

A SOCIOLINGUISTIC SURVEY OF KHADIYA

(As spoken in Morang and Jhapa districts)

A final report

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By

Dr. Dev Narayan Yadav

Mr. Binod Dahal

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Mr. Binod Dahal

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Chapter 1

Introduction

1.1 Background

This is a report of sociolinguistic survey of the Khadiya language spoken in Jhapa district, Mechi zone and Morang district, Koshi zone. This is an Austro- Asiatic language spoken in Jhapa and Morang districts in the eastern region. The Khadiya people are also spread over the different parts of Lumbini zone.

Nepal is a multilingual, multicultural and multi-religious country. It is rich in its linguistic diversity. The four great language families namely- Sino-Tibetan, Indo-European, Dravidian and Austro-Asiatic are spoken. According to Ethnologue (2012), there are about 127 living languages and dialects of four different genetic stocks spoken within the country. The latest official census of 2011 records the number of speakers for 123 languages and also allows an additional category of 'other unknown languages' with close to half million speakers. However, there is no reliable estimate of the actual number of languages spoken within the country.

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

Khadiya is spoken by 241580 people all over the world (Lewis et.al. 2013). Khadiya is one of the indigenous languages spoken in some districts of Nepal. According to the recent census report of Nepal 2011, the total number of speakers is 238.

1.2 The Khadiya people

The Khadiya community used to work in tea estate. They used to live in the Tarai areas. Nowadays, they have migrated to the urban-areas. This community lives in the organized society. They had both arranged and love marriage systems. Their socio-cultural existence was influenced by Hindu and Christian cultures.

1.2.1 Caste/ethnic groups

The Khadiya community works in tea estates and does farming. They live in the Tarai areas. Nowadays they have migrated to the urban areas. They are far away from state

mechanism. This community lives in the organized society. They have arranged and love marriage systems. Their socio-cultural existence is influenced by Hindu and Buddhist cultures.

In this survey, the research team has found the Khadiya people living in Jhapa and Morang. Among them, we visited five spots i.e Khadiya Basti (Mechi Municipality, 13, Jhapa); Nakalbanda tea estate (Mechi Municipality- 8, 10, 12 and 13, Jhapa); Laphati (Topgachhi-1, Jhapa), Hurhuria (Thalaha-2, Morang) , Marcheniya (Jangraha-7, Morang). Table 1.1 presents castes/ethnic situation in Khadiya in Jhapa and Morang districts.

Table 1: Castes/Ethnic groups in Khadiya

Castes/Ethnic Groups	Place
Khadiya	KhadiyaBasti (Mechi Municipality, 13, Jhapa) Nakalbanda Teastate (Mechi, Municipality-8, 10, 12 and 13, Jhapa) Laphati (Topgachhi-1, Jhapa) Hurhuria (Thalaha-2, Morang) Marcheniya (Jangraha-7, Morang)
Rajbanshi	Hurhuria (Thalaha-2, Morang) Marcheniya (Jangraha-7, Morang)

Source: Survey of Khadiya, 2013

Table 1.1 shows that there is no caste division in the Khadiya speech community in Jhapa and Morang districts of Mechi and Koshi Zone respectively.

1.2.2 Religion

The Khadiya speakers in Jhapa and Morang districts follow Hinduism and Christianity. Table 1.2 presents the situation of religion in Khadiya in Jhapa and Morang districts.

Table 1.2: The situation of the religion in Khadiya in Jhapa and Morang districts

Religions	Number	Percentage
Hinduism	39	65%
Christianity	20	33%
Shamanism	1	2%
Total	60	100%

Source: Sociolinguistic survey of Nepal (2013)

Table 1.2 shows that 65 % Khadiyas are Hindu whereas 33% of them are Christian and only 1.67% are reported to be Shamanist.

1.2.3 Literacy

Literacy in the Khadiya speech community is not so poor. Especially women have learnt how to read and write through literacy programs. The survey has estimated the general trends of literacy in this community. Table 1.3 presents the literacy situation of Khadiya in Jhapa and Morang districts.

Table1. 3: Literacy in Khadiya in Jhapa and Morang districts

Literacy			
Male (N=30)		Female (N=30)	
Literate	Illiterate	Literate	Illiterate
12 (40%)	18 (60%)	10 (33%)	20 (67%)

Source: Sociolinguistic survey of Nepal (2013)

Table 1.3 shows that the females are more illiterate than the males in the Khadiya community.

1.2.4 Occupation

The Khadiya people are traditionally involved in tea estate works, farming, household works and foreign employments. Nowadays, they are also engaged in business, government/public jobs, and also in other occupations.

1.3 Demography and distribution

Khadiya speaking areas were selected on the basis of geographical location from the core point Khadiya Basti (Mechi Municipality, 13, Jhapa), Nakalbanda tea estate (Mechi Municipality- 8, 10, 12 and 13, Jhapa), Laphati (Topgachhi-1, Jhapa), Hurhuria (Thalaha-2, Morang), Marcheniya (Jangraha-7, Morang). According to the recent census of Nepal 2011 Khadiya is spoken by 238 people in Nepal.

Table 1.4: Districtwise distribution of the Khadiya people

Districts	No. of speakers
Jhapa	113
Morang	119
Bara	4
Baitadi	1
Kanchanpur	1
Total	238

Source: Tamang and Gurung (2014)

1.4 Geographical location of the survey points in Khadiya

This survey has selected; Khadiya Basti (Mechi Municipality, 13, Jhapa), Nakalbanda tea estate (Mechi Municipality- 8, 10, 12 and 13, Jhapa), Laphati (Topgachhi-1, Jhapa), Hurhuria (Thalaha-2, Morang), Marcheniya (Jangraha-7, Morang). Normally this village is considered to be the least affected by other languages. The survey has provided Global Positioning System (GPS) for all the survey points.

Table 1.6 lists the GPS information of the survey points in Khadiya in Jhapa and Morang districts.

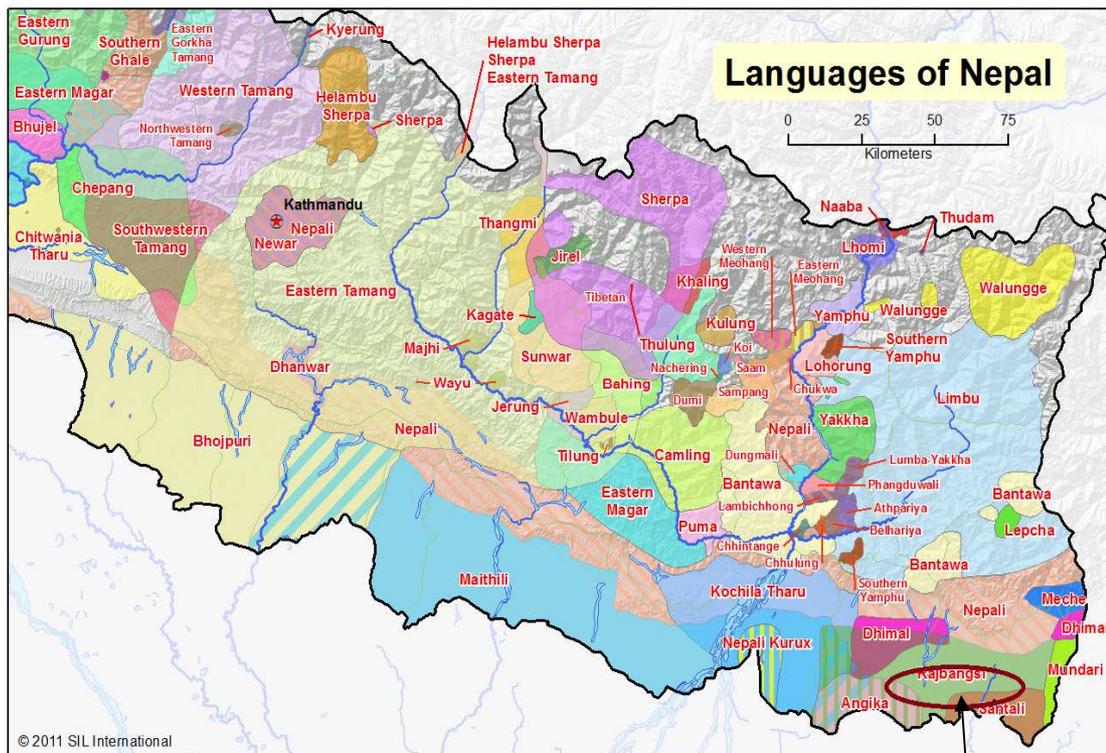
Table 1.6: GPS information of Khadiya speaking areas in the eastern region

Survey points	GPS coordinates		Elevation (in meter)
Khadiya Basti (Mechi Municipality 13, Jhapa)	28° 40' 17.3''	88° 09' 00.5'' E	130
Nakalbanda tea estate (Mechi Municipality- 8, 10, 12 and 13, Jhapa)	26° 40' 17.3''	88° 09' 00.5'' E	130
Laphati (Topgachhi-1, Jhapa)	26° 33' 12''N	087° 45' 34''E	135
Hurhuria (Thalaha-2, Morang)	26° 31' 20.5''N	087° 45' 44''E	76
Marcheniya (Jangraha-7, Morang)	26° 31' 20.1''N	087° 23' 48.1''E	72

Source: Sociolinguistic survey of Nepal (2013)

Map 1.1 presents the tentative locations of the Khadiya speech community.

Map 1.1: Linguistic map of the Khadiya speaking area in Nepal

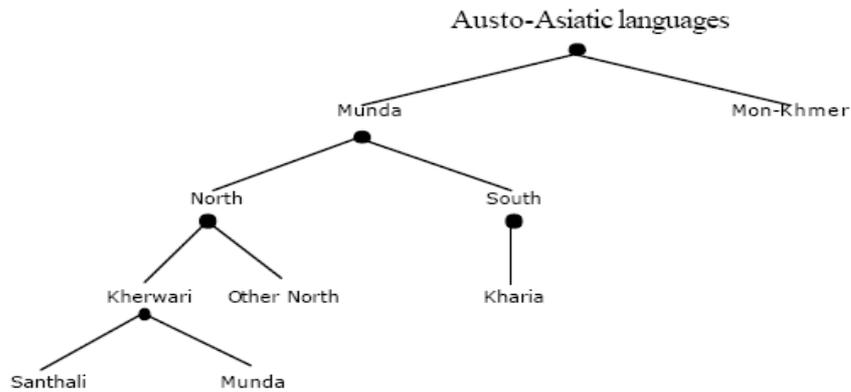


Source: SIL International (2011)

Khadiya

1.5 Linguistic affiliation or genetic affiliation

Khadiya is classified as Austro-Asiatic, Munda, South Munda, Kharia-Juang (Epele et.al. 2012). Similarly, Yadava (2003) classifies Austro-Asiatic languages spoken in Nepal as follows.



There has been a number of works on the economic, religious, cultural and traditional study of the Khadiya community, but relatively there has been no linguistic research works in Khadiya.

1.6 Purpose and goals

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

- a. To gather information regarding the language resources;
- b. To assess the state of mother tongue proficiency in the Khadiya community;
- c. To look at the vitality of the language by investigating the patterns of language use in certain domains;
- d. To evaluate the language maintenance and the attitudes of the speakers towards their language;
- e. To find out language development for the implementation of mother-tongue based multilingual education in Khadiya; and
- f. To examine the dialectal variation by assessing the levels of lexical similarity.

