respondents, who replied that there is intermarriage, have replied there is intermarriage with Dagaura Tharu. Around 64 % of the respondents replied that they have common marital relationship with Rana Tharu. Similarly, around 17% of the informants have replied that Nepali has common marital relationship with their language group.

5.3.2 Use of mother tongue in education

Table 5.5 presents the situation of the use of mother tongue in education in Kathariya speech community.

Table 5.5: Situation of the use of mother tongue in education in Kathariya speech community by sex and literacy
N=60

Do you like your children learn/study in mother tongue?	SEX		LITERACY		AGE			
	Male N=30	Female N=30	Literate N=30	Illiterate N=30	A1 (20)	A2 (20)	A3 (20)	Total N=60
YES	29 (96.6%)	28 (93.3%)	30 (100%)	27 (90%)	20 (100%)	18 (90%)	19 (95%)	57 (95%)
NO	1(3.3%)	2(6.6%)	-	3(5%)	-	2(10%)	1(5%)	3(5%)

Source: Field study, 2014

Table 5.5 shows that 95% of the total informants (in terms of sex, literacy and age) 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 5.6 presents the responses to how the informants would support if schools are opened for teaching their language.

Table 5.6: 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:	SEX		LITERACY		AGE			
		Male N=30	Female N=30	Literate N=30	Illiterate N=30	A1 (20)	A2 (20)	A3 (20)	Total N=60
1.	By sending children?	26 (86.6%)	19 (63.3%)	25 (83.3%)	20 (66.6%)	14 (70%)	16 (80%)	15 (75%)	45 (75%)
2.	By encouraging other people to send their children?	23 (76.6%)	11 (36.6%)	24 (80%)	10 (33.3%)	11 (55%)	11 (55%)	12 (60%)	34 (56.6%)
3.	By providing financial help?	22 (73.3%)	4 (13.3%)	21 (70%)	5 (16.6%)	10 (50%)	9 (45%)	7 (35%)	26 (43.3%)
4.	By teaching?	13 (43.3%)	1 (3.3%)	14 (46.6%)	-	9 (45%)	5 (25%)	-	14 (23.3%)
5.	By helping with the school?	18 (60%)	17 (56.6%)	20 (66.6%)	15 (50%)	14 (70%)	10 (50%)	11 (55%)	35 (58.3%)
6.	Others?	2 (6.6%)	-	2 (6.6%)	-	2 (10%)	-	-	2 (3.3%)

Table 5.6 shows the different numbers and percentages of the informants (in terms of sex, literacy and age) who are ready to support those schools in different ways: by sending their children, encouraging other people to send their children, providing financial help, teaching and helping with the school. In terms of sex, it is clear that the female respondents are less enthusiastic than the male respondent in supporting the schools. One of the reasons is that women are more illiterate than men in the Kathariya Tharu speech community.

Table 5.6 shows that most of the respondents (75%) are ready to support the school by sending their children in the school. Around 57% of the total respondents are prepared to encourage other to send their children. More than 43% are eager to provide financial and other kinds of help. Some informants (23.3%) even responded that they would be ready to teach Kathariya Tharu if the schools are opened in Kathariya Tharu. This shows the strong feeling of affection for to their language. 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 (See Section 4.3 for details).

5.4 Language attitudes

In this section, we look at the attitudes of the speakers in the Kathariya speech community. A 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. In general, there is a extremely positive attitude of the Kathariya people towards their language. Table 5.7 presents the distribution of the responses to what languages they love most.

Table 5.7: Distribution of the responses to what languages they love most (n=60)

	What languages do they love most?	Male n=30	Female n=30	Total
1.	**Kathariya**	30 (100%)	30(100%)	60(100%)
2.	**-**	-	-	-

Source: Field study, 2014

Table 5.7 shows that all the respondents love their language the most.

Table 5.8 presents the feelings of the informants while speaking their mother tongue in the presence of the speaker of the dominant language.

Table 5.8: Feeling of the informants while speaking the mother tongue in the presence of the speaker of the dominant language

When you speak your mother tongue in the presence of the speaker of the dominant language what do you feel...	SEX		LITERACY		AGE			
	Male N=30	Female N=30	Literate N=30	Illiterate N=30	A1 (20)	A2 (20)	A3 (20)	Total N=60
1. PRESTIGIOUS	23 (76.6%)	13 (43.3%)	17 (56.6%)	19 (63.3%)	10 (50%)	12 (60%)	14 (70%)	36 (60%)
2. EMBARRASSED	2 (6.6%)	3 (10%)	4 (13.3%)	1 (3.3%)	3 (15%)	1 (5%)	1 (5%)	5 (8.3%)
3. NEUTRAL	5 (16.6%)	14 (46.6%)	9 (30%)	10 (33.3%)	7 (35%)	7 (35%)	5 (25%)	19 (31.6%)

Source: Field study, 2014

Table 5.8 shows that 60% of the entire respondents feel prestigious when they speak their mother tongue in the presence of the speakers of the dominant language. In this speech community, more than 31.6% of the entire respondents feel neutral when they speak their mother tongue in the presence of the speakers of the dominant language. In terms of sex, male, in terms of literacy, illiterate and in terms of age, A3 feel prestigious more when they

speak their mother tongue in the presence of the speakers of the dominant language than the female, literate and other age groups. In case of being neutral, the female, illiterate and A1 and A2 are more neutral than the male, literate and A3 age group.

Table 5.9 presents the response to the question if they ever have had any problems because of being a native speaker of your mother tongue.

Table 5.9: 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		AGE			
	Male N=30	Female N=30	Literate N=30	Illiterate N=30	A1 (20)	A2 (20)	A3 (20)	Total N=60
1. YES	-	2 (6.6%)	1 (3.3%)	1 (3.3%)	1 (5%)	-	1 (5%)	2 (3.3%)
2. NO	30 (100%)	28 (93.3%)	29 (96.6%)	29 (96.6%)	19 (95%)	20 (100%)	19 (95%)	58 (96.6%)

Source: Field study, 2014

Table 5.9 shows that more than 96% of the entire respondents have responded that they have never had any problems because of being a native speaker of your mother tongue. Equal percentages (i.e., 3.3%) of literate and illiterate respondents and 3.3% of the entire respondents have replied that s/he have had faced no problem because of being a native speaker of your mother tongue.

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

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

Table 5.10 presents different feeling of the informants if their sons or daughters married someone who does not know their language.

Table 5.10: Different feeling of the informants if their sons or daughters married someone who does not know their language (N=60)

	How would you feel if your son or daughter married someone who does not know your language?	SEX		LITERACY		AGE			
		Male N=30	Female N=30	Literate N=30	Illiterate N=30	A1 (20)	A2 (20)	A3 (20)	Total N=60
1.	GOOD	-	1 (3.3%)	-	1 (3.3%)	-	-	1 (5%)	1 (1.6%)
2.	INDIFFERENT	9 (30%)	1 (3.3%)	6 (20%)	4 (13.3%)	5 (25%)	1 (5%)	4 (20%)	10 (16.6%)
3.	BAD	21 (70%)	28 (93.3%)	24 (80%)	25 (83.3%)	15 (75%)	19 (95%)	15 (75%)	49 (81.6%)

Source: Field study, 2014

Table 5.10 shows that around 82% of the total respondents have replied that they would feel bad if their sons or daughters married someone who does not know their language. Only 16.6% of the respondents said that they were indifferent in such case.

Table 5.11 presents 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?

Table 5.11: Response to the if future generation might speak the language (N=60)

	When the children of your village grow up and have children do you think those children might speak your language?	SEX		LITERACY		AGE			
		Male N=30	Female N=30	Literate N=30	Illiterate N=30	A1 (20)	A2 (20)	A3 (20)	Total N=60
1.	YES	30 (100%)	24 (80%)	26 (86.6%)	28 (93.3%)	17 (85%)	19 (95%)	18 (90%)	54 (90%)
2.	NO	-	6(20%)	4 (13.3%)	2 (6.6%)	3 (15%)	1 (5%)	2 (10%)	6 (10%)

Source: Field study, 2014

Table 5.11 shows that 90% of the total respondents are fully confident that their children would speak the mother tongue in future. Only 20% of the female and 13.3% literate have responded that that their children would not speak the mother tongue in future.

Table 5.12 presents different feeling of the informants if their sons or daughters speak of their language.

Table 5.12: Different feeling of the informants if their children speak of their language (N=60)

	How do you feel about this if they speak of your language?	SEX		LITERACY		AGE			
		Male N=30	Female N=30	Literate N=30	Illiterate N=30	A1 (20)	A2 (20)	A3 (20)	Total N=60
1.	GOOD	30 (100%)	30 (100%)	30 (100%)	30 (100%)	20 (100%)	20 (100%)	20 (100%)	60 (100%)
2.	INDIFFERENT	-	-	-	-	-	-	-	-
3.	BAD	-	-	-	-	-	-	-	-

Source: Field study, 2014

Table 5.12 shows all the informants feel good if their children speak their mother tongue.

Table 5.13 presents different feeling of the informants if their sons or daughters do not speak their language.

Table 5.13: Different feeling of the informants if their children do not speak of their language (N=60)

	How do you feel about this if they do not speak of your language?	SEX		LITERACY		AGE			
		Male N=30	Female N=30	Literate N=30	Illiterate N=30	A1 (20)	A2 (20)	A3 (20)	Total N=60
1.	GOOD	-	-	-	-	-	-	-	-
2.	INDIFFERENT	-	-	-	-	-	-	-	-
3.	BAD	30 (100%)	30 (100%)	30 (100%)	30 (100%)	20 (100%)	20 (100%)	20 (100%)	60 (100%

Source: Field study, 2014

Table 5.13 shows that all informants feel bad if their children do not speak their mother tongue.

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 Kathariya first.

Table 5.14 presents the responses to: if they think that the language spoken by them is different from their grandparents.

Table 5.14: Response to if they think that the language spoken by them is different from their grandparents (N=60)

Do you think that the language spoken by you is different from your grandparents??	SEX		LITERACY		AGE			
	Male N=30	Female N=30	Literate N=30	Illiterate N=30	A1 (20)	A2 (20)	A3 (20)	Total N=60
1. YES	7 (23.3%)	4 (13.3%)	11 (36.6%)	-	6 (30%)	3 (15%)	2 (10%)	11 (18.3%)
2. NO	23 (76.6%)	26 (86.6%)	19 (63.3%)	30 (100%)	14 (70%)	17 (85%)	18 (90%)	49 (81.6%)

Source: Field study, 2014

Table 5.14 shows that more than 81% of the total informants do not think that the language spoken by them is different from their grandparents. It means that their language is still conservative.

Table 5.15 presents the responses to how the language spoken by them is different from their grandparents.

Table 5.15: Responses to how the language spoken by them is different from their grandparents (N=17)

	If yes, how?	SEX		
		Male N=8	Female N=7	Total N=17
1.	PRONUNCIATION	4(50%)	3(42.8%)	7 (41.1%)
2.	VOCABULARY	4(50%)	1(14.2%)	5 (29.4%)
3.	USE OF SPECIFIC TYPE OF SENTENCES	-	-	-
4.	MIXING OF OTHER LANGUAGES	4(50%)	4(57.1%)	8(47.1%)
5.	WAY OF SPEAKING	2(25%)	3(42.8%)	5(29.4%)
6.	OTHERS?	-	-	-

Source: Field study, 2014

Table 5.15 presents that the language spoken by them is different from their grandparents in terms of pronunciation, mixing of other languages, vocabulary and way of speaking.

Table 5.16 presents the different feeling of the informants when they hear young people of their community speaking other language.

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Table 5.16: 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		AGE			
	Male N=30	Female N=30	Literate N=30	Illiterate N=30	A1 (20)	A2 (20)	A3 (20)	Total N=60
1. GOOD	3 (10%)	-	2 (6.6%)	1 (3.3%)	2 (10%)	-	1 (5%)	3 (5%)
2. INDIFFERENT	2 (6.6%)	4 (13.3%)	5 (16.6%)	1 (3.3%)	4 (20%)	-	2 (10%)	6 (10%)
3. BAD	25 (83.3%)	26 (86.6%)	23 (76.6%)	28 (93.3%)	14 (70%)	20 (100%)	17 (85%)	51 (85%)

Source: Field study, 2014

Table 5.16 shows that 85% of the total informants feel bad when they hear young people of their community speaking other language. However, 10% of the total informants have replied that they would feel indifferent when they hear young people of their community speaking other language. It indicates that the loyalty towards their mother tongue is strong in the Kathariya speech community even though there is a very strong intergenerational language transmission.

5.5 Summary

In this chapter, we looked at language vitality, language maintenance and language attitudes in Kathariya. The vitality level of the language is very high. In this speech community, all children speak their mother tongue. It is spoken as well as it ought to be spoken. All the parents always speak Kathariya Tharu with their children. Language maintenance in Kathariya is not appalling. Around two-third of the informants (both in terms of sex and literacy) replied that there is intermarriage in their community. Intermarriage is gradually picking up the pace in the Kathariya speech community.

There is common marital relationship with Dagaura Tharu, Rana Tharu, Nepali and others. Around 95% of the total informants (in terms of sex, literacy and age) like their children learn/ study in their mother tongue in the primary level. They are ready to support the mother tongue schools in different ways: by sending their children, encouraging other people to send their children, providing financial help, teaching and helping with the school. In general, there is an extremely positive attitude of the Kathriya people towards their language. In this speech community, all love their language the most. Around two-third of the entire respondents feel prestigious when they speak their mother tongue in the presence of the speakers of the dominant language. In this speech community, around one-third of the entire

respondents feel neutral when they speak their mother tongue in the presence of the speakers of the dominant language. More than 96% of have never had any problems because of being a native speaker of your mother tongue. In this community, both literate and illiterate respondents who had faced a problem because of being a native speaker of your mother tongue were only social pressure.

Around 82% of the total respondents replied that they would feel bad if their son or daughter married someone who does not know their language. Around 90% of the total respondents are fully confident that their children would speak the mother tongue in future. All the informants feel good if their children speak their mother tongue and all informants feel bad if their children do not speak their mother tongue. All the people in this community are convinced that their children should speak Kathariya first. More than 81% of the total informants do not think that the language spoken by them is different from their grandparents. It means that their language is still conservative. If it is different, it is mainly in pronunciation, mixing of other languages, vocabulary and way of speaking.

More than 85% of the total informants feel bad when they hear young people of their community speaking other language. All these facts indicate that the loyalty towards their mother tongue is strong in the Kathariya speech community.

CHAPTER 6

LANGUAGE RESOURCES

6.1 Outline

This chapter presents the situation of language resources in the Kathariya speech community. It consists of six sections. Section 6.2 deals with the present situation of the major kinds of oral literature available in the Kathariya language. In section 6.3, we present the situation of radio broadcast in the language. Section 6.4 deals with the major materials written about the language. In section 6.5, we look at the organizations to promote the knowledge and/ or use of the language. Section 6.6 presents the summary of the findings of the chapter.

6.2 Oral literature

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

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

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

Source: Field study, 2014

6.3 Radio broadcast

Table 6.1 shows that the Kathariya speech community blessed with radio programs in their mother tongues. The informants of different demographic categories like sex, literacy and age were asked how often they listen to radio program broadcast in their language. Around 50% of the entire populations of Kathariya sometimes listen to the radio broadcast in their language. Similarly, around 40% of the entire population of Kathariya never listens to the radio broadcast in their language. Only 10% usually listen to the radio 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 at which they listen to the radio program broadcast in their mother tongue

	How often do you listen to radio broadcast in your language?	SEX		
		Male N=30	Female N=30	Total N=60
1.	USUALLY	6(20%)	2(6.6%)	6(10%)
2.	SOMETIMES	15(50%)	14(46.6%)	29(48.3%)
3.	NEVER	9(30%)	14(46.6%)	23(38.3%)

Source: Field study, 2014

6.4 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

	MATERIALS	Yes or No	What language(s) is it written in? all in Kathariya?	
			Kathariya	English
A.	Phonemic inventory	√	√	x
B.	Grammar	x	x	
C.	Dictionary	√	√	x
D.	Textbooks	x	x	
E.	Literacy materials	x	x	
F.	Newspapers	x	x	
G.	Magazines	√	√	x
H.	Written literature	√	√	x
I.	Folklore	√	√	x
J.	Others	√	√	x

Source: Field study, 2014

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

Table 6.4: Situation of the reading of the materials written in the Kathariya language

Do you read any of these things written in your language?	SEX		
	MALE N=21	FEMALE N=9	TOTAL N=30
YES	5 (23.8%)	6 (66.6%)	11(36.6%)
NO	16 (71.1%)	3 (30%)	19(63.3%)

Source: Field study, 2014

Kathariya is a written language. It has a long written tradition. Cent percent literate informants said that their language is written in the Devanagari script. Photograph 6.1 presents an old document written in the Devanagari script.
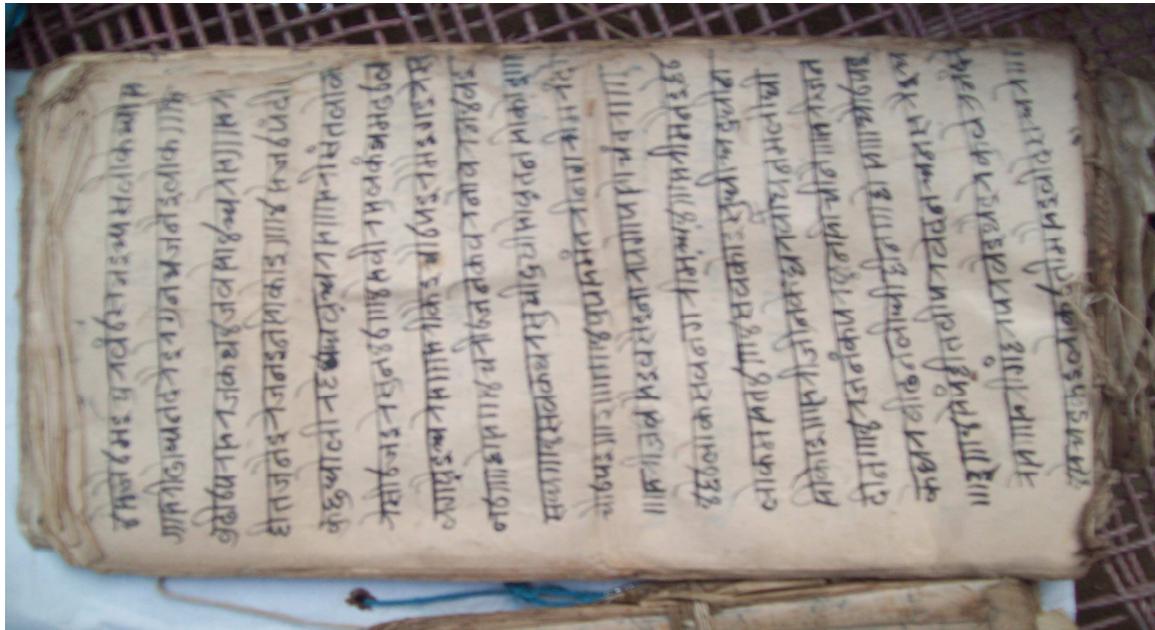
Photograph 6.1: An old document written in the Devnagari script

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

In Kathariya 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 Kathariya speech community.

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

	ORGANIZATIONS	Kinds of activities
i.	KATHARIYA SAMAJ NEPAL	Social and cultural
ii.	JANACHETANA SAMAJ	Social and economic development

6.6 Summary

In this chapter, we tried to discuss the language resources in the Kathariya speech community. Kathariya community is rich in oral literature: folktales, songs, religious literature (based mainly on Hinduism), radio, films, CD/ DVD and others. They do not have a strong access to mass media at all. Kathariya is a written language. They use the Devanagari script in writing. There are only two organizations devoted for the cultural development of the Kathariya community.

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 Kathariya Tharu language. For this purpose, two tools were employed: Wordlist Comparison and Dialect Mapping (a participatory tool). This chapter is consists of four sections. Section 7.2 deals with wordlist comparison in Kathariya Tharu. 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 Kathariya Tharu 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 Kathariya Tharu.

7.2.1 Methodology

The methodology consists of the collection of wordlists and tool used in the analysis of the wordlists. First, the standardized wordlist of 210 words were elicited in the survey points, namely, Lakkad, Munuwa, Pabera, Sisaiya and Simri 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 Evaluation criteria

Normally, 60% has been generally taken as a cutoff point for the evaluation of lexical similarity. However**,** the 60% threshold may not always be a strict cutoff point. Using such a method, the speech varieties having a lexical similarity of less than 60% are evaluated as different languages. However, languages or dialects with around 60% or greater lexical similarity should be tested for intelligibility using another tool referred to as Recorded Text

Test (RTT). The attitudes and the perceptions of the speakers are also important factors. Table 7.1 presents the evaluation criteria of the lexical similarity percentages between the wordlists.

Table 7.1: Evaluation criteria of the lexical similarity percentages

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

7.2.3 Lexical similarity

Table 7.2 presents the lexical similarity tally among the survey points, i.e., Lakkad, Munuwa, Pabera, Sisaiya and Simri   in the Kathariya Tharu speech community.

Table 7.2: Lexical similarity tally among the key points in the Kathariya Tharu speech community

VARIETY	LAKKAD	MUNUWA	PABERA	SISAIYA	SIMRI
LAKKAD	210	177	164	179	179
MUNUWA	177	210	174	187	177
PABERA	164	174	210	181	164
SISAIYA	179	187	181	210	174
SIMRI	179	177	164	174	210

Source: Field study, 2014

Table 7.2 shows that of a total of 210 words, Pabera (the core survey point) tallies with Sisaiya at the highest and with Lakkad and Simri at the least in lexical similarity.   This core point has the second highest tally in lexical similarity with Munuwa. Both Pabera and Sisaiya are in close proximity whereas Lakkad and Simri are far away from the core point.

Table 7.3 presents the lexical similarity percentages among the survey points in the Kathariya Tharu speech community.

Table 7.3: Lexical similarity percentages the key points in the Kathariya Tharu speech community

VARIETIES	LAKKAD	MUNUWA	PABERA	SISAIYA	SIMRI
LAKKAD	100%	84%	78%	85%	85%
MUNUWA	84%	100%	83%	89%	84%
PABERA	78%	83%	100%	86%	78%
SISAIYA	85%	89%	86%	100%	83%
SIMRI	85%	84%	78%	83%	100%

Source: Field study, 2014

Table 7.3 presents different arrays of lexical similarity percentages among the survey points. Pabera, the core survey point, exhibits a significant degree (ranging from 78% to 86%) of lexical similarity with other survey points, i.e, Lakkad, Munuwa, Sisaiya and Simri. Moreover, of a total of 210 words, Pabera (the core survey point) exhibits the highest similarity with Sisaiya (i.e., 86%) and the least similarity with Lakkad and Simri (i.e, both 78%). Pabera maintains the second highest lexical similarity percentages with Munuwa (i.e., 83%) which lies to the east of Pabera. Both Lakkad and Simri are in close proximity with Garuda. In the same way, Lakkad, another survey point, displays a significant degree (ranging from 78% to 85%) of lexical similarity with other survey points, i.e, Pabera, Munuwa, Sisaiya and Simri. Likewise, Sisaiya, another survey point, also shows a noteworthy degree (ranging from 83% to 89%) of lexical similarity with other survey points, i.e, Pabera, Munuwa, Lakkad and Simri. In the same way, Simrri, another survey point, also shows a noteworthy degree (ranging from 78% to 85%) of lexical similarity with other survey points, i.e, Pabera, Munuwa, Lakkad and Sisaiya. In the same way, Sisaiya, another survey point, also shows a noteworthy degree (ranging from 83% to 89%) of lexical similarity with other survey points, i.e, Pabera, Munuwa, Sisaiya and Simri.

The evaluation the lexical similarity percentages displayed across the survey points do not clearly indicate that Kathariya Tharu shows the tendency towards dialectal variations. The evaluation criteria points out that the 60% is, generally, used as a cutoff point for the evaluation of the lexical similarity. When lexical similarity percentages are less than 60% the form of the speech spoken in different key points are considered to be different languages. If such percentages are 60% or more the intelligibility testing is required by using RTT (Recorded Text Test). Normally, percentages higher than 85% are taken as the indicators to conclude that the speech varieties being compared are likely to be related dialects. However, we require conducting intelligibility testing by using the tool RTT. Besides, the attitudes and

the perceptions of the speakers are also important factors in the evaluation of the dialectal variation. All the informants unanimously reported that Kathariya Tharu does have dialectal variation.

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 Kathariya Tharu. The informants in group in each key point were asked to write on a separate sheet of paper the name of each village where Kathariya Tharu 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 Kathariya Tharu language speaking areas: Pabera Sisaiya, Simri, Lakkad and Munuwa. Photograph 7.1 presents the situation of dialect mapping in Kathariya Tharu speech community.

Photograph 7.1a:Dialect Mapping in Pabera (Kailali)

Photograph 7.2b: Dialect Mapping in Sisaiya(Kailali)

Photograph 7.3c: Dialect Mapping in Simri (Kailali)

Photograph 7.4d: Dialect Mapping in Lakkad (Kailali)

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Photograph7.5e: Dialect Mapping in Munuwa (Kailali)

Table 7.4 lists the information about the places where Kathariya Tharu is spoken as the mother tongue and where it is spoken the same as others.