1.7 Organization of the study

This survey report is organized into ten chapters. Chapter 1 is the introductory one that presents general background information about the language including the purpose and goals of the study. In chapter 2, we deal with the methodology used in the survey. Similarly, chapter 3 deals with language resources available in the language and the organizations involved in the language development. In chapter 4, we look at the mother tongue proficiency and bi/multilingualism in Khadiya. Chapter 5 deals with the domains of language use. In chapter 6, we look at language vitality, transmission and maintenance. Similarly, chapter 7 deals with language attitudes and chapter 8 deals with language resources that make them feel proud, dreams and plans of the speech community for language development in Khadiya. In chapter 9, we look at dialectal variation and lexical similarity among the key points in Khadiya. In chapter 10, we present the summary of the major findings and recommendations for the development of the language. The annex includes wordlists and sociolinguistic questionnaire A, B and C.

Chapter 2

Research methodology

2.0 Outline

In this chapter, we present the research methodology employed in this survey in detail. Section 2.1 deals with a brief overview of the major goals of the survey, the research methods/tools used in the survey. It also deals with a brief description of the methods/tools including the major focus of the tools in the survey. In section 2.2, we discuss the different types of research tools, their basic characteristics, and the ways they were employed in the survey. Similarly, section 2.3 deals with the limitations of this survey.

2.1 Overview

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

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

	Goals of the survey	Research methods/ tools	Brief description	Focus of the methods/tools
1.1	To examine the patterns of language use in certain domains, language attitudes,	Sociolinguistic Questionnaires (SLQ)	Consisting of three sets: A, B and C	
		Sociolinguistic Questionnaires-	80 questions to be administered	• Language resources

	and language vitality, language maintenance, mother-tongue proficiency and multilingualism and language resources in Khadiya;	A (SLQ A)	on individual of different age groups, sex and literacy in at least five points including the core point	<ul style="list-style-type: none"> • 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	<ul style="list-style-type: none"> • 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	<ul style="list-style-type: none"> • Language attitudes • Language maintenance • Language vitality • Language development
1.2	To assess the	Wordlist	Lexical	Lexical variation

	levels of lexical similarity among the selected varieties in the language;	Comparisons (WLC)	comparison of 210 words	among selected varieties in the language
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2.2 Research methods/tools

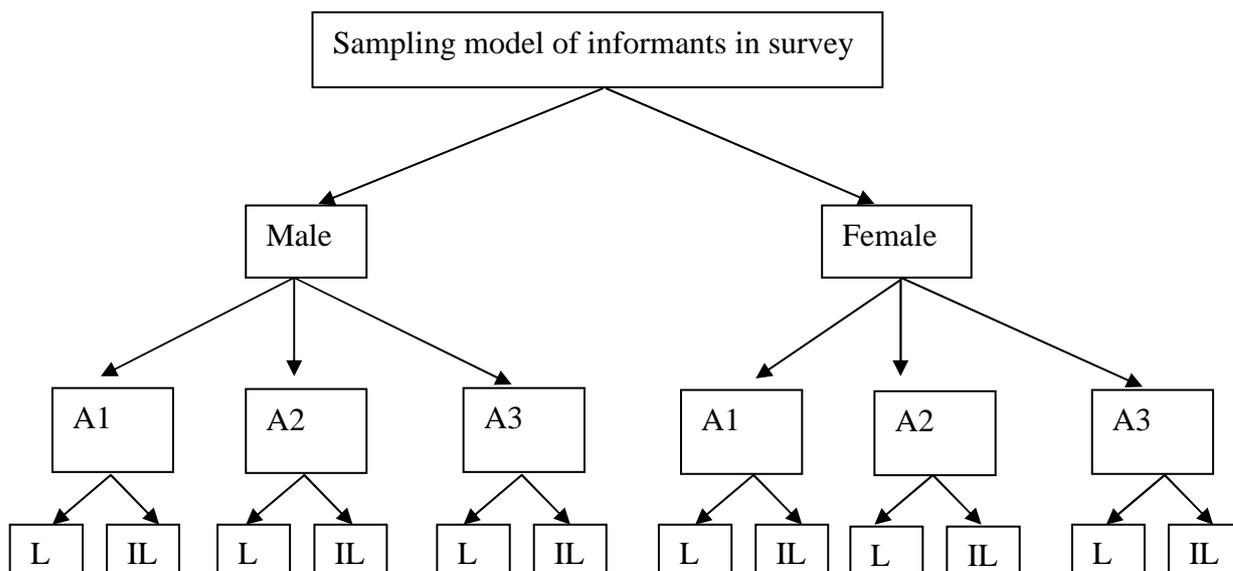
2.2.1 Sociolinguistic Questionnaire (SLQ)

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

(a) Sociolinguistic Questionnaire A (SLQ A)

This set, consisting of eighty questions, is intended to be administered to the individuals of the speech community. The main purpose of this set is to gather information from the individuals about the language resources, mother-tongue proficiency and multilingualism, domain of language use, language vitality, language maintenance and their language attitudes. The opinions from the individuals are often influenced by factors such as location, education, age and sex. Prior to the administration of this set, first, two points of the Khadiya speaking areas were selected on the basis of pre-information about the Khadiya community: Khadiya Basti (Mechi Municipality, 13, Jhapa), Nakalbanda Tea estate (Mechi Municipality- 8, 10, 12 and 13, Jhapa), Laphati (Topgachhi-1, Jhapa), Hurhuria (Thalaha-2, Morang), Marcheniya (Jangraha-7, Morang). Secondly, the individuals were chosen from different categories of sex, age and educational background from each survey points.¹ Figure 2.1 presents a model for sampling of informants from each point in the Khadiya speech community.

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



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

The survey has a specific checklist for the Sociolinguistic Questionnaire A.

Table 2.2: Checklist for Sociolinguistic Questionnaire A

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

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

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

(b) Sociolinguistic Questionnaire B (SLQ B)

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

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

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

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

(i) Domains of language use

We use the domains of language use tool in order to help the Khadiya speakers to think about and visualize the languages which they speak in various situations. In this tool, the language 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 use their mother tongue, Khadiya and the situations in which they use both Nepali and Khadiya. After that, they were asked to place the labels Nepali, Khadiya and both Nepali and Khadiya. Then, they were asked to organize the labels in each category according to

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

(ii) 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 Khadiya. Participants in the group of 8-12 were asked to write on a separate sheet the name of each district and major towns where Khadiya is spoken and placed them on the floor to present the geographical location. Then, they were asked to use loops of string to show which districts or towns spoke the same as others. Next, they used the number to show the ranking from easier to understand to most difficult. They were advised to use colored plastic tokens to mark those they understand very well, average and poorly.

(iii) Bi/multilingualism

We used this tool to help the community members to think about and visualize the levels of fluency in both Khadiya and Nepali by different subsets of the Khadiya community. The participants were asked to use two overlapping circles, one representing the Khadiya people who speak mother tongue well and the other the Khadiya who speak Nepali well. The overlapped area represents those who speak both the languages well. Then, 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 Khadiya 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 Khadiya speakers who spoke 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.

(iv) Appreciative inquiry

This tool was used to gather information about the dreams and aspirations for the language the Khadiya 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 and culture. Then, they were asked to express the dreams about how they could make their language and 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 as cited in Regmi 2011:21) points out that the first three tools helped the participants to verbalize things they already knew intuitively about their language whereas this tool helped them to think about future possibilities.

(c) Sociolinguistic Questionnaire C (SLQ C)

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

2.2.2 Wordlist

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

From each survey point, at least two informants were chosen as the word list source. In the selection, those speakers were selected who were born in the village or in the near vicinity, have to speak Khadiya 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 Khadiya word from mother tongue Khadiya speakers. 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 Khadiya.

2.3 Limitations of the survey

This study is limited to only sociolinguistic study of the Khadiya language. For this study, five survey points from; Khadiya Basti (Mechi Municipality, 13, Jhapa), Nakalbanda Tea estate (Mechi Municipality- 8, 10, 12 and 13, Jhapa), Laphati (Topgachhi-1, Jhapa), Hurhuria (Thalaha-2, Morang), Marcheniya (Jangraha-7, Morang). Only 60 sociolinguistic questionnaires A (SLQ A) are administrated in each point. Similarly, four SLQ B and two SLQ C and two wordlists are administrated in each survey point.

Chapter 3

Language resources and organizations

3.0 Outline

This chapter deals with the language resources and organizations in Khadiya. This chapter consists of three sections. Section 3.1 deals with the language resources in the Khadiya language. In section 3.2, we list the organizations for the development of language and culture in the Khadiya community and mention their responsibilities. Similarly, section 3.3 presents the summary of the chapter.

3.1 Language resources

There are no resources available in the Khadiya language. The people of the old generations tell stories about their ancestors, supernatural stories and stories related to the animal kingdom. The modern language transmission resources like radio, cinema, CD/DVD are not available in the language. Likewise, Phonemic inventory, grammar, dictionary, textbook, literary materials, newspaper, magazines and written literatures are not available either in the language. Table 3.1 presents the language resources in Khadiya.

The researchers have found that there are no phonemic inventory, grammar, dictionary, textbooks, literacy materials, newspapers, written literature but folklore, music and religious literature exist.

In Jhapa and Morang, three organizations of the Khadiya community have been found for the preservation and promotion of language and culture. Table 3.1 presents institutions and their responsibilities in the Khadiya community.

3.1 Organizations working for language and culture development

Table 3.1: Institutions and their responsibilities in the Khadiya community

Name of the Institutions	Responsibilities
Shree Shristhi Jiban Bikas	To preserve Khadiya Culture linguistic, educational and to involve in economic activities.
Khadiya Utthan Samaj/ Sang	To preserve Culture linguistic, educational and to involve in economic activities.
Jhagad Ekta Samaj	To preserve Culture and linguistic and to involve in economic activities.

Table 3.1 presents 3 organizations of Khadiya dedicated for preservation and promotion of their language and culture. These organizations mainly work for literacy, cultural, educational and awareness programs. These organizations are also eager to work for the promotion and preservation of the language and culture.

3.2 Summary

In this chapter, we have not found folk stories, folklores, songs and religious literature in the Khadiya language. The modern language transmission resources like radio, cinema, films, and CD/DVD are not available in the language. Similarly, alphabet, grammar, dictionary, textbook, literary materials, newspaper, magazines, and written literature are not available either in the language.

Regarding the reading materials in Khadiya language, both literate male and female speakers do not read the reading materials available in their language. There are altogether 3 organizations of Khadiya dedicated for the preservation and promotion of their language and culture. These organizations mainly work for literacy, cultural, educational, and awareness programs. These organizations are also eager to work for the promotion and preservation of the Khadiya language and culture.

Chapter 4

Mother tongue proficiency and bi/multilingualism

4.0 Outline

This chapter deals with mother tongue proficiency and bi/multilingualism in detail. It consists of four sections. Section 4.1 discusses mother tongue proficiency in Khadiya. In section 4.2 we discuss bi/multilingualism and bi/multilingualism in the Khadiya language and bi/multilingualism in Khadiya. Similarly, section 4.3 deals with the levels of understanding of Nepali in school. Section 4.4 presents the summary of this chapter.