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

SURVEY POINTS	THE PLACES WHERE KATHARIYA THARU IS SPOKEN AS MOTHER TONGUE	WHERE IT IS SPOKEN THE SAME AS OTHERS
PABERA	Lausa, Munuwa, Jawalpur, Chara, Sisaiya, Bhagatpur, Ghusari, Simri, Lakkad, Tulsipur, Bhukha, Lasuniya, Bidhyapuri,Duipara,Toripur, Chuha, Dammara, Rampur, Sibharatnapur, Banbasa, Rajehana, Mahadiuli,Aitha	Tulsipur, Bidhyapuri, Chuha, Toripur (different)
SISAIYA(SISAIYA)	Sisaiya,Tapa, Jawalpur, Kota, Banbasa, Lausa, Chara, Pabera, Simri, Sibharatnapur, Phadiya, Toripur, Katanpur, Bhitarhiya, Manau, Tulsipur, Maghara, Udashipur, Aitha, Lakkad, Bhurwa, Sibhapur, Ghusari, Munuwa, Rampur, Dhodhpur, Rajipur, Chuha, Diudhara, Muda, Baguliya, Belpur, Thakurpur, Bhagatpur	Same dialect
SIMRI	Chuha, Baguliya, Toripur, Muda, Lausa, Rajipur, Chara, Lakkad, Katanpur, Tulsipur, Kota,Tappa, Pabera, Bhurwa, Jawapur, Munuwa, Bhagatpur	Same dialect
LAKKAD	Baguliya, Pabera,Kanchanpur,Chagabari, Magahiya,Tikapur,Tikuligar,Daharbiriya, Murasa, Chara, Katanpur, Phajjiya, Rajipur, Ghusari, Simri, Munuwa, Tulsipur, Toripur, Lausa, Harinagar, Maghara, Napa, Kota, Durdhari, Manakapur, Ramnagar, Bhitariya, Mahadewali, Bauniya, Belpure, Kamalpur, Jawarpur, Kanhaiyapur, Joshipur, Manau	Same dialect
MUNUWA	Sisaiya, Kota,Bhuruwa,Tappa, Tulsipur, Chuwa, Chara, Rajihana, Jawarpur, Lakkad, Baguliya, Lausa,Aitha, Daharbiriya, Ghusari, Simri, Toripur, Banbarsa, Chagawadi, Kariya, Katanpur, Pabera, Maghara, Manau	Same dialect

Source: Field study, 2014

Unanimously, they concluded that there are significant dialectal differences among the forms of speech in Kathariya Tharu. In response to which forms of speech they preferred for

preparing reading materials, the informants responded that the forms of speech, especially Pabera, 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 in the Kathariya Tharu speech community. Across the survey points, there appear different ranges of lexical similarity. Such similarity percentages clearly indicates that there is not a clear tendency towards dialectal variation in Kathariya Tharu. The core survey point, Pabera has the highest lexical similarity with Sisaiya and the least with Lakkad and Simri. The participatory method, Dialect Mapping, elicited a good deal of information about the locations where Kathariya Tharu is spoken as mother tongues and the locations where it is spoken as the others. It has indicated that Kathariya Tharu is spoken in a number of villages, mainly in Kailai. Most of the informants have agreed that the forms of speech spoken in Pabera would be highly acceptable for the writing of reading materials in Kathariya Tharu.

CHAPTER 8

LANGUAGE DEVELOPMENT

8.1 Outline

This chapter examines the views/dreams of the Kathariya Tharu speech community about its language development. It consists of four sections. Section 8.2 discusses the dreams and aspirations of the Kathariya Tharu community members for the development their language and culture. In section 8.3, we deal with the planning for realizing the views/dreams about language development in the Kathariya Tharu speech community. Section 8.4 presents the summary of the findings of the chapter.

8.2 Dreams and aspirations for language development

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

8.2.1 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 four survey points: Paberaa, Sisaiya, Simri, Lakkad and Munuwa. 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 the Kathariya Tharu language and culture, say they "dreamed" about how they could make their language or culture even better. After having received their responses in the group they were advised to categorize the dreams from the easiest to the most difficult, specify which ones were most important and to choose a few to start on developing plans such as who else should be involved, what the first step should be and what resources they needed.

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

Photograph 8.1 presents the things that made the Kathariya Tharu 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 Pabera, Kailai.
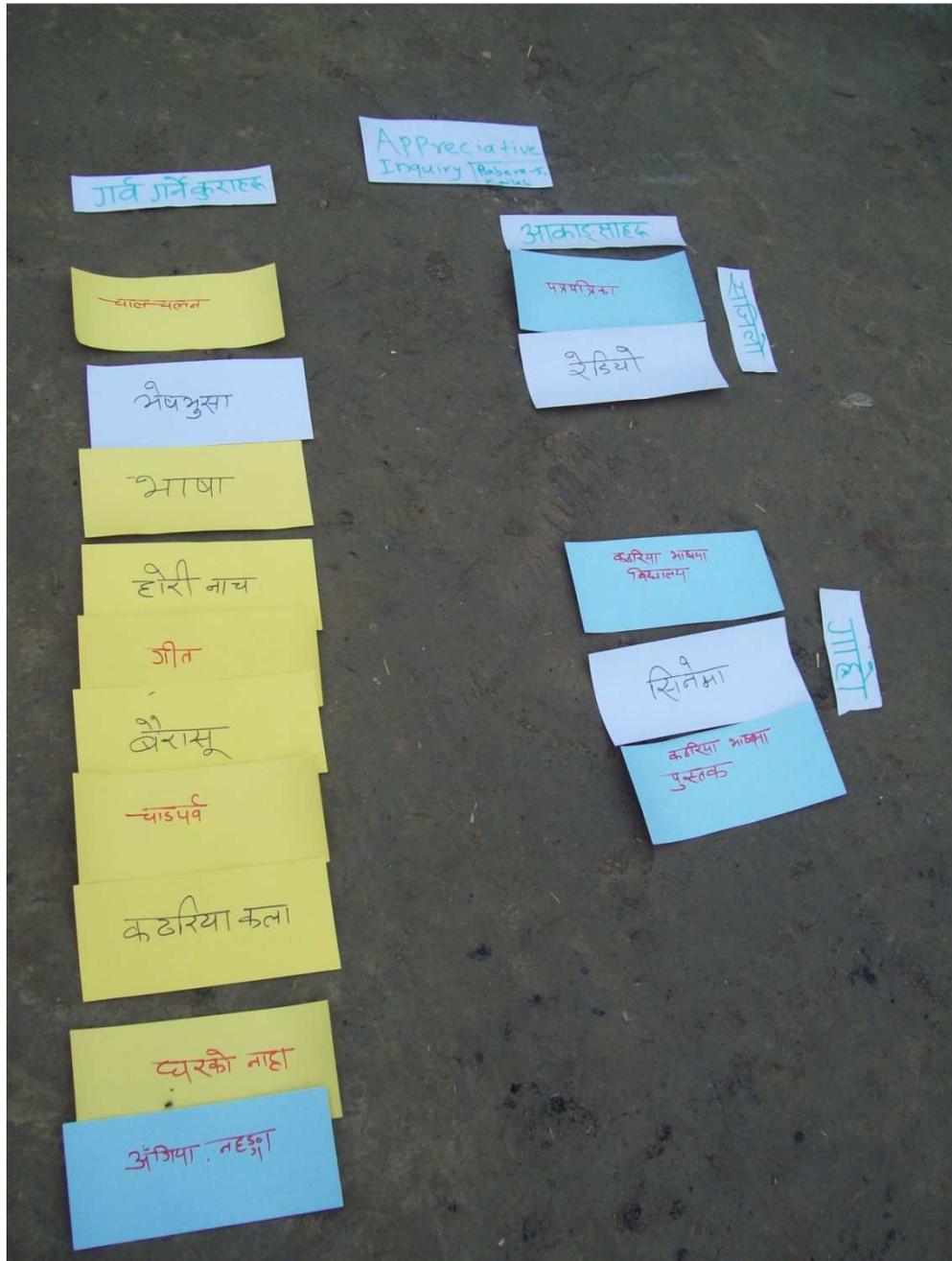
Photograph 8.1: Appreciative inquiry in Pabera, Kailali

Table 8.1 presents the summary of the responses to the major queries in Pabera, Kailalai.

Table 8.1: Summary of the responses to the major queries in Pabera, Kailalai

GOOD THINGS THAT MADE KATHARIYA THARU FEEL HAPPY OR PROUD ABOUT THEIR LANGUAGE	DREAMS ABOUT HOW THEY COULD MAKE THEIR LANGUAGE EVEN BETTER	MOST IMPORTANT DREAM TO START ON PLANNING
▪ Traditions and culture ▪ Distinct dresses ▪ Language ▪ Hori dance ▪ Distinct songs ▪ Distinct festivals ▪ Kathariya arts ▪ Panting in the house(Naha) ▪ Distinct dresses(Angia, Nahanga)	▪ To publish newspapers and magazine in the Kathariya Tharu language ▪ To broadcast the news of Kathariya from Radio ▪ Education in the mother tongue ▪ To have the film in Kathariya Tharu culture ▪ Writing textbooks in the mother tongue	▪ To use their mother tongue in education in primary level

Source: Field study, 2014

Photograph 8.2 presents the things that made the Kathariya Tharu 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 Sisaiya, Kailali.
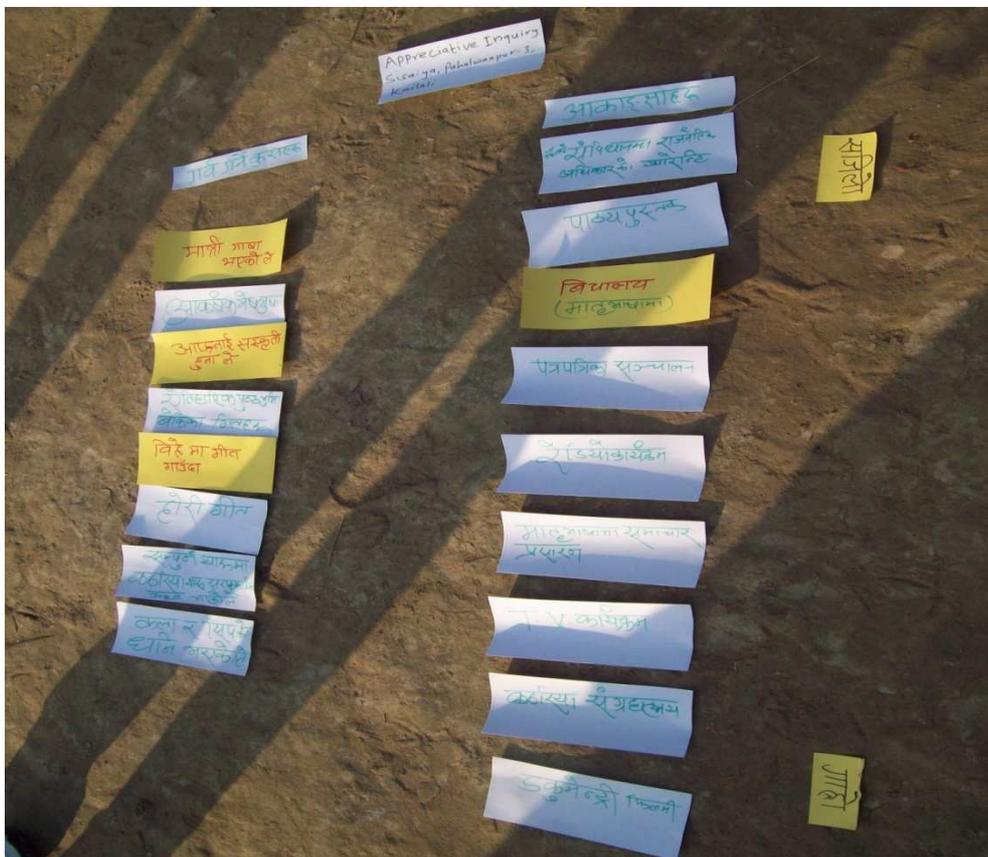
Photograph 8.2: Appreciative inquiry in Sisaiya, Kailali

Table 8.2 presents the summary of the responses to major queries in Sisaiya, Kailali.

Table 8.2: Summary of the responses to major queries in Sisaiya, Kailali

GOOD THINGS THAT MADE KATHARIYA THARU FEEL HAPPY OR PROUD ABOUT THEIR LANGUAGE	DREAMS ABOUT HOW THEY COULD MAKE THEIR LANGUAGE EVEN BETTER	MOST IMPORTANT DREAM TO START ON PLANNING
▪ Respect of the mother tongue ▪ Distinct dresses(Angia Nahanga) ▪ Embodiment of historical tradition ▪ Distinct songs and music ▪ Hori dance ▪ Distinct identity ▪ Rich in tradition skills and arts	▪ Guarantee of political right in the new constitution ▪ Writing textbooks in the mother tongue ▪ To start teaching in the mother tongue ▪ To publish papers in the Kathariya Tharu language ▪ To broadcast the news of Kathariya from Radio ▪ To broadcast the news of Kathariya from mass media ▪ To broadcast the news of Kathariya through T.V ▪ To set of Kathariya museum ▪ To make film and documentary in Kathariya tradition and culture	▪ Guarantee of political right in the new constitution

Source: Field study, 2014

Photograph 8.3 presents the things that made the 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 Simri, Kailali.
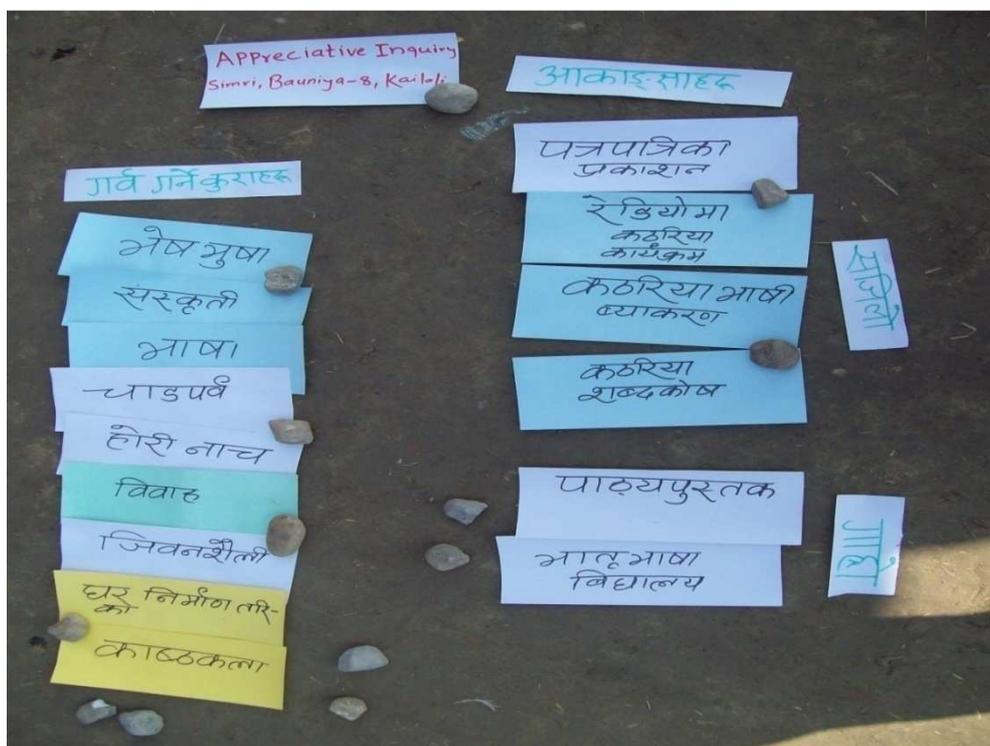
Photograph 8.3: Appreciative inquiry in Simri, Kailali

Table 8.3 presents the summary of the responses to major queries in Simri, Kailali.

Table 8.3: Summary of the responses to major queries in Simri, Kailali

GOOD THINGS THAT MADE KATHARIYA THARU FEEL HAPPY OR PROUD ABOUT THEIR LANGUAGE	DREAMS ABOUT HOW THEY COULD MAKE THEIR LANGUAGE EVEN BETTER	MOST IMPORTANT DREAM TO START ON PLANNING
▪ Distinct dresses(Angia Nahanga) ▪ Distinct culture ▪ Distinct language ▪ Distinct festivals ▪ Hori dance ▪ Distinct marriage system ▪ Distinct lifestyle ▪ Distinct house construction ▪ Wood carving	▪ To publish newspapers and magazine in the Kathariya Tharu language ▪ To broadcast the news of Kathariya from Radio ▪ To make dictionary in the mother tongue ▪ To frame textbooks in the mother tongue ▪ To set of schools for teaching in the mother tongue	To set up the schools for teaching in the mother tongue

Source: Field study, 2014

Photograph 8.4 presents the things that made the 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 Lakkad, Kailali.
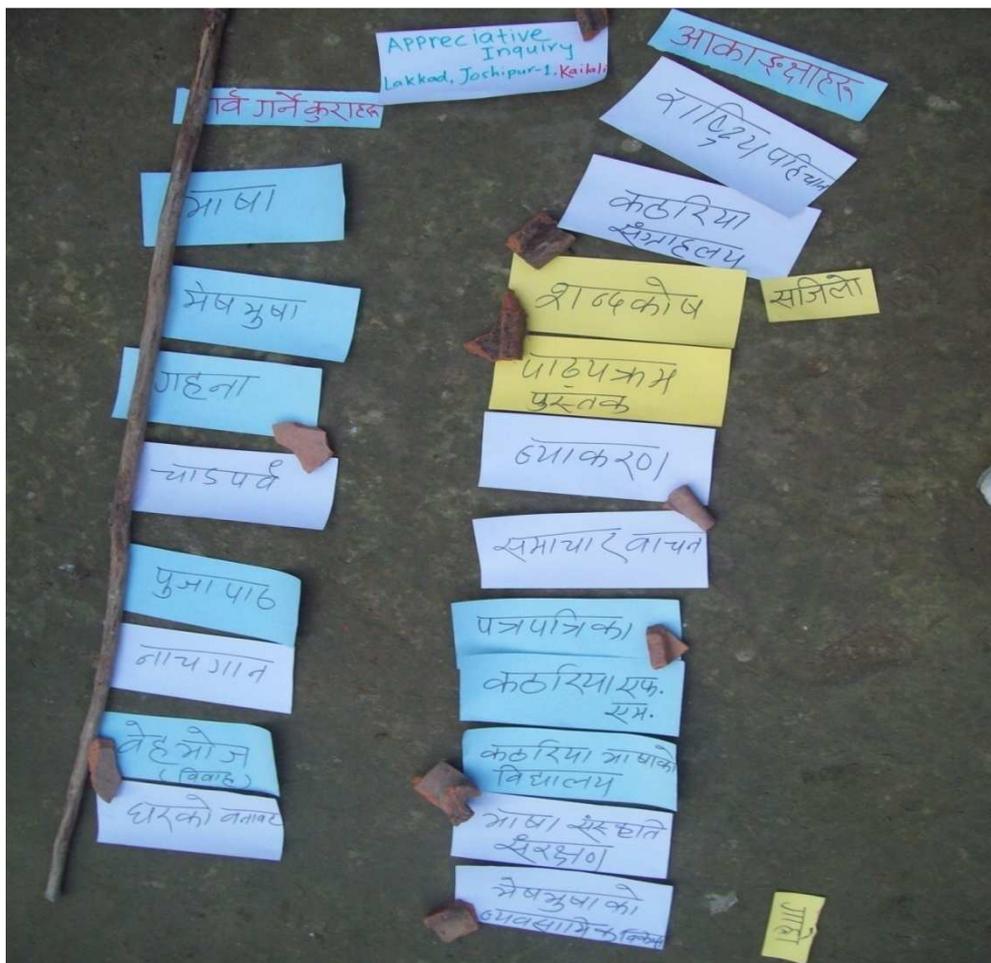
Photograph 8.4: Appreciative inquiry in Lakkad, Kailali

Table 8.4 presents the summary of the responses to major queries in Lakkad, Kailali.

Table 8.4: Summary of the responses to major queries in Lakkad, Kailali

GOOD THINGS THAT MADE KATHARIYA THARU FEEL HAPPY OR PROUD ABOUT THEIR LANGUAGE	DREAMS ABOUT HOW THEY COULD MAKE THEIR LANGUAGE EVEN BETTER	MOST IMPORTANT DREAM TO START ON PLANNING
- Mother tongue - Distinct dress - Distinct ornaments - Distinct festivals - Distinct praying system - Distinct dance and song - Distinct marriage system - Distinct house construction	- To secure the national identity of the Kathariya Tharu - To set of Kathariya museum - To make dictionary in the mother tongue - To frame curriculum and textbooks in the mother tongue - To write grammar of the mother tongue - To broadcast the news of Kathariya - To publish newspapers and magazine in the Kathariya Tharu language - To start Kathariya F.M - To set of schools for teaching in the mother tongue - Preservation of language and culture - Commercialization of dress of the Kathariya Tharu	- To secure the national identity of the Kathariya Tharu - To set of schools for teaching in the mother tongue

Source: Field study, 2014

Photograph 8.5 presents the things that made the 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 Munuwa, Kailali.
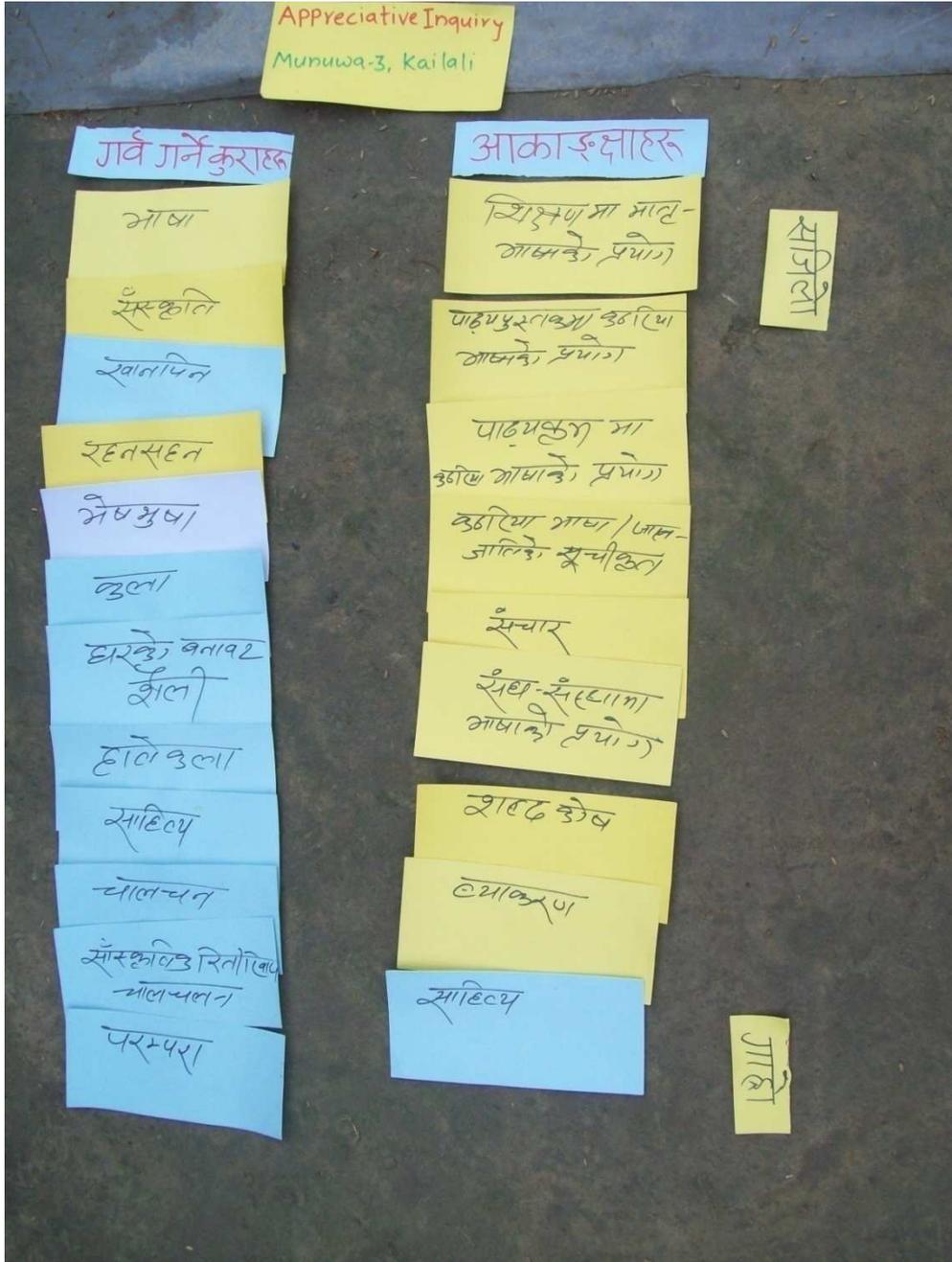
Photograph 8.5: Appreciative inquiry in Munuwa, Kailali

Table 8.5 presents the summary of the responses to major queries in Munuwa, Kailali.

Table 8.5: Summary of the responses to major queries in Munuwa, Kailali

GOOD THINGS THAT MADE KATHARIYA THARU FEEL HAPPY OR PROUD ABOUT THEIR LANGUAGE	DREAMS ABOUT HOW THEY COULD MAKE THEIR LANGUAGE EVEN BETTER	MOST IMPORTANT DREAM TO START ON PLANNING
- Mother tongue - Distinct culture - Distinct food habit - Distinct lifestyle - Distinct dress - Distinct arts - Distinct house construction - Handicraft - Literature - Distinct behavior - Distinct culture and tradition	- Use of in mother tongue in education - Writing textbooks in the mother tongue - To enlist as indigenous nationality of Kathariya Tharu - To access communication of the Kathariya Tharu - To write grammar of the mother tongue - Development of language and literature	- Use of in mother tongue in education - To enlist as indigenous nationality of Kathariya Tharu

Source: Field study, 2014

To summarize, the responses (Table 8.1-8.5) to enumerate the good things that made them feel happy or proud about their language include rich traditions and culture, dresses, mother tongue, Hori dance, songs, festivals, arts and paintings, identity, respect for mother tongue, marriage system, lifestyle, house construction, wood carving, praying system and literature. The common dreams to make their language and culture beter include publishing newspapers and magazine in the mother tongue, broadcasting the news in the mother tongue from radio, education in the mother tongue, films and documentary in mother tongue, textbooks in the mother tongue, guarantee of political right in the new constitution, setting up Kathariya museum, dictionary in the mother tongue, schools for teaching in the mother tongue, national identity of the Kathariya Tharu, Kathariya F.M, preservation and development of language and culture, commercialization of dress, recognition as indigenous nationality, the access communication of the Kathariya Tharu.