4.1 Mother tongue proficiency in Khadiya

Khadiya speakers are very proficient in speaking their language. However, as literacy rate is concerned, the male speakers are very well at reading and writing in their language whereas the female speakers are not so good. Table 4.1 presents mother tongue proficiency in speaking, reading and writing in Khadiya.

Table 4.1: Mother tongue proficiency in speaking in Khadiya

Speaking (n=60)			
Degrees	Male (n=30)	Female (n=30)	Total
Very well	22 (73%)	24 (80%)	46 (76%)
Some	5 (17%)	5 (17%)	10 (17%)
Only a little	3 (10%)	1 (3%)	4 (7%)

Source: Sociolinguistic survey of Nepal (2013)

Table 4.1 shows that all the members of the Khadiya community are very much fluent in speaking their language. The females of the Khadiya community speak more than the male ones. Similarly, some females and males do average speaking and more males are better in Khadiya speaking while fewer females speak only a little.

4.2 Bi/multilingualism

4.2.1 Bi/multilingualism in Khadiya

Khadiya is a multilingual speech community. They speak a number of languages.

Table 4.2 presents the situation of multilingualism in the Khadiya community

Table 4.2: Multilingualism in the Khadiya speech community

Languages	Male		Female	
	Number of speakers	Percentage	Number of speakers	Percentage
Khadiya	30	100%	30	100%
Nepali	28	93%	28	93%
Sadri	12	40%	14	47%
Hindi	16	53%	9	30%
Khawas	5	16%	4	13%
Thenthi/Maithili	5	16%	3	10%
Tharu/ Chaudhary	4	13%	5	17%
Sardar	1	3%	-	-
Bantar	1	3%	1	3%
English	1	3%	4	13%
Rajbanshi	-	-	1	3%

Source: Sociolinguistic survey of Nepal (2013)

Table 4.2 shows that 93% of the male and the female Khadiya speakers are bilingual in Nepali whereas 53% male speakers and 30% female are bilingual in Hindi. Similarly, bilingualism of male Khadiya speakers in Sadri is 40%, and female is 47%. Male Khadiya speakers are bilingual in Khawas and Maithili is same in 17% percent and Tharu/ Chaudhary, Sardar, Bantar, English and Rajbanshi speakers respectively.

Table 4.2 also presents that 13% female Khadiya speakers are bilingual in Khawas whereas 17% speakers are bilingual in Tharu/Chaudhary and 13% speakers are bilingual in English.

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

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

4.2.2 Bi/multilingualism in Khadiya families

In table 4.2, most of the Khadiya speakers are bilingual as well as multilingual; their family members are also to be bilingual in different languages. Table 4.3 presents the bi/multilingualism in Khadiya family members.

Table 4.3: Other languages known to family members by sex

N=60	Male (n=30)			Female (n=30)		
	Father	Mother	Wife	Father	Mother	Husband
Nepali	23 (77%)	23 (77%)	18 (60%)	13 (43%)	13 (43%)	19 (63%)
Sadri	10 (33%)	10 (33%)	9 (30%)	11 (37%)	11 (37%)	10 (33%)
Maithili	6 (20%)	6 (20%)	4 (13%)	7 (23%)	6 (20%)	5 (17%)
Hindi	3 (10%)	1 (3%)	1 (3%)	2 (7%)	2 (7%)	1 (3%)
Khawash	1 (3%)	2 (7%)	2 (7%)	-	-	2 (7%)
Tharu/ Chaudhari	2 (7%)	1 (3%)	2 (7%)	-	-	2 (7%)
Santhali	-	-	-	1 (3%)	1 (3%)	1 (3%)

Source: Field study, 2013

Table 4.3 shows that out of 30 male respondents 77% of fathers are bilingual in Nepali. 10% of them are bilingual in Hindi and 33% of them are bilingual in Sadri. In the same way, 77%, and 3%, mothers are bilingual in Nepali and Hindi languages. Similarly, 60%, wives are bilingual in Nepali. 3% of them are bilingual in Hindi.

Table 4.3 also shows that out of 30 female respondents, 43% of fathers are bilingual in Nepali. 6.6% of them are bilingual in Hindi and 37 % of them are bilingual in Sadri. Similarly, 43 %, and 7% of mothers are bilingual in Nepali and Hindi languages respectively. In the same way, 63% of female respondents’ husbands are bilingual in Nepali, 3% of them are bilingual in Hindi and only 33% are bilingual in Sadri.

From this analysis, we can conclude that the majority of Khadiya families are bilingual as well as multilingual. Most of them are bilingual in Nepali but the languages, Sadri, Maithili, Hindi, Tharu/ Chaudhari and Santhali which are used by a few speakers cannot be taken as bilingualism because of low percentage of speakers.

4.2.3 Bi/multilingualism in Khadiya children

As the Khadiya speech community is multilingual, most of the children in this community are multilingual as well. They are bilingual in Nepali, Sadri, Maithili, Hindi, Tharu/Chaudhari and Hindi languages. Table 4.4 presents bi/multilingualism in Khadiya children.

Table 4.4: Other languages known to Khadiya children

N=60	Male (n=30)	Female (n=30)	Where learnt?
Nepali	24 (80%)	21 (70%)	School, society
English	8 (27%)	8 (27%)	School
Sadri	4 (13 %)	10 (33%)	Society, school
Maithili	3 (10%)	2 (7%)	Society
Hindi	3 (10%)	2 (7%)	Society
Tharu	-	1 (3%)	Society

Source: Sociolinguistic survey of Nepal (2013)

Table 4.4 shows that majority of Khadiya children are bilingual in Nepali, English and Sadri. Out of 30 male respondents, 80%, 27%, and 13%, children are bi/multilingual in Nepali, English and Sadri languages. Similarly, 70%, 27%, and 33% female respondents’ children are bi/multilingual in Nepali, English and Sadri languages. Most of them learn Nepali in school and society. Similarly, they learn English in school and they learn Sadri, Maithili and Tharu in society.

4.3 Levels of understanding of Nepali in school

Most of the Khadiya children have learnt Nepali in schools and colleges; they have some difficulties in understanding Nepali when they first go to school. Table 4.5 presents the levels of understanding of Nepali when a small child first goes to school.

Table 4.5: Understanding of Nepali when a child first goes to school by sex

N= 60	Male (n=30)	Female (n=30)
Understand all	9 (30%)	6 (20%)
Understand a little bit	20 (67%)	21 (70%)
Do not understand at all	1 (3%)	1 (3%)

Source: Sociolinguistic survey of Nepal (2013)

Table 4.5 shows that only 30% male and 20% female respondents said that their children understand all their Nepali speaking teacher says when they first go to school. Similarly, 67% males and 70% female respondents said that their child understands only a little bit. Likewise, 0% male and 3% female respondents said that their children do not understand at all their Nepali speaking teacher says when they first go to school.

From this analysis, we can say that the majority of children understand a little of their Nepali speaking teacher says when they first go to school. Since, most of the Khadiya use their own mother tongue at home. The data clearly shows that most of their children are bilingual before going to school. Therefore, they face a little difficulty when they first go to school. It can also be shown through Chart 4.1 below to make it clear.

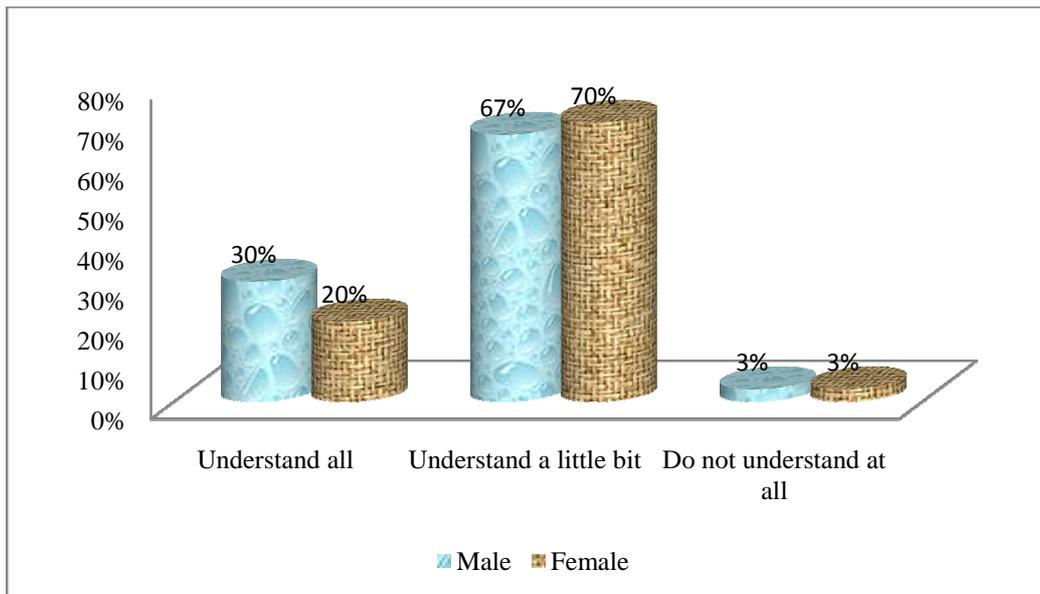


Chart 4.1: Understanding of Nepali when a child first goes to school by sex

In order to examine the situation of bi/multilingualism in Khadiya, bi/multilingualism, a participatory tool to be used in a group of at least eight to twelve participants of mixed category, was administered in all the reference points of the survey in Khadiya. The Photographs of bilingualism tools used in; Khadiya Basti (Mechi Municipality, 13, Jhapa), Nakalbanda tea estate (Mechi Municipality- 8, 10, 12 and 13, Jhapa), Laphati (Topgachhi-1, Jhapa), Hurhuria (Thalaha-2, Morang), Marcheniya (Jangraha-7, Morang) districts present the situation of bi/multilingualism in the Khadiya speech community.



Photograph 4.1: Bilingualism in Khadiya at Mechi Municipality- 13, Jhapa

In Photograph 4.1 Khadiya is used in feast, songs, marriage, marriage negotiations, family, social activities, dreaming, thinking, quarrelling and communications. Khadiya and Nepali are used in office, school, business, meeting and communication. Nepali is only used with friends, office, school, business, transportation, village meetings and politics.



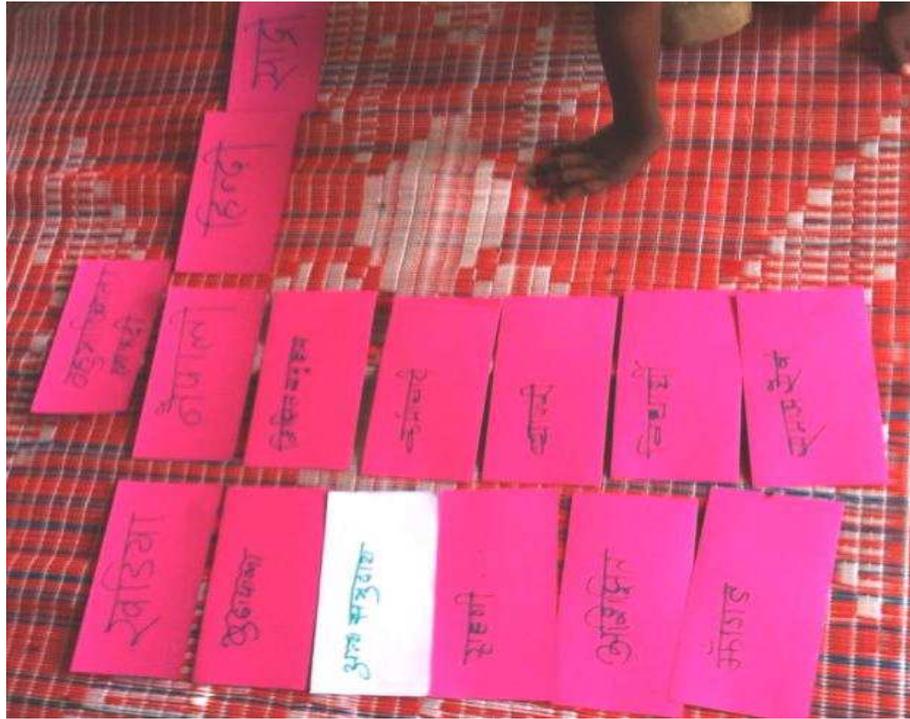
Photograph 4.2: Bilingualism in Khadiya at Hurhuria (Thalaha-2, Morang)

In Photograph 4.2 Khadiya is used in farming, household, discussion and scolding. Nepali and Khadiya are used in village and phone calling. Nepali is used by Khadiya people in study, with friends, in market place and government office.