8.2.2 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 Kathariya Tharu community. Table 8.6 presents the responses to the ways of preservation and promotion the mother tongue in Kathariya Tharu.

Table 8.6: Responses to the ways of preservation and promotion the mother tongue in Kathariya Tharu (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	9 (90%)	1(10%)
2.	BY MAKING THE SPELLING SYSTEM SYSTEMATIC	10 (100%)	-
3.	BY COMPILING DICTIONARY	10 (100%)	-
4.	BY WRITING GRAMMAR	9 (90%)	1 (10%)
5.	BY ENCOURAGING PEOPLE TO WRITE LITERATURE IN MOTHER TONGUE	10(100%)	-
6.	BY WRITING AND PUBLISHING TEXTBOOKS	10(100%)	-
7.	BY PUBLISHING NEWSPAPERS	10(100%)	-
8.	BY MAKING USE OF THE LANGUAGE IN ADMINISTRATION	10(100%)	-
9.	BY MAKING USE OF THE LANGUAGE IN THE MEDIUM OF INSTRUCTION AT PRIMARY LEVEL	10(100%)	-

Source: Field study, 2014

Table 8.6 shows that all the respondents replied that they could support the preservation and promotion of your mother tongue by making the spelling system systematic, by compiling dictionary, by encouraging people to write literature in mother tongue, by making use of the language in administration, by making use of the language in the medium of instruction at primary level, and by writing and publishing textbooks and by publishing newspapers. Similarly, 90% of the total respondents replied that they could support the preservation and promotion of their mother tongue by devising the script and by writing grammar. Only 10% of the respondents replied that   they could preserve their mother tongue by devising the script and by writing grammar. They said that these are academically challenging jobs.

8.3 Planning for realizing the views/dreams about language development

In the survey points, 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.

Table 8.7 presents the summary of the planning to realize the most important dream in the survey points in Kathariya Tharu.

Table 8.7: Summary of the planning to realize the most important dreams in the survey points in Kathariya Tharu

SURVEY POINTS	WHAT TO DO?	WHO ELSE SHOULD BE INVOLVED ?	HOW TO DO?	RESOURCES NEEDED	WHEN TO DO?
PABERA	To use their mother tongue in education in primary level	Local intellectuals and teachers of the schools	In coordination of local intellectuals and teachers	Financial and technical	Immediately
SISAIYA	To receive the guarantee of political right in the new constitution	Government	By giving pressures to the government		Immediately
SIMRI	To set up the schools for teaching in the mother tongue	Government and the speech community	In coordination of government and speech community	Financial and technical	Immediately
LAKKAD	▪ To secure the national identity of the Kathariya Tharu ▪ To set up schools for teaching in the mother tongue	▪ Ministry of Culture and Communication, local community and Central Department of Linguistics ▪ Community, teachers, linguists and the government	▪ In coordination of Ministry of Culture and Communication in the recommendation of local community and Central Department of Linguistics ▪ In coordination of community, teachers, linguists and the government	Financial and technical	As soon as possible
MUNUWA	▪ Use of mother tongue in education ▪ To enlist as indigenous nationality of Kathariya Tharu	▪ Communities, teachers, Department of Curriculum, government and intellectuals ▪ Speech community and the government	▪ In coordination of Communities, teachers, Department of Curriculum, government and intellectuals ▪ In coordination of speech community and the government	Financial and technical	As soon as possible

Source: Field study, 2014

Table 8.6 presents the most important dreams in each survey points in order to start on developing plans such as whom else should be involved, what the first step should be and

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what resources they needed they concluded that they would like to make plans for opening school for mother tongue based education at primary level. The most important dreams include the use their mother tongue in education in primary level, guarantee of political right in the new constitution , setting up the schools for teaching in the mother tongue, enlisting as indigenous nationality of Kathariya Tharu. To realize these dreams they have planned to maintain coordination of local intellectuals and teachers to use their mother tongue in education in primary level; to give pressures to the government to receive the guarantee of political right in the new constitution; to maintain coordination of Ministry of Culture and Communication for the identity as indigenous nationality; and to maintain coordination of the communities, teachers, Department of Curriculum, government and intellectuals to manage everything required for the use of mother tongue in the school.

8.4 Summary

In this chapter, we discussed the dreams and plans of the speech community for language development in the Kathariya speech community. This community does have its own language, tradition and cultures (dresses, religion, marriage system, life style, Hori dance, songs, and festivals) arts (wood carving) and paintings, identity and respect for mother tongue. The community feels proud for them. They want to publish newspapers and magazine in the mother tongue, to broadcast the news in the mother tongue from radio, to begin education in the mother tongue, to make films and documentary in mother tongue, write textbooks in the mother tongue, to have guarantee of political right in the new constitution, to set up Kathariya museum, and to compile dictionary in the mother tongue. Apart from these, they want to set up schools for teaching in the mother tongue, to have national identity of the Kathariya Tharu, to start Kathariya F.M and to launch programs for the preservation and development of language and culture. Moreover, they want to have the commercialization of dress, recognition as indigenous nationality, the access communication of the Kathariya Tharu.

All the village heads are ready to support the preservation and promotion of your mother tongue by making the spelling system systematic, by compiling dictionary, by encouraging people to write literature in mother tongue, by making use of the language in administration, by making use of the language in the medium of instruction at primary level, and by writing and publishing textbooks and by publishing newspapers.

To realize the most important dreams they have planned to maintain coordination between different government, non-government bodies and local communities to use their mother

tongue in education in primary level, to receive the guarantee of political right in the new constitution; to have   the identity as indigenous nationality and to   manage everything required for the use of mother tongue in the school. To sum up, above all, the Kathariya speech community in general wants to have a separate recognition as indigenous nationality and use its mother tongue in primary education.

CHAPTER 9

SUMMARY OF FINDINGS AND RECOMMENDATIONS

9.1 Summary of findings

The main goal of this survey was to look at the sociolinguistic situation of Kathariya Tharu, an Indo-Aryan language of Nepal. The survey has gathered a good deal of information about the domains of language resources, mother tongue proficiency and bi/multilingualism, patterns of use, language vitality and language transmission, language attitudes and dialectal variation in the Kathariya Tharu speech community.

Moreover, the survey has also attempted to collect information about the dreams and plans of the speech community for the development of the Kathariya Tharu language. The major findings of the survey are presented as follows:

9.1.1 Ethnolinguistic information

(a) Kathariya Tharu (ISO, tkt) is spoken mainly in some villages in Kailali district of Far-Western Development regions of Nepal.

(b) Kathariya Tharu, still not identified as a separate language, is classified as a member of central group of Indo-Aryan language family.

(c) Elderly and well-informed persons in this speech community are proud of having their origins in Katahari district in India.

(d) Kathariya Tharu is an ethnic community. There are a number of clans in this community. The main clans include Mahato, Kathariya, Raut, Badayak, Badauka, Rarane, Dahiwane, Badawahi, Kusmi and Rana.

(e) Kathariya Tharus in general follow Hinduism.

(f) In common with the other sub-groups of Tharu, *Maghi* is the main festival in the Kathariya speech community.

(g) Generally speaking, literacy in the Kathariya Tharu speech community is not encouraging. Especially, women are deprived of formal education even though attempts have been incessantly made to improve the situation of literacy in this speech community.

(h) The main occupation of Kathariya Tharu is agriculture. This community, nowadays, is also engaged in different occupations like business, civil services and small industries.

(i) Kathariya Tharu community has no dowry system.

9.1.2 Domains of language use

(a) In this community, the mother tongue is significantly used in all the general domains of languages use. In some domains like abusing and family gatherings, mother tongue is exclusively used.

(b) In the domains like joking, storytelling, discussing/debate, praying, quarrelling, telling stories to children, singing at home and village meetings, the mother tongue is used by 95% of the informants. However, in the domain of bargaining and shopping, 86% of the total informants use their mother tongue.

(c) In counting, more than   58% use Nepali. In case of singing in general, Kathariya is predominantly (i.e., 70%) used in the Kathariya speech community whereas other languages like Kathariya, Nepali and Hindi are also used in this domain.

(d) Naturally, in almost domains, the female respondents are more loyal in the use of mother tongue than the male respondents. In this speech community, all the male informants use Kathariya Tharu in the domains of storytelling, discussing, abusing, singing at home and family gatherings. However, all the   female informants use Kathariya Tharu in the domains of joking, praying, quarrelling, abusing and family gatherings.

(e) In counting, slightly a higher percentage of female use Nepali than that of male. While singing in general and singing at home, some male respondents also use Kathariya Tharu, Nepali and Hindi. However, in the same domain, the female speakers do not use Hindi at all.

(f) The male respondents, in the domains of joking, bargaining, praying, quarrelling, telling stories to children and village meetings, in comparison to the female, use more Kathariya and Nepali. The illiterate informants, as expected, are much more loyal to the mother tongue in the Kathariya Tharu speech community.

(g) In counting and joking the percentage of the use of Nepali by A2 (i.e., the informants of 30-59 years age group) is higher than that of A1 and A3. However, beyond the expectation, the use of Nepali by A1 in the domain of joking is nil. To the contrary, all the A2 respondents use Nepali in this domain. In terms of age, A3 respondents are the most loyal to their mother tongue in this speech community.

(h) All informants use their mother tongue, i.e., Kathariya Tharu, while talking about education 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, grandmother, father, mother, spouse and children.

(i) While writing letters with their grandfather, grandmother, father, mother, spouse and children they primarily use their mother tongue. However, the female informants use their mother tongue slightly more than that of the male informants.

(j) In marriage invitations, more than 63% of male and 93 % of the female use their mother tongue in marriage invitations. To the contrary, in writing minutes, almost of them use Nepali in community meetings, the language of the wider communication.

(k) In terms of literacy, the percentage of illiterate informants using their mother tongue in marriage invitations is significantly higher than that of literate informants. Similarly, the percentage of illiterate using Nepali in writing minutes in the community is higher than that of the literate informants.

(l) In terms of age, the percentage of A3 informants using their mother tongue in marriage invitations is higher than that of A2 and A3 informants. Similarly, all the A1 and A2 informants exclusively use Nepali while writing minutes in the communities.

(m) In this speech community, the children while playing with other children and talking with the neighbors overwhelmingly use their mother tongue whereas at school, the children exclusively use Nepali as there is no provision of using mother tongue as mediums of instructions in the schools in this speech community.

(n) The mother tongue is used every day. Around two-third of male and more one-third of female use the language of wider communication, i.e., Nepali every day. Mother tongue is used every day. However, around two-third of male and more one-third of female use the language of wider communication, i.e., Nepali every day.

(o) More than 80% of the total informants prefer their mother tongue as the medium of instruction at primary level in the Kathariya speech community. Interestingly, the percentages of male, illiterate and A3 age group preferring the mother tongue as the medium of instruction is higher than that of female, literate and A1 and A3 age group in the Kathariya speech community.

(p) In Kathariya speech community, Nepali is significantly used with the persons of other languages visit them at home.

(q) In this speech community, the mother tongue is used at home, while working in the fields, while praying and worshiping, in the meeting of the community, in discussion, in telling stories, secrecy, while quarrelling, while scolding, in feasts and festivals, in local markets, in love making, while singing, telling stories and in transaction. Nepali,

the language of wider communication, is used in the markets, while writing letters, in schools, while writing minutes of the meeting, at government offices, while talking with other language groups and while singing Nepali songs.

(r) Both Nepali and Kathariya is used in while working in the fields at hospitals, in the meetings of the VDC, at school, while teaching to the children, while quarrelling, in seminars, hotels and social activities.

9.1.3 Bi/multilingualism and mother tongue proficiency

(a) Kathariya Tharu, like other speech communities, is a multilingual community. In this community, an individual or a group of speakers may have a choice of a number of languages, viz. Kathariya Tharu, Nepali, Dagaura, Hindi, Rana Tharu, Bengali and others. However, they are spoken by different percentages of the respondents.

(b) The mother tongue is normally spoken by elderly people, children, women, uneducated whereas Nepali is spoken by civil servants, educated, teachers and students.

(c) All the speakers can speak mainly five languages; namely, Kathariya Tharu, Nepali, Dagaura Tharu, Rana Tharu. They all spoke their mother tongue, i.e., Kathariya Tharu first. They all love their language and they speak it best. They also speak Nepali second best and Dagaura, the third best.

(d) More than 98% of the total respondents replied that they speak their language very well and more than 66 % of the total respondents, who can read and write, said that they can read and write their mother tongue very well. Around two-third of the total informants are confirmed that when a small child first goes to school cannot understand the thing his/her Nepali speaking teacher says.

(e) In the Kathariya speech community, all the family members, father, mother and spouse can speak four languages: Nepali, Dagaura Tharu, Rana Tharu and Hindi well. Nepali and Hindi are known to their sons and daughters.

9.1.4 Language vitality, language maintenance and language attitudes

(a) The vitality level of the language is very high. In this speech community, all children speak their mother tongue. It is spoken as well as it ought to be spoken. All the parents always speak Kathariya Tharu with their children. Language maintenance in Kathariya is not appalling.

(b) Around two-third of the informants (both in terms of sex and literacy) replied that there is intermarriage in their community. Intermarriage is gradually picking up the pace in Kathariya speech community.

(a) There is common marital relationship with Dagaura Tharu, Rana Tharu, Nepali and others. 95% of the total informants (in terms of sex, literacy and age) like their children learn/ study in their mother tongue in the primary level. They are ready to support the mother tongue schools in different ways: by sending their children, encouraging other people to send their children, providing financial help, teaching and helping with the school.

(b) In general, there is an extremely positive attitude of the Kathariya people towards their language. In this speech community, all love their language the most. Around two-third of the entire respondents feel prestigious when they speak their mother tongue in the presence of the speakers of the dominant language.

(c) In this speech community, around one-third of the entire respondents feel neutral when they speak their mother tongue in the presence of the speakers of the dominant language. More than 96% of have never had any problems because of being a native speaker of your mother tongue.

(d) In this community, both literate and illiterate respondent who had faced a problem because of being a native speaker of your mother tongue was only social pressure.

(e) Around 82% of the total respondents replied that they would feel bad if their son or daughter married someone who does not know their language. Around 90% of the total respondents are fully confident that their children would speak the mother tongue in future.

(f) All the informants feel good if their children speak their mother tongue and all informants feel bad if their children do not speak their mother tongue. All the people in this community are convinced that their children should speak Kathariya first.

(g) More than 81% of the total informants do not think that the language spoken by them is different from their grandparents. It means that their language is still conservative. If it is different, it is mainly in pronunciation, mixing of other languages, vocabulary and way of speaking.

(h) More than 85% of the total informants feel bad when they hear young people of their community speaking other language. All these facts indicate that the loyalty towards their mother tongue is strong in Kathariya speech community.

9.1.5 Language resources, dialectal variations and language development

(a) Kathariya community is rich in oral literature: folktales, songs, religious literature (based mainly on Hinduism), radio, films, CD/ DVD and others. They do not have a strong access to mass media at all. Kathariya is a written language.

(b) They use the Devanagari script in writing.

(c) Across the survey points, there appear different ranges of lexical similarity. Such similarity percentages clearly indicate that there is not a clear tendency towards dialectal variation in Kathariya Tharu.

(d) The core survey point, Pabera has the highest lexical similarity with Sisaiya and the least with Lakkad and Simri.

(e) Kathariya Tharu is spoken in a number of villages, mainly in Kailai. Most of the informants have agreed that the forms of speech spoken in Pabera would be highly acceptable for the writing of reading materials in Kathariya Tharu.

(f) This community does have its own language, tradition and cultures (dresses, religion, marriage system, life style, Hori dance, songs, and festivals) arts (wood carving) and paintings, identity and respect for mother tongue. The community feels proud for them.

(g) They want to publish newspapers and magazine in the mother tongue, to broadcast the news in the mother tongue from radio, to begin education in the mother tongue, to make films and documentary in mother tongue, write textbooks in the mother tongue, to have guarantee of political right in the new constitution, to set up Kathariya museum, and to compile dictionary in the mother tongue. Apart from these, they want to set up schools for teaching in the mother tongue, to have national identity of the Kathariya Tharu, to start Kathariya F.M and to launch programs for the preservation and development of language and culture. Moreover, they want to have the commercialization of dress, recognition as indigenous nationality, the access communication of the Kathariya Tharu.

(h) All the village heads are ready to support the preservation and promotion of your mother tongue by making the spelling system systematic, by compiling dictionary, by encouraging people to write literature in mother tongue, by making use of the language in administration, by making use of the language in the medium of instruction at primary level, and by writing and publishing textbooks and by publishing newspapers.

(i) To realize the most important dreams they have planned to maintain coordination between different government, non-government bodies and of local communities to use their mother tongue in education in primary level, to receive the guarantee of political right in the new constitution; to have the identity as indigenous nationality and to manage everything required for the use of mother tongue in the school.

(j) To sum up, above all, the Kathariya speech community in general wants to have a separate recognition as indigenous nationality and use its mother tongue in primary education.

9.2 Recommendations

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

(a) For the preservation, promotion and the development of the Kathariya Tharu language, culture and literature, an immediate step should be taken by the speech community and local government bodies with the help of the government to launch effective programs.

(b) As most of the Kathariya Tharu children do not understand Nepali, the curriculum and textbooks for the basic level should be developed in such a way that they embody the local needs and local settings in the Kathariya Tharu speech community.

(c) Effective strategies should be taken for the sustainable implementation mother tongue base multilingual education in the Kathariya Tharu speech community.

(d) 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

(e) A detailed language documentation project is should be launched to preserve and promote abundance of genres of Kathariya Tharu folklore, language and culture in which life crucial knowledge is embodied from time immemorial.

(f) Grammar and dictionary of Kathariya Tharu should be written and compiled and the folklore must be documented immediately.

(g) The government should immediately recognize Kathariya as an indigenous nationality and implement Kathariya Tharu as an official language of administration in Nepal, at least at the local administration as soon as practicable.

(h) RTT (recorded text test) should be administered to confirm level of dialectal variations in the forms of the speech in the Kathariya Tharu speech community in Nepal.

(i) Magazines in Kathariya Tharu should be published at the national levels.

To conclude, Kathariya Tharu is a separate form of speech. Thus, it has to be immediately identified and recognized by the concerned authorities for the preservation and development of this form of speech in which life crucial knowledge of the speech community has been embodied. Most importantly, this form of speech has to be identified in order to lay a foundation providing the linguistic rights of the Kathariaya Tharu so that they will be included in the overall fabric of the nation.

Annex A: Sociolinguistic **Questionnaire A**

Shaded items are NOT to be read aloud.

Introduce yourself first:

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

INFORMED CONSENT: Given: □   Not Given: □

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

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

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

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

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

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

11. Are you literate?

(a)   Yes   (b)   No

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

(a)   Formally   (b)   Non-formally

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

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

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

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

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

(a)   Yes   (b)   No

16. Caste

17. Ethnic group: ……………….

18. Religion:

(a)   Hinduism   (b)   Buddhism   (c)   Kirant   (d)   Christianity (e) Jain   (f)   Islam   (g)   Shamanism   (h)   Other

19. Your mother tongue's name:

(a) (Given by respondent)………………

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

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

(i)…………….. ……   (ii) ……………………

(iii)………………… ……   (iv) ……………………

22. Your mother's mother tongue…………

23. Your father's mother tongue…………….

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

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

25. What village were you born in?

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

Where do you live now?

How many years have you lived here?

Have you lived anywhere else for more than a year?

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

SCREENING CRITERIA #2:   YES   □

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) ……………………………

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	(b) …………………………….

5. Name of language consultant: ……………………….
6. (Ask if needed) Sex: (a)   Male   (b)   Female   (c)   Other ……………
7. Age: ………………….
8. Caste: ………………….
9. Ethnic group: ……………….
10. Your mother tongue's name: ………………
11. Name given by the nonnative speakers for your language ………………
12. Different names of the language if any?
(i)…………….. ……   (ii) ……………………
(iii)………………… ……   (iv) ……………………
13. Your mother's mother tongue…………
14. Your father's mother tongue……………
15. What village were you born in?
(a) Ward No……… (b)Village/Town.............   (c)VDC/municipality………
16. Where do you live now? ………………
17. How many years have you lived here? ………………
18. Other ethnic groups residing in your area: (enter below)
19. Other languages spoken by those groups: (enter below)

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

20. Should anything be done to preserve or promote your mother tongue?
(a)   Yes   (b)   No
21. (If "Yes"): In what ways do you think you can support the preservation and promotion of your mother tongue?
(a) by devising the script?
(a)   Yes   (b)   No
(b) by making the spelling system systematic?
(a)   Yes   (b)   No
(c) by compiling dictionary?
(a)   Yes   (b)   No
(d) by writing grammar?
(a)   Yes   (b)   No
(e) by encouraging people to write literature in mother tongue?
(a)   Yes   (b)   No
(f) by writing and publishing textbooks?
(a)   Yes   (b)   No
(g) by publishing newspapers?
(a)   Yes   (b)   No
(h) by making use of the language in administration?

(a) Yes   (b) No
(i) by making use of the language in the medium of instruction at primary level?
(a) Yes   (b) No
    (j) in any other ways? …………………………………..

Annex D: Word lists

क्र. सं.	अङ्ग्रेजी	नेपाली	Pabera	Sisaiya	Simri	Lakkad	Munuwa
1.	body	शरीर	dehĩ	dehĩ	dehĩ	dehĩ	dehĩ
2.	head	टाउको	muṛia	muṛia	muṛia	muṛia	muṛia
3.	hair	कपाल	bar	bar	bar	bar	bar
4.	face	अनुहार	mũh	muk^{h}ad	muk^{h}ad	muk^{h}ad	muk^{h}ad
5.	eye	आँखा	ãk^{h}i	ãk^{h}i	ãk^{h}i	ãk^{h}i	ãk^{h}i
6.	ear	कान	kan	kan	kan	kan	kan
7.	nose	नाक	nak	nak	nak	nak	nak
8.	mouth	मुख	mũh	mũh	mũh	mũh	mũh
9.	teeth	दाँत	dãt	dãt	dãt	dãt	dãt
10.	tongue	जिब्रो	jib^h	jib^h	jib^h	jib^h	jib^h
11.	breast	स्तन	c^{h}ati	dud^h	dud^h	dud^h	dud^h
12.	belly	पेट	pet	pet	pet	pet	pet
13.	arm/ hand	हात	hat^h	hat^h	hat^h	hat^h	hat^h
14.	elbow	कुइनो	kihuni	kihuni	kihuni	kihuni	kihuni
15.	palm	हत्केला	gədəuri	gədəuri	gədəuri	gədəuri	gədəuri
16.	finger	औंला	uŋli	uŋli	uŋli	uŋli	uŋli
17.	fingernail	नङ	nɔh	nəhũ	nəhũ	nəhũ	nəhũ
18.	leg	खुट्टा	gor	gor	taŋ	gor	gor
19.	skin	छाला	cutka	cutka	k^{h}ələri	k^{h}ələri	k^{h}ələri
20.	bone	हाड	hədda	hədda	puṇṛa	hədda	hədda
21.	heart	मुटु	mɔṭu	mɔṭu	mɔṭu/nukka	motu	motu
22.	blood	रगत	rəkət	rəkət	rəkət	rəkət	rəkət
23.	urine	पिसाब	mũt	mũt	mũt	mũt	mũt
24.	feces	दिसा	j^{h}ara/gũh	j^{h}ara/gũh	j^{h}ara/gũh	gũh	gũh
25.	village	गाउँ	gão	gão	gão	gão	gão
26.	house	घर	g^{h}ər	g^{h}ər	g^{h}ər	g^{h}ər	g^{h}ər
27.	roof	छानो	c^{h}əpara	c^{h}əpara	c^{h}əpara	c^{h}əpara	c^{h}əpara
28.	door	ढोका	kibara	dor	kibara	doha	doha
29.	firewood	दाउरा	kat^{h}i	kat^{h}i	kaṭ^{h}i	kaṭ^{h}i	kaṭ^{h}i