Photograph 4.3: Bilingualism in Khadiya at Hurhuria (Thalaha-2, Morang)

In Photograph 4.3 Khadiya is used in house and family, farming, discussion, among Khadiya people, in scolding and in marriage ceremony. Both Nepali and Khadiya are used in village and phone calling. Nepali is used in study, with friends, in market, thinking and government office.



Photograph 4.4: Bilingualism in Khadiya at Laphati (Topgachhi-1, Jhapa)

In Photograph 4.4 Khadiya is used to scold others by old people, house wife, other community and illiterate people. Nepali is used by administrators, service holders, students and social workers.

There have been three common findings from this participatory method of bi/multilingualism:

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

4.4 Summary

Khadiya speakers are very much proficient in speaking their mother tongue as well as Nepali. All the members of the Khadiya speech community speak their language very well and only the educated speakers of Khadiya can read and write in their language. Most of them are bilingual and majority of them are multilingual as well. Similarly,

the majority of Khadiya families are bilingual. Most of them are bilingual in Nepali, the official language of Nepal.

Most of the Khadiya children are bilingual in the Nepali language and some of them are also bilingual in English and Hindi languages. Most of them learn Nepali in schools and society. Similarly, they learn Hindi in society. They learn English in schools. The majority of Khadiya children understand a little of their Nepali speaking teacher when they first go to school. Most of the Khadiya Children use their own mother tongue at home.

There is no monolingual in the Khadiya community in all age groups. The Khadiya speakers who are not going outside the village, women, farmers, elderly people, priests, and pre-literates speak the mother tongue better than Nepali, a language of wider communication. Similarly, school going children, educated people, leaders of the community, businessmen, teachers, and students are bilingual in both Khadiya and Nepali languages.

Chapter 5

Domains of language use

5.0 Outline

This chapter deals with the domains of language use. It consists of eight sections. In section 5.1, we discuss language use in common domains. Similarly, section 5.2 deals with the language use in educational and social matters and section 5.3 presents the use of languages in letter writing. In section 5.4, we discuss the languages used outside the home and in section 5.5; the languages are used for invitation. Similarly, section 5.6 deals with language use in minute writing, section 5.7 deals with frequency in the use of Khadiya, and in section 5.8 we present the summary of the chapter.

5.1 Language use in common domains

Domains of language evaluate the vitality of the language. Khadiya is used in different domains of language use such as joking, bargaining/ shopping/ marketing, story-telling, discussing/debate, praying, quarrelling, abusing (scolding/using taboo words), and telling stories to children, family gatherings and village meetings.

Table 5.1: Languages most frequently used in different domains by male

Domains	Male (N=30)			
	Khadiya	Nepali	Sadri	Other
Counting	13 (43)	22 (73%)	6 (20%)	-
Singing	18 (60%)	16 (53%)	7 (23%)	2 (7%)
Joking	23 (77%)	13 (43%)	7 (23%)	-
Bargaining/ Shopping/ Marketing	18 (60%)	20 (67%)	7 (23%)	6 (20%)
Story telling	20 (67%)	13 (43%)	9 (30%)	1 (3%)
Discussing/ Debate	24 (80%)	13 (43%)	9 (30%)	1 (3%)
Praying	27 (90%)	6 (20%)	8 (27%)	-
Quarrelling	28 (93%)	7 (23%)	9 (30%)	-
Abusing	28 (93%)	8 (27%)	9 (30%)	-
Telling-stories to children	27 (90%)	7 (23%)	8 (27%)	-
Singing at home	27 (90%)	10 (33%)	7 (23%)	-
Family gatherings	29 (97%)	5 (17%)	8 (27%)	-
Village meetings	25 (83%)	14 (47%)	7 (23%)	-

Source: Sociolinguistic survey of Nepal (2013)

Table 5.1 shows that 73% of the Khadiya male speakers use the Nepali language in counting whereas 43% of them use the Khadiya language. 20% of the speakers use the Sadri language and the Nepali language in singing. 53% of them use only Nepali in singing. Hindi is also found in use by 7% of the speakers. 60% of them use the Khadiya language in singing. In joking, 77% of the speakers use the Khadiya language. 43% people use Nepali in joking. 60% of the people use Khadiya and Nepali in bargaining. 67% of them use only Nepali in bargaining. 67% speakers use Khadiya and 43% use Nepali for storytelling. 30% of them use only Sadri for storytelling and 3% of them use other languages for storytelling.

80% people use Khadiya and just 43% use Nepali for discussion/debate whereas 30% of them use only Sadri for debate. Only 3% of people use other languages for debate.

90% people use Khadiya for praying whereas 20% of the speakers use Nepali and 27% of them use the Sadri language for praying. Similarly, 93% of the language speakers use Khadiya for quarrelling. Likewise, 23% of them use Nepali and 30% use the Sadri language for quarrelling. Similarly, 93% of the speakers use Khadiya for abusing. Similarly, 27 % of them use Nepali for abusing and 30% use the Sadri language for abusing. For telling stories to children 90% speakers use Khadiya, 23% use Nepali for telling stories to children and 27% use the Sadri language for telling stories to children.

Likewise, out of the total male respondents, 90% use Khadiya, 33% use Nepali and 23% use Sadri for singing at home. For family gatherings, 97% of speakers use the Khadiya language. Similarly, 17% respondents use Nepali and 27% use Sadri for family gatherings. Likewise, 83% of the speakers just use Khadiya, 47% use Nepali, and 23% use Sadri for village meetings.

After analyzing the the different domains of language by male Khadiya speakers, table 5.1 shows that Nepali is used more than Khadiya and Sadri in counting and singing because there are fewer counting and singing resources of materials. In story telling domain, Khadiya is used more frequently than that of Nepali and Sadri. It is because the native language is used emotionally and spontaneously. In marketing/ shopping, bargaining domain, Nepali is used more frequently than Khadiya because the Khadiya people have to contact with different language groups and Nepali is a contact language or LWC. In discussion/ debate, praying, quarrelling/ abusing/scolding/ use of taboo words, telling stories to child, singing at home, family gathering and village meeting, Khadiya plays more significant role than that of Nepali and Sadri. In the above mentioned domains, the use of Khadiya is in greater degree. Table 5.2 presents the languages most frequently used in different domains by female speakers of the Khadiya speech community.

Table 5.2: Languages most frequently used in different domains by female

Domains	Sex			
	Female (N=30)			
	Khadiya	Nepali	Sadri	Others
Counting	15 (50%)	19 (63%)	4 (13%)	1 (3%)
Singing	23 (77%)	11 (37%)	5 (17%)	1 (3%)
Joking	26 (87%)	8 (27%)	5 (17%)	-
Bargaining/ Shopping/	18 (60%)	20 (67%)	4 (13%)	1 (3%)
Story telling	25 (83%)	9 (30%)	6 (20%)	-
Discussing/ Debate	27 (90%)	13 (43%)	6 (20%)	-
Praying	29 (97%)	8 (27%)	6 (20%)	-
Quarrelling	29 (97%)	4 (13%)	6 (20%)	-
Abusing	29 (97%)	4 (13%)	6 (20%)	-
Telling stories to children	28 (93%)	5 (17%)	6 (20%)	-
Singing at home	27 (90%)	5 (17%)	6 (20%)	1 (3%)
Family gatherings	29 (97%)	2 (7%)	6 (20%)	-
Village meetings	26 (87%)	12 (40%)	7 (23%)	1 (3%)

Source: Sociolinguistic survey of Nepal (2013)

Table 5.2 shows that 63% of the Khadiya female speakers use the Nepali language in counting. 37% of the speakers use Nepali for singing .77% of them uses Khadiya for singing. Only 3% of them use other languages for singing. For joking, 87% of them use Khadiya. 27% of the people use Khadiya and 17% use other language for joking. 67% of the speakers use Nepali for bargaining. 60% Of them use Khadiya, 13% use Sadri and 3% use other language for bargaining. For storytelling, 83 % of the speakers use Khadiya. 30 % use Nepali for storytelling. Only 20% of them use Sadri for storytelling. 90% of the speakers use Khadiya and 43% use the Nepali language for debate. 20% of them use Sadri for debate. For praying, 97% of the speakers use Khadiya. 27% of them use Nepali for praying. Only 20% of them use Sadri for

praying 97% of the speakers use Khadiya for quarrelling. 13% of them use Nepali for quarrelling. 20% of them use Sadri for quarrelling.

For abusing, 97% of the speakers use Khadiya. 13% of them use Nepali for abusing. 93% of the speakers use Khadiya for telling stories to children. 17% of them use Nepali for telling stories to children. 20% of them use Sadri for telling stories to children.

For singing at home, 90 % of the speakers use Khadiya. 17% of them use Nepali for singing at home. Similarly, 20 % of them use Sadri and 3% use other languages for singing at home. 97% of the speakers use Khadiya for family gatherings whereas only 7 % of them use Nepali for family gatherings. For village meetings, 87 % of the speakers use khadiya and 40% use Nepali, 23% of them use Sadri for village meetings and only 3% of them use other languages for village meeting.

5.2 Language use in educational and social matters

Most of the Khadiya speakers use only their mother tongue with their family members discussing different family matters. The same is the case in talking about educational and social matters with their family members. Table 5.3 presents the situation of language use discussing about educational and social matters with the family members in the Khadiya community.

Table: 5.3 Use of Khadiya while talking about educational and social matters

N=60	Educational matters		Social matters	
	Male (n=30)	Female (n=30)	Male (n=30)	Female (n=30)
Grandfather	16 (53%)	20 (67%)	17 (57%)	20 (67%)
Grandmother	17 (57%)	20 (67%)	18 (60%)	20 (67%)
Father	21 (70%)	25 (83%)	22 (73%)	25 (83%)
Mother	22 (73%)	25 (83%)	22 (73%)	25 (83%)
Spouse	18 (60%)	27 (90%)	19 (63%)	28 (93%)
Children	17 (57%)	26 (87%)	18 (60%)	28 (93%)

Source: Sociolinguistic survey of Nepal (2013)

Table 5.3 shows that all the speakers of Khadiya speech community use only their mother tongue while talking to their family members about educational and social matters. All the males as well as females use their mother tongue to their grandfather, grandmother, father, mother, spouse and children while discussing about educational and social matters.

5.3 Languages use in letter writing

Since the literacy rate in Khadiya is very poor, majority of speakers use Nepali in letter writing to their family members. Table 5.4 presents the use of languages used in letter writing by the male speakers of the Khadiya community.

Table 5.4: Use of Khadiya in letter writing by male

N=30	Grandfather	Grandmother	Father	Mother	Spouse	Children
Nepali	3 (10 %)	3 (10%)	3 (10%)	3 (10%)	5 (17%)	5 (17%)
Both Khadiya and Nepali	3 (10%)	3 (10%)	4 (13%)	4 (13%)	6 (20%)	6 (20%)

Source: Sociolinguistic survey of Nepal (2013)

Table 5.4 shows that out of 30 male respondents, 63% male Khadiya speakers' use the Nepali language while writing letters to their grandparents and parents. 53% and 57% males use Nepali language while writing letters to their spouse and children respectively. Only 3% male speakers use both Khadiya and Nepali in writing letters to their family members.

Similarly, Table 5.5 presents the use of languages used in letter writing by the female speaker of the Khadiya community.

Table 5.5: Use of languages in letter writing by female

N=30	Grandfather	Grandmother	Father	Mother	Spouse	Children
Nepali	1 (3%)	1 (3%)	1 (3%)	1 (3%)	3 (10%)	5 (17%)

Source: Sociolinguistic survey of Nepal (2013)

Table 5.5 shows that out of 30 female respondents of the Khadiya speech community, 7% females use the Nepali language while writing letters to their grandparents and

7% of them use Nepali while writing letters to parents. Similarly, 10% and 17% females use Nepali while writing letters to their spouse and children respectively.

5.4 Languages used outside the home

This section deals with the languages used outside the home: with friends, with neighbors and at school by Khadiya children. As Khadiya speakers are bi/multilingual, their children also use their mother tongue, Khadiya; Nepali; both Khadiya and Nepali, English and Nepali languages outside the home. Table 5.6 presents the languages Khadiya children usually speak while playing with friends, talking with neighbors and at school.

Table 5.6: Languages Khadiya children usually speak

N=60 Languages	Male (n=30)			Female (n=30)		
	With friends	With neighbors	At school	With friends	With neighbors	At school
Khadiya	6 (20%)	7 (23%)	-	5 (17%)	6 (20%)	-
Nepali	13 (43%)	7 (23%)	18 (60%)	22 (73%)	10 (33 %)	27 (90%)
Both Khadiya and Nepali	1 (3%)	4 (13%)	1 (3%)	1 (3%)	3 (10%)	-
English and Nepali	-	-	5 (17%)	-	-	3 (10%)

Source: Sociolinguistic survey of Nepal (2013)

Table 5.6 shows that out of 30 male respondents 43%, 23% and 60% said that their children use the Nepali language, while playing with their friends, talking with their neighbors and at school respectively. Similarly, only 3%, and 13% male respondents responded that their children use both Khadiya and Nepali while playing with friends and talking with neighbors respectively. In the same way, 3%, male respondents' children use both Nepali and English at school.

Similarly, out of 30 female respondents, 17% and 73% children use their mother tongue, Khadiya and Nepali languages respectively while playing with their friends. In the same way, 20%, 33%, and 10% children use their mother tongue, Khadiya; Nepali and both Khadiya and Nepali languages respectively while talking to their neighbors. And, 90%, and 10% respondents said that their children use Nepali, both

Nepali and English languages respectively at school. It is clear that there is no use of mother tongue at school. Nepali language is used dominantly in all domains.

5.5 Languages of invitation

Most of the members of the Khadiya speech community use the Nepali language in marriage invitation. Table 5.7 presents the languages used by Khadiya for marriage invitations.

Table 5.7: Languages used for marriage invitations

N= 60	Male (n=30)	Female (n=30)
Khadiya	15 (50%)	10 (33%)
Nepali	8 (27%)	14 (47%)
Both Khadiya and Nepali	3 (10%)	4 (13%)

Source: Sociolinguistic survey of Nepal (2013)

Table 5.7 shows that most of the Khadiya people use Khadiya for marriage invitations as 50% male and 33% female respondents said that they use Khadiya for marriage invitations. Similarly, 10% of males and 13% of females said that they use both Khadiya and Nepali; and only 47% of females said that they use Nepali for marriage invitations. This shows that there is the dominance of the Nepali language in social rites and rituals.

5.6 Language use in minutes writing

Since the official language of the nation is Nepali, the documents which are written for official purposes and the documents which should be documented in the community offices are wholly written in Nepali. Table 5.8 presents the data related to the language used in minutes writing provided by the speakers of the key survey points.

Table 5.8: Language used to write minutes in community meetings

N = 60	Male (n=30)	Female (n=30)
Nepali	23 (77%)	24 (80%)
Both Khadiya and Nepali	3 (10%)	4 (13%)

Source: Sociolinguistic survey of Nepal (2013)

Table 5.8 shows that most of the respondents said that minute in community meetings of Khadiya community is written in Nepali as 77% of male and 80% of female respondents said respectively. Similarly, only 10% of males responded that both Nepali and Khadiya are used for minute writings in the community meetings. Chart 5.1 makes it clear.

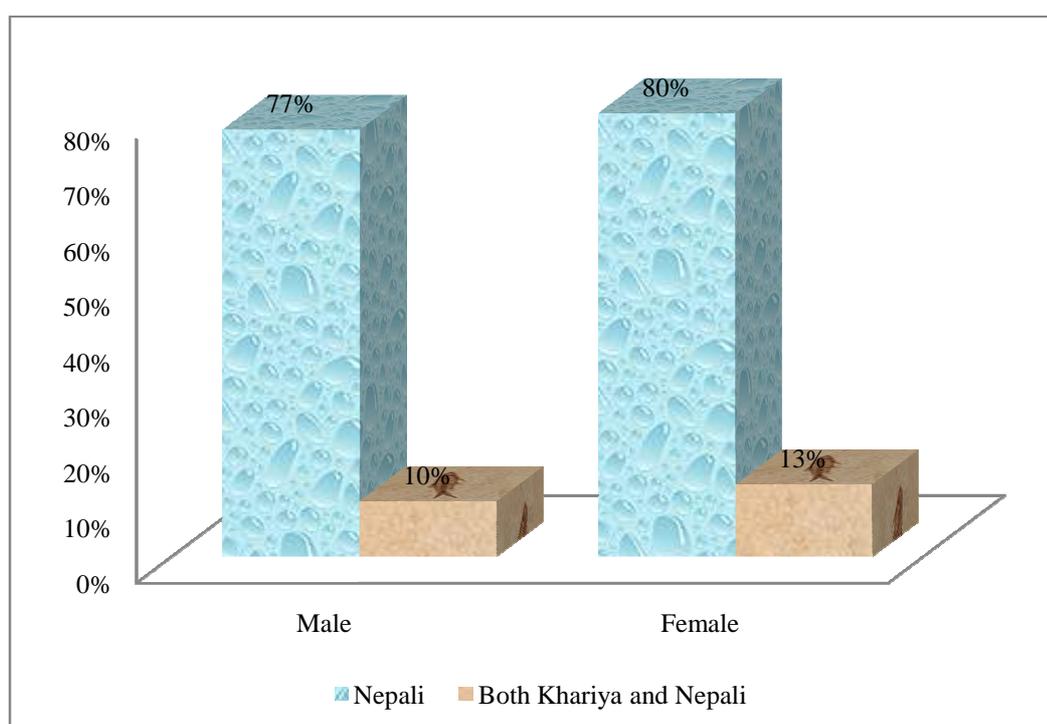


Chart 5.1: Language used to write minutes in community meetings

5.7 Frequency in the use of languages

Khadiya is the most prominent language. In the Khadiya community, the speakers of the community use their mother tongue very frequently. Table 5.9 presents the responses of the informants of the key survey points related to the frequency of the use of mother tongue.

Table 5.9: Frequency of the use of Khadiya

N = 60	Male (n=30)	Female (n=30)
Daily	26 (87%)	30 (100%)
Sometimes	1 (3%)	1 (3%)
Never	-	-

Source: Sociolinguistic survey of Nepal (2013)

Table 5.9 shows that all the speakers of the Khadiya speech community use their mother tongue daily. Only 3% male speakers say that they use their mother tongue sometimes. Therefore, it can be said that the Khadiya language is very frequently used in the speech community.

Similarly, they responded that the language of wider communication is Nepali. Table 5.10 presents the responses provided by the respondents about the language of wider communication and their frequencies in key survey points.

Table 5.10: Languages of wider communication and their frequencies

N=60	Male (n=30)		Female (n=30)	
	Daily	Sometimes	Daily	Sometimes
Nepali	22 (73%)	5 (17%)	24 (80%)	1 (3%)
Nepali and Sadri	1 (3%)	-	4 (13%)	-
Maithili	2 (7%)	1 (3%)	1 (3%)	-
Tharu	-	-	1 (3%)	-

Source: Sociolinguistic survey of Nepal (2013)

Table 5.10 shows that out of 30 male respondents 73% responded that they use Nepali as the language of wider communication daily and 17% respondents use Nepali sometimes

Similarly, out of the 30 female respondents 80% said that they use Nepali daily and 3% respondents use Nepali sometimes. From table 5.10 we can say that all Khadiya speakers use the Nepali language as language of wider communication in their daily life.

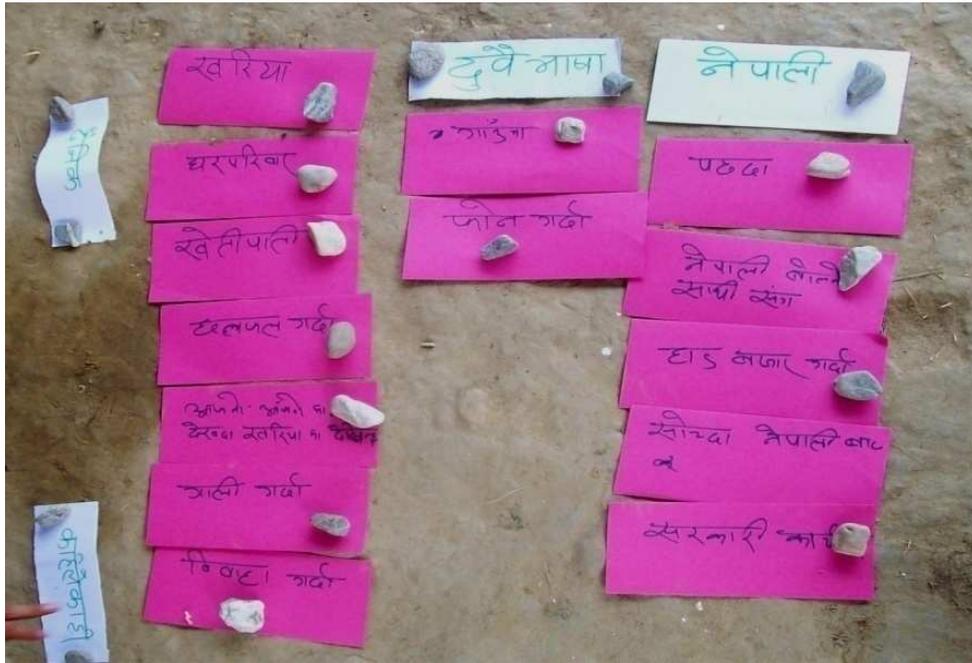
Similarly, Table 5.11 presents the data, related to the use of the language when the speakers of other languages visit at their home, taken from informants of the key survey points.