30.	broom	कुचो	bəṛhəni	bəṛhəni	bəṛhən i	bəṛhən i	bəṛhən i
31.	mortar	सिलौटो	silwəṭṭa	siləuṭ	siləuṭ	siləuṭ	siləuṭ
32.	pestle	लोहोरो	pət^həra	lor^ha	lor^ha	pət^həra	pət^həra
33.	hammer	हथौडा	t^hukia	t^hukia	t^hukia	t^hukia	t^hukia
34.	knife	चक्कु	cəkku	cəkku	cəkku	cəkku	cəkku
35.	axe	बञ्चरो	kur^hari	kur^hari	kur^hari	kur^hari	kur^hari
36.	rope	डोरी	ləsri	ləsri	ləsri	ləsri	ləsri
37.	thread	धागो	dora	dora	dora	dora	dora
38.	needle	सियो	sui	sui	sui	sui	sui
39.	cloth	लुगा (कपडा)	lətta	lətta	lətta	lətta	lətta
40.	ring	औँठी	əũt^hi	əũt^hi	uŋt^hi	uŋt^hi	uŋt^hi
41.	sun	घाम	g^ham	g^ham	g^ham	g^ham	g^ham
42.	moon	चन्द्रमा	jon^ha	jon^ha	jon^ha	jon^ha	jon^ha
43.	sky	आकाश	bədri	bədri	bədri	bədri	bədri
44.	star	तारा	tara	tara	tara	tara	tara
45.	rain	वर्षा	bərk^ha	bərk^ha	bərk^ha	bərk^ha	bərk^ha
46.	water	पानी	pani	pani	pani	pani	pani
47.	river	नदी	lədia	lədia	lədia	lədia	lədia
48.	cloud	बादल	bədri	bədri	bədri	bədri	bədri
49.	lightenin g	बिजुली चम्कनु	bijuli tərkəl	bijuli tərkəl	bijuli tərkəl	bijuli tərkəl	bijuli tərkəl
50.	rainbow	इन्द्रेणी	d^hənisban	d^hənisba n	d^hənək ban	d^hənək ban	d^hənək ban
51.	wind	बतास	bəyar	bəyar	bəyar	bəyar	bəyar
52.	stone	ढुङ्गा	pət^həra	pət^həra	pət^həra	pət^həra	pət^həra
53.	path	बाटो	dəgəra	dəgəra	dəgəra	dəgəra	dəgəra
54.	sand	बालुवा	baru	baru	baru	baru	baru
55.	fire	आगो	agi	agi	agi	agi	agi
56.	smoke	धुवाँ	d^huwã	d^huwã	d^huwã	d^huwã	d^huwã
57.	ash	खरानी	b^huwa	b^huwa	b^huwa	b^huwa	b^huwa
58.	mud	माटो	mati	mati	mati	mati	mati
59.	dust	धुलो	d^hur	d^hur	d^hur	d^hur	d^hur
60.	gold	सुन	son	son	son	son	son
61.	tree	रूख	rukk^ha	rukk^ha	rukk^ha	rukk^ha	rukk^ha
62.	leaf	पात	pətta	pətta	pətta	pətta	pətta
63.	root	जरा	jər	jər	jər	jər	jər
64.	thorn	काँडो	kãṭ	kãṭ	kãṭa	kãṭa	kãṭa
65.	flower	फूल	p^hula	p^hula	p^hula	p^hula	p^hula
66.	fruit	फलफूल	p^həlp^hul	p^həlp^hul	p^həlp^hu l	p^həlp^hu l	p^həlp^hu l
67.	mango	आँप	ãm	ãm	ãm	ãm	ãm

68.	banana	केरा	kera	kera	kera	kera	kera
69.	wheat(husked)	गहुँ	gehũ	gehũ	gehũ	gehũ	gehũ
70.	barley	जौ	jəu	jəu	jəu	jəu	jəu
71.	rice (husked)	चामल	caur	caur	caur	caur	caur
72.	potato	आलु	alu	alu	alu	alu	alu
73.	eggplant	भण्टा	bʰãta	bʰãta	bʰãta	bʰãta	bʰãta
74.	groundnut	बदाम	momphəli	momphəli	momphəli	bədam	bədam
75.	chili	खुर्सानी	mirca	mirca	mirca	mirca	mirca
76.	turmeric	बेसार	hərdi	hərdi	hərdi	hərdi	hərdi
77.	garlic	लसुन	lasun	lasun	lasun	lasun	lasun
78.	onion	प्याज	pyaj	pyaj	pyaj	pyaj	pyaj
79.	cauliflower	काउली	pʰulgobʰi	pʰulgobʰi	pʰulgobʰi	pʰulgobʰi	pʰulgobʰi
80.	tomato	गोलभेँडा	təmaʈər	təmaʈər	təmaʈər	təmaʈər	təmaʈər
81.	cabbage	बन्दा	bəndgobʰi	bəndgobʰi	bəndgobʰi	bəndgobʰi	bəndgobʰi
82.	oil	तेल	tel	tel	tel	tel	tel
83.	salt	नुन	non	non	non	non	non
84.	meat	मासु	buʈʈi	buʈʈi	buʈʈi	buʈʈi	buʈʈi
85.	fat (of meat)	बोसो	taja	taja	mutar	mutar	mutar
86.	fish	माछा	məchəri	məchəri	məchəri	məchəri	məchəri
87.	chicken	चल्ला	ciŋni	ciŋni	ciŋni	ciŋni	ciŋni
88.	egg	अण्डा	ənda	ãra	ənda	ənda	ənda
89.	cow	गाई	gəĩỹa	gəĩỹa	gəĩỹa	gəĩỹa	gəĩỹa
90.	buffalo	भैँसी	bʰəĩsia	bʰəĩsia	bʰəĩsia	bʰəĩsia	bʰəĩsia
91.	milk	दुध	dudʰ	dudʰ	dudʰ	dudʰ	dudʰ
92.	horns	सिङ	siŋʰ	siŋʰ	siŋʰ	siŋʰ	siŋʰ
93.	tail	पुच्छर	pũcʰi	pũcʰi	pũcʰia	pũcʰia	pũcʰia
94.	goat	बाख्रो	bəkəriya	bəkəriya	bəkəriya	bəkəriya	bəkəriya
95.	dog	कुकुर	kutta	kutta	kutta	kutta	kutta
96.	snake	सर्प (साँप)	sãp	sãp	sãp	sãp	sãp
97.	monkey	बाँदर	bəndəra	bəndəra	bəndəra	bəndəra	bəndəra
98.	mosquito	लामखुट्टे	masa	masa	masa	masa	masa
99.	ant	कमिला	cẽʈi	cẽʈi	cẽʈi	cẽʈi	cẽʈi
100.	spider	माकुरो	jʰiŋgura	jʰiŋgura	jʰiŋgura	jʰiŋgura	jʰiŋgura

101.	name	नाम	nam	nam	nam	naũ	naũ
102.	man	मान्छे	mənəi	mənəi	mənəi	mənəi	mənəi
103.	woman	आइमाई	menərua	menərua	menərua	menərua	menərua
104.	child	बच्चा	lərka	lərka	lərka	lərka	lərka
105.	father	बाबा	baba	baba	baba	baba	baba
106.	mother	आमा	dai	dai	dai	dai	dai
107.	older brother	दाजु	dada	dada	dada	dada	dada
108.	younger brother	भाइ	bʰəiya	bʰəiya	bʰəiya	bʰəiya	bʰəiya
109.	older sister	दिदी	didi	didi	didi	didi	didi
110.	younger sister	बहिनी	babu	bəhini	bəhini	bəhini	bəhini
111.	son	छोरो	ləũra	ləũra	ləũra	ləũra	ləũra
112.	daughter	छोरी	ləũriya	ləũriya	ləũriya	ləũriya	ləũriya
113.	husband	लोग्रे (श्रीमान)	dulʰa	log	log	log	log
114.	wife	स्वास्नी (श्रीमती)	meʰərua	meʰəruwa	meʰəruwa	meʰəruwa	meʰəruwa
115.	boy	केटो	ləũra	ləũra	ləũra	ləũra	ləũra
116.	girl	केटी	ləũriya	ləũriya	ləũriya	ləũriya	ləũriya
117.	day	दिन	din	din	din	din	din
118.	night	रात	rat	rat	rat	rat	rat
119.	morning	विहान	bʰinʰi	bʰinʰik	bʰinʰik	bʰinʰik	bʰinʰik
120.	noon	मध्यान्ह	dupəhər	dupəhər	dupəhər	dupəhər	dupəhər
121.	evening	साँझ	sahijun	sanjʰ	sanjʰ	sanjʰ	sanjʰ
122.	yesterday	हिजो	kəl	kəl	kəl	kəl	kəl
123.	today	आज	aj	aj	aj	aj	aj
124.	tomorrow	भोली	kəl	kəl	kəlʰ	kəlʰ	kəlʰ
125.	week	हप्ता (साता)	həpta	həpta	həpta	həpta	həpta
126.	month	महिना	məhina	məhina	məhina	məhina	məhina
127.	year	वर्ष	sal	sal	sal	sal	sal
128.	old	पुरानो	purano	puran	puran	puran	puran
129.	new	नयाँ	nəma	nəma	nəmma	nəmma	nəmma
130.	good	राम्रो (असल)	bəɽhia	sugghər	sugghər	sugghər	sugghər
131.	bad	नराम्रो	kʰərab	kʰərab	kʰərab/ nəiməj	kʰərab/ nəiməj	kʰərab/ nəiməj

		(खराब)			a	a	a
132.	wet	चिसो	bʰijəl	bʰijəl	bʰijəl	bʰijəl	bʰijəl
133.	dry	सुख्खा	suᵏhəl	suᵏhəl	suᵏhəl	suᵏhəl	suᵏhəl
134.	long	लामो	ləmma	ləmma	ləmma	ləmma	ləmma
135.	short	छोटो	cʰot	cʰot	cunni	cunni	cunni
136.	hot	तातो	cəpka	cəpka	dʰikəl	dʰikəl	dʰikəl
137.	cold	चिसो	jur	jur	jur	jur	jur
138.	right	दाहिने	dəhina	dəhina	dəhina	dəhina	dəhina
139.	left	देब्रे	baũ	dibra	dibra	dibra	dibra
140.	near	नजिक	ligghe	ligghe	ligghe	ligghe	ligghe
141.	far	टाढा	dur	dur	dur	dur	dur
142.	big	ठूलो	bʰari	bənna	bənna	bənna	bənna
143.	small	सानो	cʰot	cʰot	cʰot	cʰot	cʰot
144.	heavy	गह्रौँ	gərʰu	gərʰu	gərʰu	gərʰu	gərʰu
145.	light	हलुका	həluka	həluka	həlki	həlki	həlki
146.	above	माथि	upper	upper	upper	upper	upper
147.	below	तल	təre	təre	təre	təre	təre
148.	white	सेतो	set	set	set	set	set
149.	black	कालो	kəria	kəria	kəria	kəria	kəria
150.	red	रातो	lal	lal	lal	lal	lal
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	car	car	car	car	car
155.	five	पाँच	pãc	pãc	pãc	pãc	pãc
156.	six	छ	cʰe	cʰe	cʰe	cʰe	cʰe
157.	seven	सात	sat	sat	sat	sat	sat
158.	eight	आठ	aṭʰ	aṭʰ	aṭʰ	aṭʰ	aṭʰ
159.	nine	नौ	nəũ	nəũ	nəũ	nəũ	nəũ
160.	ten	दश	dəs	dəs	dəs	dəs	dəs
161.	eleven	एघार	gyarəh	gyarəh	gyarəh	gyarəh	gyarəh
162.	twelve	बाह्र	barə	barə	barə	barə	barə
163.	twenty	बीस	bis	bis	bis	bis	bis
164.	one hundred	एक सय	ekso	ekso	ekso	ekso	ekso
165.	who	को	kɔn	kəun	kəun	kəun	kəun
166.	what	के	ka	ka	ka	ka	ka
167.	where	कहाँ	kəhã	kəhã	kəhã	kəhã	kəhã
168.	when	कहिले	kəb	kəb	kəb	kəb	kəb
169.	how many	कति	kətna	katra	kətra	kətra	kətra
170.	which	कुन	kɔn	kəun	kəun	kəun	kəun

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171.	this	यो	yo	i	i	i	i
172.	that	त्यो	u	u	u	u	u
173.	these	यिनीहरू	ene	eine	ene	ene	ene
174.	those	उनीहरू	oine	oine	oine	oine	oine
175.	same	उही	uhi	uhi	uhi	uhi	uhi
176.	different	फरक (अलग)	ələg	əure	əure	əure	əure
177.	whole	सबै	səb jəne	səbku	səkku	səkku	səkku
178.	broken	फुटेको	pʰutəl	pʰutəl	pʰutəl	pʰutəl	pʰutəl
179.	few	थोरै	tʰoriek	tʰoriek	əkke cuti	əkke cuti	əkke cuti
180.	many	धेरै	dʰer	dʰer	dʰer	dʰer	dʰer
181.	all	सबै	səb	səbkku	səbkku	səbkku	səbkku
182.	to eat	खानु	kʰəina	kʰəina	kʰəina	kʰəina	kʰəina
183.	to bite	टोक्नु	katəl	katəl	katəl	katəl	katəl
184.	to be hungry	भोकाउनु	bʰukʰ lagəl	bʰukʰ lagəl	bʰukʰ lagəl	bʰukʰ lagəl	bʰukʰ lagəl
185.	to drink	पिउनु	piəl	piəl	pina	pina	pina
186.	to be thirsty	तिर्खाउनु	pias lagəl	pias lagəl	pias lagəl	pias lagəl	pias lagəl
187.	to sleep	सुत्नु	sutna	sutəl	sutna	sutna	sutna
188.	to lie	पल्टनु	leṭəl	leṭəl	litna	litna	litna
189.	to sit	बस्नु	bəitʰəl	bəitʰəl	bəitʰna	bəitʰna	bəitʰna
190.	to give	दिनु	denəi	denəi	dena	dena	dena
191.	to burn	डढाउनु	cəpka lagəl	lərəina	cəpka lagina	cəpka lagina	cəpka lagina
192.	to die	मर्नु	mərəl	mərəl	mərna	mərna	mərna
193.	to kill	मार्नु	mar daləl	mar daləl	mar dehna	mar dehna	mar dehna
194.	to fly	उड्नु	urəl	urəl	urəl	urəl	urəl
195.	to walk	हिँड्नु	negəl	negəl	niŋna	niŋna	niŋna
196.	to run/ run	दौडनु	dəurəl	dəurəl	dəurna	dəurna	dəurna
197.	to go /go	जानु	cəl gel	cəl gel	jəina	jəina	jəina
198.	to come	आउनु	ail	ail	əina	əina	əina
199.	to speak/ speak	बोल्नु	boləl/mənkəl	boləl/mənkəl	mənkəna	mənkəna	mənkəna
200.	to hear/hear /listen	सुत्नु	sunəl	sunəl	sunna	sunna	sunna
201.	to look/look	हेर्नु	dekʰəl	dekʰəl	dikʰna	dikʰna	dikʰna
202.	I	म	məĩ	məĩ	məĩ	məĩ	məĩ
203.	you (informal)	तँ	təĩ	təĩ	məĩ	məĩ	məĩ