Table 5.11: Language usually used when the speakers of other languages visit their home

	Male (n=30)	Female (n=30)
Nepali	23 (77%)	30 (100%)
Sadri and Nepali	4 (13%)	1 (3%)
Maithili	4 (13%)	1 (3%)
Tharu	1 (3%)	-
Khadiya	1 (3%)	-

Source: Sociolinguistic survey of Nepal (2013)

Table 5.11 shows that out of 30 male respondents, 76% of them use only Nepali when the speakers of other languages visit their home. 100% of female respondents use Nepali when the speakers of other languages visit their home. In order to examine the domains of language use in the Khadiya, domains of language use, a participatory tool to be used in a group of at least eight to twelve participants of mixed category, was administered in all the reference points of the survey in Khadiya community. The Photographs of domains of language use tools used in Khadiya Basti (Mechi Municipality, 13, Jhapa), Nakalbanda tea estate (Mechi Municipality- 8, 10, 12 and 13, Jhapa), Laphati (Topgachhi-1, Jhapa), Hurhuria (Thalaha-2, Morang), Marcheniya (Jangraha-7, Morang) districts present the use of the languages in different situations, and with different types of people.



Photograph 5.1: Domains of language use Marcheniya (Jangraha-7, Morang)



Photograph 5.2: Domains of language use at Laphati (Topgachhi-1, Jhapa)

Photograph 5.2 shows that Khadiya language is used at home, farming, discussion, within the same community members, in scolding and in marriage ceremony. Both Khadiya and Nepali are used in village and in phone call. Nepali is used in study, with Nepali speaking friends, in market and in government office.

In Photograph 5.4, Khadiya is used in farming, at home, in discussion, marriage and scolding. Both Khadiya and Nepali are used in village and phoning. Nepali is used in study, with Nepali speaking friends, in market and government office.

The three major findings from this participatory method are as follows:

1. Khadiya is used within the family members, celebrating different rites and rituals, village meetings, local markets, in abusing, in secret talking and in storytelling.
2. The Nepali language, the language of wider communication (LWC), is used in the government offices, with non-Khadiyas and inter-caste married couple, in minute writing, hospitals, and in urban area markets.
3. Both Khadiya, the mother tongue and Nepali, the language of wider communication (LWC), are used in farming, in worshipping, in entertainment, in VDC office, in the government schools, trainings, district headquarter, in NGOs and offices, general assemblies and in business.

5.8 Summary

In this chapter, we found that Khadiya is used in all the common domains such as, joking, bargaining/shopping/marketing, storytelling, discussing/debate, praying, quarrelling, abusing (scolding/using taboo words), telling stories to children, family gatherings and village meetings. They use only their mother tongue with their family members while discussing about educational and social matters whereas majority of them use Nepali in writing letter to their family members. Khadiya children use both the mother tongue and Nepali with their friends and in neighborhood and they use only Nepali in school.

There is the dominance of Khadiya in social works. All the speakers of the Khadiya speech community use their mother tongue daily. There are some speakers who say that they use mother tongue sometimes. Similarly, the language of the wider communication is Nepali. They use Nepali as the language of wider communication (LWC) when the speakers of other languages visit their home.

The domains where mother tongue is used are in the family, celebrating different rites and rituals, neighborhood, village meetings, local markets, abusing, and storytelling. The Nepali language, the language of wider communication (LWC), is used in the government offices, with non-Khadiya, in minute writing, hospitals, and in urban area

markets. Both the mother tongue and Nepali, the language of wider communication (LWC), are used in farming, in worshipping, in entertainment, in VDC office, in the government schools, trainings, district headquarter, in NGOs and offices, general assemblies and in business.

Chapter 6

Language vitality, transmission and maintenance

6.0 Outline

This chapter deals with language vitality, transmission and maintenance. It consists of 5 sections. Section 6.1 deals with the intergenerational transmission of the language. Similarly, in section 6.2, we discuss the languages spoken by younger people of Khadiya community. Section 6.3 deals with the transmission of the Khadiya language, section 6.4 deals with language maintenance and in section 6.5 we present the summary of this chapter.

6.1 Intergenerational transmission

The Khadiya community in common is seen to have maintained their language vitality. The rate of shifting towards Nepali is very low. Table 6.1 presents the response to the question ‘Do all your children speak your mother tongue?’ by the informants in the key survey points.

Table 6.1: Mother tongue spoken by children

Male (n=30)		Female (n=30)	
Yes	No	Yes	No
21 (70%)	5 (17%)	27 (9%)	2 (7%)

Source: Sociolinguistic survey of Nepal (2013)

Table 6.1 shows that 70% of male respondents said that all the children of the community speak their mother tongue. The response provided by the female respondents is that 9% their children speak their mother tongue. Only 5% of male respondents said that they do not use their mother tongue.

Similarly, Table 6.2 presents responses of the informants in the key survey point related to the question “What language do most parents in this village usually speak with their children?”

Table 6.2: The language spoken by the parents with their children

N=60	Male (n=30)	Female (n=30)
Mother tongue	24 (80%)	29 (97%)
Nepali	5 (17%)	-
Other	3 (10%)	1 (3%)

Source: Sociolinguistic survey of Nepal (2013)

Table 6.2 shows that both the male and female parents use their mother tongue with their children. It also shows that the Khadiya language has total language vitality.

6.2 Language spoken by younger people

In the Khadiya speech community, most of the young people use their mother tongue in their day-to-day communication. The table 6.3 presents the responses to the question “Do young people in your village/town speak your mother tongue well, the way it ought to be spoken?” by the respondents in the key survey points.

Table 6.3: The way of speaking of their mother tongue by the younger generation

Male (n=30)		Female (n=30)	
Yes	No	Yes	No
20 (67%)	9 (30%)	25 (83%)	5 (17%)

Source: Sociolinguistic survey of Nepal (2013)

Table 6.3 shows that out of 30 male respondents most of them i.e. 67% said that young people in their village/town speak their mother tongue well, the way it ought to be spoken and only 30% said that the young people of their village/town do not speak their mother tongue well, the way it ought to be spoken. Similarly, 83% female respondents mentioned that most of the young people in their village/town speak their mother tongue it ought to be spoken and only 17% responded that they do not speak their mother tongue well, the way it ought to be spoken. It can also be shown through the following figure more clearly.

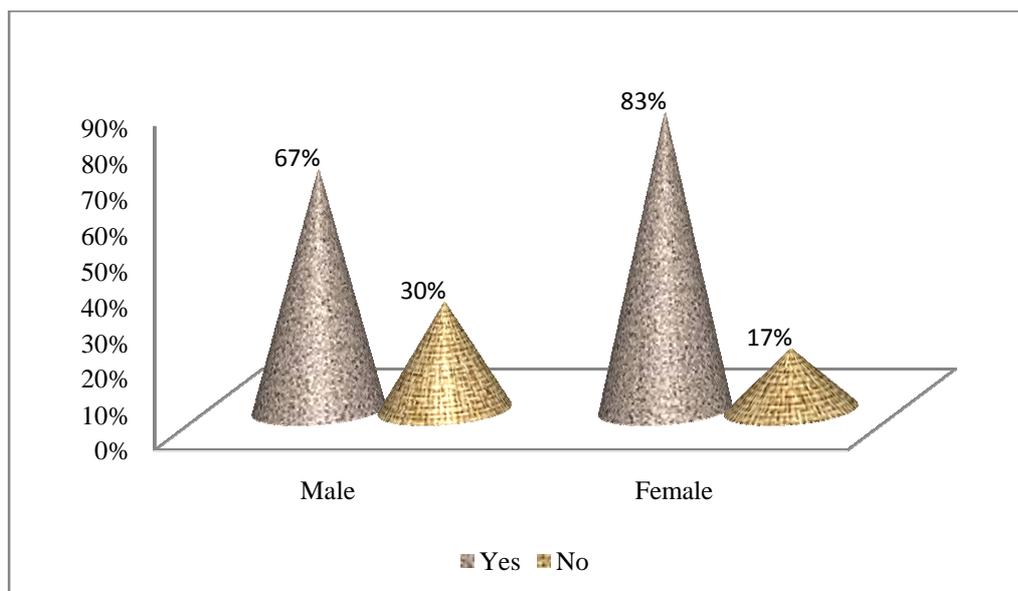


Chart 6.1: Speaking of their mother tongue by the younger generation

Chart 4 shows that the way of speaking of their mother tongue by the younger generations. Most of the Khadiya speakers both male and female responded that young people of their village/town speak their mother tongue well, the way it ought to be spoken.

6.3 Transmission

Language maintenance in Khadiya is satisfactory till now. Table 6.4 presents the situation of language maintenance on the key points in the Khadiya speech community.

Table 6.4: Intermarriage in the Khadiya community

Male (n=30)		Female (n=30)	
Yes	No	Yes	No
10 (33%)	20 (67%)	9 (30%)	21 (70%)

Source: Sociolinguistic survey of Nepal (2013)

Table 6.4 shows that out of the total male respondents 33% responded that there is intermarriage in the Khadiya community and 67% responded that there is no intermarriage in the Khadiya community. Similarly, out of the total female respondents 30% responded that there is intermarriage in the Khadiya community

whereas 70% of the speakers said that inter-caste marriage in the Khadiya community is not in practice. The chart 6.2 below makes it clearer.

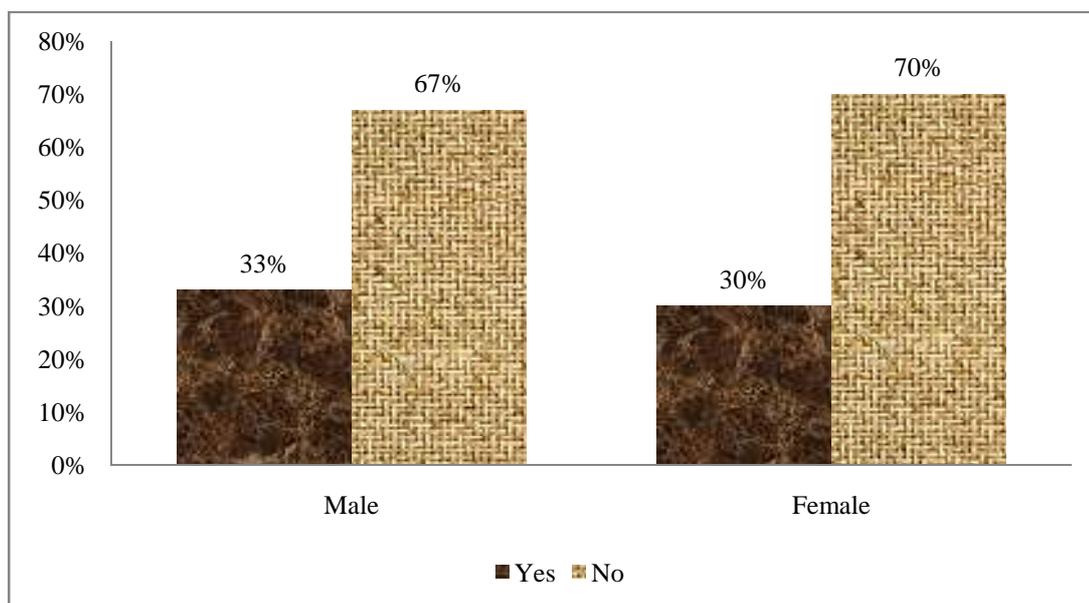


Chart 6.2: Intermarriage in the Khadiya community

Similarly, in response to the question “If there is inter-caste marriage in your community which other language groups have common marital relationship with your language group?” the language informants provided the data as presented in the Table 6.5.

Table 6.5: Common marital relationship with Khadiya group

Language groups	Male (n=30)	Female (n=30)
Uraun	6 (20%)	7 (23%)
Munda	6 (20%)	4 (13%)
Raiti	4 (13%)	2 (7%)
Nepali	1 (3%)	2 (7%)
Santhali	1 (3%)	-
Jhangad	1 (3%)	1 (3%)
Tamang	-	3 (10%)
Sadri	-	3 (10%)

Source: Sociolinguistic survey of Nepal (2013)

Table 6.5 shows that out of 30 male respondents, who said that there is inter-caste marriage in practice, 20%, respondents said that there is inter-caste marriage with Munda and Santhali speaking people.13% of them responded that they have inter-caste marriage with Raiti speech community.3% of them responded that they have inter-caste marriage with Nepali, Santhal and Jhadhad speech community. Similarly, 30 female respondents responded that there is the practice of inter-caste marriage in their society. 23% female respondents said that they have inter-caste marriage practice with Urau speech community. 13% of them responded that they have inter-caste marriage with Munda speech community.7 %, of them said that they have inter-caste marriage with Nepali and Raiti speech community. 3% of them said that they have inter-caste marriage with Jhagadh speech community but 10% of them said that they have inter-cast marriage with Tamang and Sadri respectively. It can also be presented in the chart 6.3 to make it clearer.

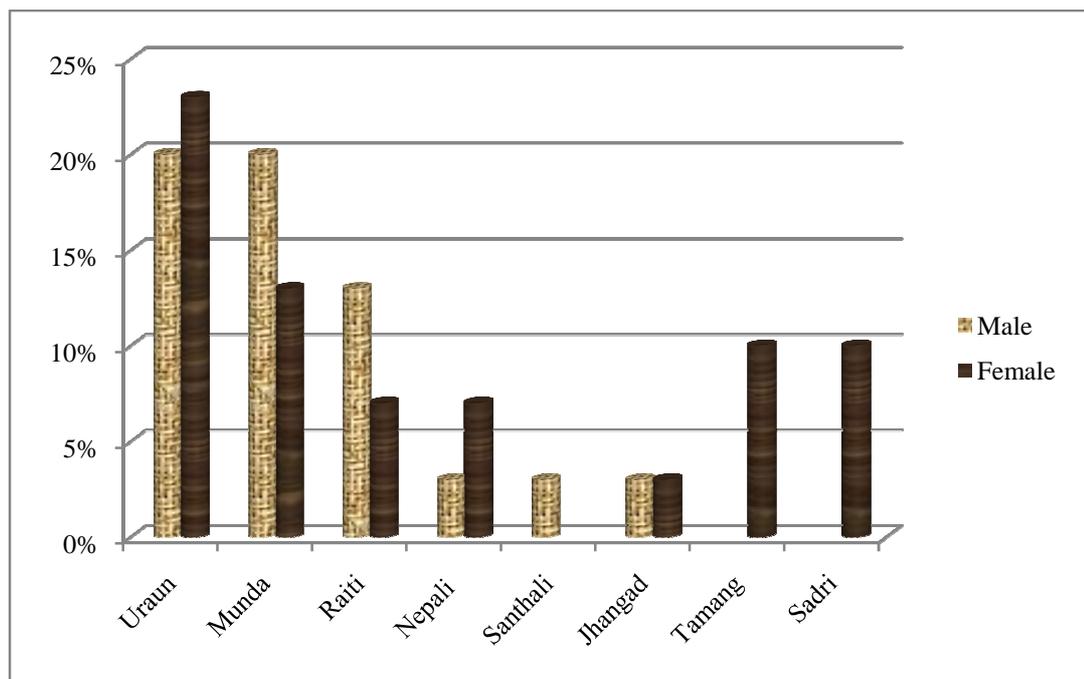


Chart 6.3: Common marital relationship with Khadiya group

Chart 6 shows that Khadiya speakers who said that there is the practice of intermarriage, responded that they have common marital relationship with Uraun, Munda, Raiti, Nepali, Jhagadh, Tamang, Santhal and Sadri language groups.

6.4 Language maintenance

Khadiyas have positive attitudes towards the maintenance of the language. They are eager to maintain the transmission and vitality of the language. In response to the question “Do you like your children learn/study in mother tongue?” Table 6.6 presents the responses of the Khadiya speakers from key survey point.

Table 6.6: Likeness of the children’s learning/studying in mother tongue

Male (n=30)		Female (n=30)	
Yes	No	Yes	No
29 (97%)	-	28 (93%)	-

Source: Sociolinguistic survey of Nepal (2013)

Table 6.6 shows that almost all the male respondents i.e. 97% and 93% female respondents said that they like their children learn/study in their mother tongue and no male and female respondents said that they do not like their children learn/study in their mother tongue.

Similarly, in response to the question “If schools are opened for teaching your language how you will support it?” the respondents have answered as presented in the Table 6.7.

Table 6.7: The ways of supporting mother tongue teaching schools

N= 60	Male (n=30)	Female (n= 30)
By sending your children?	27 (90%)	30 (100%)
By encouraging other people to send their children?	21 (70%)	19 (63%)
By providing financial help?	18 (60%)	15 (50%)
By teaching?	3 (10%)	6 (20%)
By helping with the school?	15 (50%)	12 (40%)

Source: Sociolinguistic survey of Nepal (2013)

Table 6.7 shows that 90% of male and 100% of female respondents said that they will support the schools by sending their children if schools are opened for teaching their language. Similarly, 70% males and 63% females responded that they will support the

school by encouraging other people to send their children. In the same way, 60% males and 50% females responded that they will support the school by providing financial help. Similarly, 10% male and 20% female respondents are eager to support the mother tongue teaching school by teaching themselves. In the same way, 50% male and 40% female respondents will support and help the school.

To make it clear, the ways of supporting mother tongue teaching schools can also be presented in the chart 6.4.

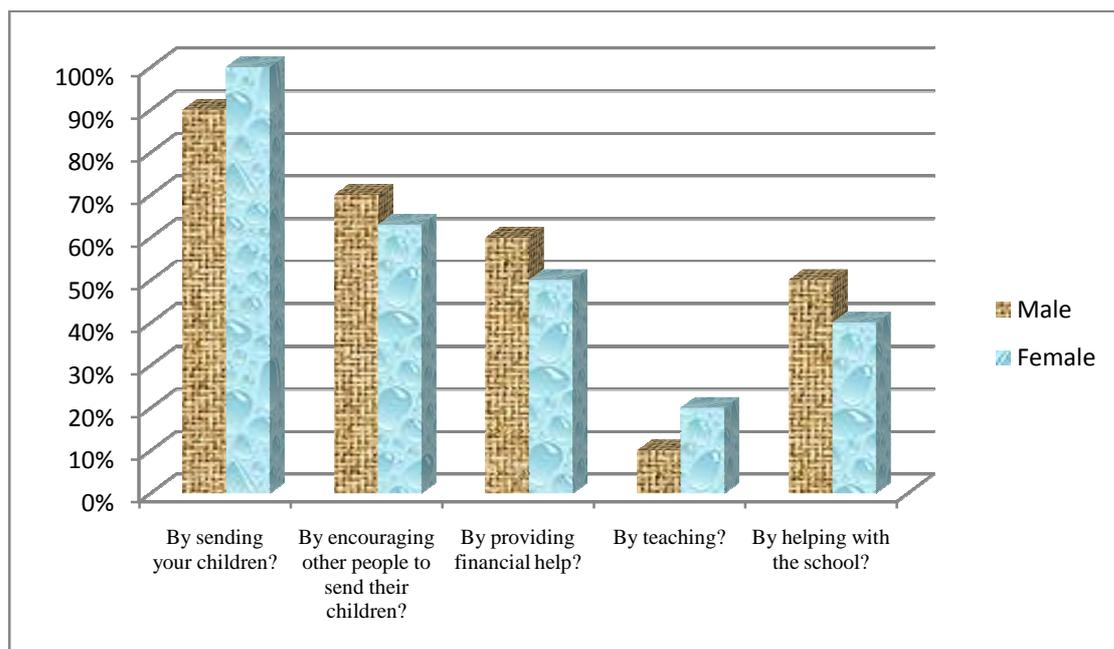


Chart 6.4: The ways of supporting mother tongue teaching schools

Chart 6.4 shows that Khadiya speakers are positive for the development of their language since they are ready to send their children to the mother tongue schools and also encouraging others to send their children. Similarly, they are also ready for financial support. Similarly, educated Khadiya speakers can teach their language themselves.

6.5 Summary

The Khadiya has 100% vitality as all their children speak their mother tongue; most of the parents in their community usually speak their mother tongue to their children; most of the young people use their mother tongue in their day-to-day communication and all the young people in their village/town speak their mother tongue well, the way it ought to be spoken.

Both male and female respondents said that there is less intermarriage in the Khadiya community and those who said that there is the practice of intermarriage, responded that they have common marital relationship with Nepali, Rajbanshi, sadri, and Maithili language groups. Similarly, almost all the Khadiya speakers like their children learn/study in mother tongue and no respondents said that they do not like their children learn/study in mother tongue. Khadiya speakers are positive for the development of their language since they are ready to send their children to the mother tongue schools and also encouraging others to send their children. Similarly, they are also ready for financial support. Similarly, educated Khadiya speakers can teach their language themselves.

Chapter 7

Language attitudes

7.0 Outline

This chapter deals with the attitude of the Khadiya speakers about their language. It consists of eight sections. Section 7.1 deals with the feelings of the speakers towards their language. In section 7.2, we discuss the problem because of being a native speaker of Khadiya and in section 7.3, feelings about children's marriage with non-Khadiya speakers. Similarly, section 7.4 deals with grandchildren's language and section 7.5 with first language of the children. Similarly, in section 7.6, we deal with medium of instruction at primary level, in section 7.7, about the differences in the use of language between the present speakers and their grandparents and in section 7.8 we present the summary of the chapter.

7.1 Feeling of the speakers towards their language

In general, Khadiya speakers have very positive attitudes towards their language. In response to the question "When you speak your mother tongue in the presence of the speaker of the dominant language what do you feel...?" Table 7.1 presents the responses of the informants of the key survey points.

Table 7.1: Feeling of speaking mother tongue in the presence of the speaker of the dominant languages

	Male (n=30)	Female (n=30)
Prestigious	23 (77%)	25 (83%)
Embarrassed	-	2 (7%)
Neutral	7 (23%)	4 (13%)

Source: Sociolinguistic survey of Nepal (2013)

Table 7.1 shows that out of the total male respondents of the Khadiya community 77% said that they feel prestigious when they speak their mother tongue in the presence of the speaker of the dominant language like Nepali. Similarly, no male respondent feel embarrassed and 23% neutral respectively when they speak Khadiya in the presence of the speakers of the dominant languages.