204.	you (formal)	तपाई	tum	tum	tum	tum	tum
205.	he	ऊ	u	u	u	u	u
206.	she	उनी	u	u	u	u	u
207.	we (inclusive)	हामी (समावेशी)	həmre	həmre	həmre	həmre	həmre
208.	we (exclusive)	हामी (असमावेशी)	həmre	həmre	həmre	həmre	həmre
209.	you (plural)	तिमीहरू	tumʰəre	tumʰəre	həmre	toine	toine
210.	they	ऊनीहरू	oine	oine	oine	oine	oine

Annex E: Basic information of the language consultants involved in the survey of Kathariya Tharu

	Name	Sex	Age	Educ- ation	Village	VDC	Ward No.	District
1.	Rampati Devi Mahato	F	50	IL	Pabera	Pabera	5	Kailai
2.	Chameli Mahato	F	88	IL	Pabera	Pabera	5	Kailai
3.	Ram Dulari Mahato	F	60	IL	Pabera	Pabera	5	Kailai
4.	Mahadevi Kathariya	F	45	L	Pabera	Pabera	5	Kailai
5.	Pardesani Mahato	F	21	IL	Pabera	Pabera	5	Kailai
6.	Bhuvan Mahato	F	24	L	Pabera	Pabera	5	Kailai
7.	Banshidhar Kathariya	M	70	IL	Pabera	Pabera	5	Kailai
8.	Sanidewal Mahato	M	21	L	Pabera	Pabera	5	Kailai
9.	Bir Bahadur Kathariya	M	32	L	Pabera	Pabera	5	Kailai
10.	Krishana Prasad Kathariya	M	56	L	Pabera	Pabera	5	Kailai
11.	Suresh Kathariya	M	16	L	Pabera	Pabera	5	Kailai
12.	Ganga Ram Mahato	M	57	L	Pabera	Pabera	5	Kailai
13.	Ram Kumar Mahato	M	42	L	Pabera	Pabera	5	Kailai
14.	Gulab	M	67		Pabera	Pabera	5	Kailai

	Singh Mahato							
15.	Ram Dulari Kathariya	F	70		Pabera	Pabera	5	Kailai
16.	Bagpati Kathariya	F	31		Pabera	Pabera	5	Kailai
17.	Angreji Mahato	M	85	L	Pabera	Pabera	5	Kailai
18.	Moti Ram Kathriya	M	53		Pabera	Pabera	5	Kailai
19.	Lilawati Kathriya	F	35		Pabera	Pabera	5	Kailai
20.	Raj Kumar Mahato	M	55		Pabera	Pabera	5	Kailai
21.	Narendra Mahato	M	26		Pabera	Pabera	5	Kailai
22.	Radha Shyam Mahato	M	52		Pabera	Pabera	5	Kailai
23.	Santa Ram Kathariya	M	65	L	Pahalmanpur	Sisaiya	3	Kailai
24.	Yam Bahadur Kathariya	M	29	L	Pahalmanpur	Sisaiya	3	Kailai
25.	Tej Ram Kathariya	M	65	L	Pahalmanpur	Sisaiya	3	Kailai
26.	Ram Bilas Kathariya	M	50	IL	Pahalmanpur	Sisaiya	3	Kailai
27.	Shiva Kumar Kathariya	M	36	L	Pahalmanpur	Sisaiya	3	Kailai
28.	Mahesh Kathariya	M	24	L	Pahalmanpur	Sisaiya	3	Kailai
29.	Gaya Prasad Kathariya	M	38	L	Pahalmanpur	Sisaiya	3	Kailai
30.	Shyam Kali Kathariya	F	40	IL	Pahalmanpur	Sisaiya	3	Kailai
31.	Gargi Kathariya	F	62	IL	Pahalmanpur	Sisaiya	3	Kailai
32.	Deepa Devi Kathariya	F	32	L	Pahalmanpur	Sisaiya	3	Kailai
33.	Sima Kathariya	F	18	L	Pahalmanpur	Sisaiya	3	Kailai
34.	Laiti Devi Kathariya	F	28	IL	Pahalmanpur	Sisaiya	3	Kailai
35.	Panmati Kathariya	F	60	IL	Pahalmanpur	Sisaiya	3	Kailai
36.	Phaguni	F	65	IL	Pahalmanpur	Sisaiya	3	Kailai

	Devi Kathariya							
37.	Santa Ram Kathariya	M	56	IL	Pahalmanpur	Sisaiya	3	Kailai
38.	Naina Kathariya	F	20		Pahalmanpur	Sisaiya	3	Kailai
39.	Shyam Kali	F	40		Pahalmanpur	Sisaiya	3	Kailai
40.	Krishna Devi Kathariya	F	65		Pahalmanpur	Sisaiya	3	Kailai
41.	Bal Kumari Kathariya	F	25		Pahalmanpur	Sisaiya	3	Kailai
42.	Sabitri Kathariya	F	32		Pahalmanpur	Sisaiya	3	Kailai
43.	Jaga Mohan Kathariya	M	32		Pahalmanpur	Sisaiya	3	Kailai
44.	Bholuram Kathariya	M	31		Pahalmanpur	Sisaiya	3	Kailai
45.	Phukuni Devi Kathariya	F	60		Pahalmanpur	Sisaiya	3	Kailai
46.	Ramesh Kumar Badayak	M	30	L	Bauniya	Simri	8	Kailai
47.	Rajendra Prasad Badayak	M	36	L	Bauniya	Simri	8	Kailai
48.	Pakkhar Rana	M	70	IL	Bauniya	Simri	8	Kailai
49.	Rogahi Badayak	M	40	IL	Bauniya	Simri	8	Kailai
50.	Jitendra Kathariya	M	22	L	Bauniya	Simri	8	Kailai
51.	Ramawatar Kathariya	M	39	L	Bauniya	Simri	8	Kailai
52.	Dil Bahadur Kathariya	M	28	L	Bauniya	Simri	8	Kailai
53.	Moti Ram Rana	M	61	L	Bauniya	Simri	8	Kailai
54.	Senapati Kathariya	F	65	IL	Bauniya	Simri	8	Kailai
55.	Daulatiya Kathariya	F	60	IL	Bauniya	Simri	8	Kailai
56.	Lahani Kathariya	F	29	IL	Bauniya	Simri	8	Kailai
57.	Pinki Rana Kathariya	F	22	L	Bauniya	Simri	8	Kailai
58.	Sudhama Badayak	F	35	L	Bauniya	Simri	8	Kailai

59.	Naina Devi Kathariya	F	35	IL	Bauniya	Simri	8	Kailai
60.	Gadewa Badayak	M	50	L	Bauniya	Simri	8	Kailai
61.	Paramananda Kathariya	M	34		Bauniya	Simri	8	Kailai
62.	Adhabhi Raut	M	23		Bauniya	Simri	8	Kailai
63.	Birendra Rana	M	25		Bauniya	Simri	8	Kailai
64.	Niraj Kathariya	M	20		Bauniya	Simri	8	Kailai
65.	Radheshyam Kathariya	M	22		Bauniya	Simri	8	Kailai
66.	Moti Ram Rana	M	61		Bauniya	Simri	8	Kailai
67.	Krishna Lal Kathariya	M	45	L	Joshipur	Lakkad	1	Kailai
68.	Bharat Kumar Kathariya	M	36	L	Joshipur	Lakkad	1	Kailai
69.	Indra Kathariya	M	32	L	Joshipur	Lakkad	1	Kailai
70.	Kamal Kathariya	M	19	L	Joshipur	Lakkad	1	Kailai
71.	Ole Ram Kathariya	M	65	IL	Joshipur	Lakkad	1	Kailai
72.	Inder Bahadur Kathariya	M	29	L	Joshipur	Lakkad	1	Kailai
73.	Amar Singh Kathariya	M	42	IL	Joshipur	Lakkad	1	Kailai
74.	Mahendra Prasad Kathariya	M	68	L	Joshipur	Lakkad	1	Kailai
75.	Sapana Kathariya	F	19	L	Joshipur	Lakkad	1	Kailai
76.	Gaura Devi Kathariya	F	70	IL	Joshipur	Lakkad	1	Kailai
77.	Parbati Devi Kathariya	F	35	L	Joshipur	Lakkad	1	Kailai
78.	Lal Mati Kathariya	F	65	IL	Joshipur	Lakkad	1	Kailai
79.	Lal Mati Kathariya	F	45	IL	Joshipur	Lakkad	1	Kailai
80.	Phulpati Devi Kathariya	F	29	IL	Joshipur	Lakkad	1	Kailai

81.	Chhotelal Kathariya	M			Joshipur	Lakkad	1	Kailai
82.	Bhagabati Badayak	F	40		Joshipur	Lakkad	1	Kailai
83.	Chunna Kathariya	F	35		Joshipur	Lakkad	1	Kailai
84.	Ram Kumar Kathariya	M	30		Joshipur	Lakkad	1	Kailai
85.	Hira Singh Kathariya	M	30		Joshipur	Lakkad	1	Kailai
86.	Chander Raut Kathariya	M	51		Joshipur	Lakkad	1	Kailai
87.	Mahendra Prasad Kathariya	M	60		Joshipur	Lakkad	1	Kailai
88.	Krishna Mahato	M	60		Joshipur	Lakkad	1	Kailai
89.	Krishna Lal Kathariya	M	55		Joshipur	Lakkad	1	Kailai
90.	Chhotu Kathariya	M	61		Joshipur	Lakkad	1	Kailai
91.	Ranjit Kumar Kathariya	M	30		Joshipur	Lakkad	1	Kailai
92.	Bir Bahadur Kathariya	M	29	L	Munuwa	Munuwa	3	Kailai
93.	Anta Ram Kathariya	M	38	L	Munuwa	Munuwa	3	Kailai
94.	Bhakta Bahadur Badayak	M	35	L	Munuwa	Munuwa	3	Kailai
95.	Man Bahadur Badayak	M	38	L	Munuwa	Munuwa	3	Kailai
96.	Mahesh Badayak	M	26	L	Munuwa	Munuwa	3	Kailai
97.	Chunni Lal Badayak	M	70	IL	Munuwa	Munuwa	3	Kailai
98.	Bachche Lal Kathariya	M	62	L	Munuwa	Munuwa	3	Kailai
99.	Jitendra Raut	M	26	IL	Munuwa	Munuwa	3	Kailai
100.	Chunu Devi Badayak	F	65	IL	Munuwa	Munuwa	3	Kailai
101.	Mirchi Devi Raut	F	45	IL	Munuwa	Munuwa	3	Kailai
102.	Chhido	F	65	IL	Munuwa	Munuwa	3	Kailai

	Devi Badayak							
103.	Anita Kathariya	F	29	L	Munuwa	Munuwa	3	Kailai
104.	Shushila Devi Kathariya	F	35	IL	Munuwa	Munuwa	3	Kailai
105.	Kamala Badayak	F	28	IL	Munuwa	Munuwa	3	Kailai
106.	Ram Bhagat Kathariya	M			Munuwa	Munuwa	3	Kailai
107.	Maharaj Rana Kathariya	M			Munuwa	Munuwa	3	Kailai
108.	Saptari Devi Raut	F	60		Munuwa	Munuwa	3	Kailai
109.	Dana Siwal Barahi	F	60		Munuwa	Munuwa	3	Kailai
110.	Suresh Kathariya	M	16		Munuwa	Munuwa	3	Kailai

Annex F: Some group photographs of the language consultants involved in the survey of KathariyaTharu

Group photograph 1: Pabera, Pabera VDC-5, Kailali

Group photograph 2: Pabera, Pabera VDC-5, Kailali

Group photograph 3: Pabera, Pabera VDC-5, Kailali

Group photograph 4: Sisaiya, Pahalmanpur VDC-3/4, Kailali

Group photograph 5: Simri, Bauniya VDC-3, Kailali

Group photograph 6: Joshipur, Lakkad VDC-1, Kailali

Group photograph 7: Munuwa, Munuwa VDC-3, Kailali

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