In the same way, 83% of female respondents replied that they feel prestigious when they speak their mother tongue in the presence of the speaker of the dominant languages. Similarly, 7% and 13% said that they feel embarrassed and neutral respectively when they speak their mother tongue in the presence of the speakers of the other dominant languages. It shows that they have very positive attitudes towards their language. We can present it through the following chart 7.1 to make more understandable.

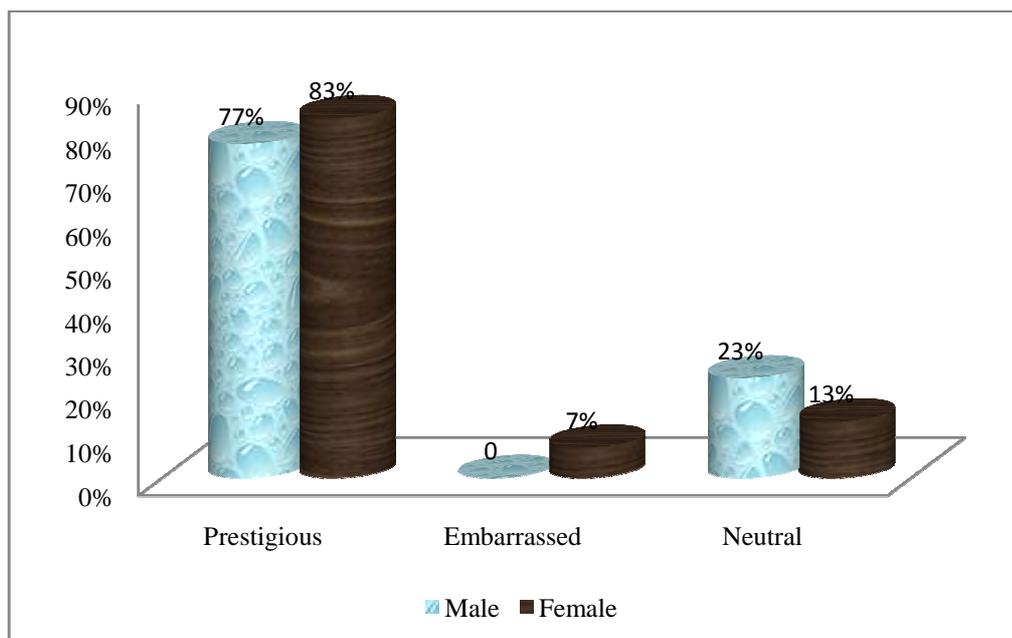


Chart 7.1: Speaking mother tongue in the presence of the speaker of the dominant languages

7.2 Problem because of being a native speaker of Khadiya

In response to the question “Have you ever had any problem because of being a native speaker of your mother tongue?” Khadiya native speakers have provided the responses as presented in the Table 7.2.

Table 7.2: Having problems because of being a native speaker of Khadiya

Male (n=30)		Female (n=30)	
Yes	No	Yes	No
-	29 (97%)	1 (3%)	29 (97%)

Source: Sociolinguistic survey of Nepal (2013)

Table 7.2 shows that out of the total male respondents said that they had faced no problems because of being a native speaker of Khadiya whereas most of the male speakers responded that they did not have faced any problem because of being a native speaker of Khadiya. Similarly, only 3% female respondents said that they had faced some problems because of being a native speaker of Khadiya and 97% responded that they did not have faced any problem because of being a native speaker of Khadiya. It can also be shown through the following chart 7.2 to make more understandable.



Chart 7.2: Having problems because of being a native speaker of Khadiya

Similarly, in response to the question “If you had problems because of being a native speaker of your mother tongue, what kinds of problems have you had? Table 7.3 presents the lists of the problems and their frequencies.

Table 7.3: Problems because of because of being a native speaker of Khadiya

	Male (n=30)	Female (n= 30)
Teasing	-	1 (3%)
Understanding	-	-
Mental and social	-	-
In government offices	-	-

Source: Sociolinguistic survey of Nepal (2013)

Table 7.3 shows that out of the total 30 male respondents' males who said that they have had no problems because of being a native speaker of Khadiya. Similarly, out of 30 female respondents only 3% responded that they have had undersyanding problems because of being a native speaker of Khadiya and they have problems the way they speak Nepali.

7.3 Feeling about children’s marriage with non-Khadiya speakers

Most of the Khadiya speakers feel bad if their son or daughter gets married to someone who does not know their mother tongue. Regarding the question “How would you feel if your son or daughter married someone who does not know your language?” Table 7.4 presents the responses of the respondents of the key survey points.

Table 7.4: Feeling about children’s marriage with non-Khadiya speakers

Male (n=30)			Female (n=30)		
Good	Neutral	Bad	Good	Neutral	Bad
-	3 (10%)	22 (73%)	1 (3%)	1 (3%)	26 (87%)

Source: Sociolinguistic survey of Nepal (2013)

Table 7.4 shows that out of the total male respondents, 73% of males feel bad if their children get married to someone who does not know their mother tongue and only 10 % of them feel neutral. Similarly 87% of the female speakers feel bad and only 3% of females feel neutral if their children get married to someone who does not know their mother tongue. And there is a single speaker who feels good if his/her children get married to someone who does not know his mother tongue. The chart 7.3 below makes it more understandable.

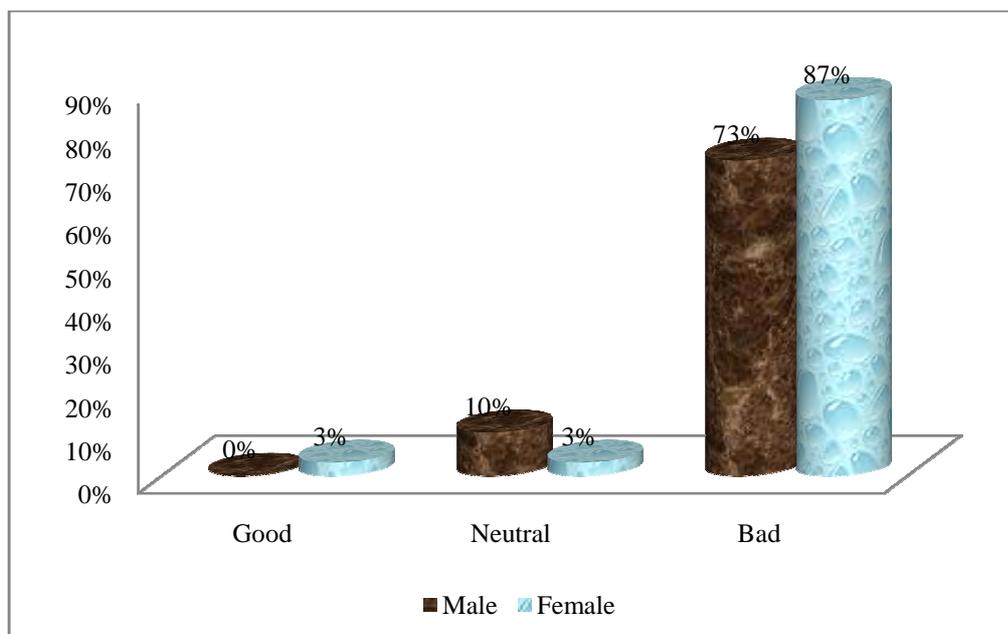


Chart 7.3: Feeling about children’s marriage with non-Khadiya speakers

7.4 Grandchildren’s language

Khadiya speakers are positive towards their language and culture. All the Khadiya speakers said that their grandchildren will speak their language. Table 7.5 presents the responses in the key survey points regarding the question “Will the grandchildren also speak your language?”

Table 7.5: Will the children of the present Khadiya children speak your language

	Male N=30	Female N=30
Speak	21 (70%)	26 (87%)
Won’t speak	5 (17%)	1 (3%)

Source: Sociolinguistic survey of Nepal (2013)

Table 7.5 shows that most of the respondents, both males and females, responded that the children of the present Khadiya children will speak their language. It shows that they are very positive towards their language.

Similarly, regarding the question “If speak, how do you feel about this?” Table 7.6 presents the responses of the Khadiya speakers in the key survey points.

Table 7.6: Feeling of the speakers if their grandchildren will speak their language

Male (n=30)			Female (n=30)		
Good	Neutral	Bad	Good	Neutral	Bad
23 (%)	3 (%)	-	26 (%)	2 (%)	-

Source: Sociolinguistic survey of Nepal (2013)

Table 7.6 shows that almost all the respondents both males and females feel good if their grandchildren will speak their language. It shows that they have very positive attitude towards their language.

Similarly, in response to the question “If they will not speak, how do you feel about this?” Table 7.7 presents the responses of the Khadiya speakers in the key survey points.

Table 7.7: Feeling of the speakers if their grandchildren will not speak their language

Male (n=30)			Female (n=30)		
Good	Neutral	Bad	Good	Neutral	Bad
-	2 (7%)	24 (80%)	-	1 (3%)	27 (90%)

Source: Sociolinguistic survey of Nepal (2013)

Table 7.7 shows that out of the total male respondents almost all feel bad if their grandchildren will not speak their language and only 6% feel neutral. Similarly, 90% of females feel bad and only 3% of them feel neutral if their grandchildren will not speak their language.

7.5 First language of the children

Since Khadiya speakers have positive attitudes towards their language, most of them said that their children should speak their mothertongue, Khadiya, first. Table 7.8 presents the responses for the question “What language should your children speak first?” from the respondents of the key survey points.

Table 7.8: The languages Khadiya children should speak first

	Male (n=30)	Female (n=30)
Khadiya	30 (100%)	28 (93%)
Nepali	-	-

Source: Sociolinguistic survey of Nepal (2013)

Table 7.8 shows that most of the males and females Khadiya speakers said that their children should speak their own mother tongue i.e. Khadiya, first as male 100% males and 93% females said that Khadiya is their first choice for their children's language. Similarly, the rest of the respondents said nothing on the question.

7.6 Medium of instruction at primary level

Regarding the question "What language do you prefer for your children's medium of instruction at primary level?" Table 7.9 presents the responses of the Khadiya speakers of the key survey points.

Table 7.9: Preference for the medium of instruction at primary level

	Male (n=30)	Female (n=30)
Mother tongue	27 (90%)	25 (83%)
Nepali	2 (7%)	-
English	1 (3%)	-

Source: Sociolinguistic survey of Nepal (2013)

Table 7.9 shows that most of the male respondents responded that they prefer their own mother tongue, i.e. Khadiya as their children's medium of instruction at primary level. Similarly, only 7% and 3% said that they prefer the Nepali and English languages respectively for their children's medium of instructions at primary level. Similarly, 83% female Khadiya speakers prefer Khadiya i.e. their mother tongue as the medium of instruction at primary level.

7.7 Differences in the use of language between two generations

In response to the question “Do you think that the language spoken by you is different from your grandparents?” Table 7.10 presents the responses provided by the Khadiya speakers in the key survey points.

Table 7.10: Differences between the languages spoken by the two generations

N=60	Male (n=30)	Female (n=30)
Yes	6 (20%)	2 (7%)
No	24 (80%)	27 (90%)

Source: Sociolinguistic survey of Nepal (2013)

Table 7.10 shows that only 20 % male and 7% female Khadiya speakers think that the language spoken by them is different from their grandparents whereas most of them i.e. 80% male and 90% female do not think that there is difference in the language spoken by them and their grandparents.

The chart 7.4 presents the responses of the Khadiya speakers who responded about the whether there are differences between the languages spoken by them and their grandparents more clearly. The figure below can make this more understandable.

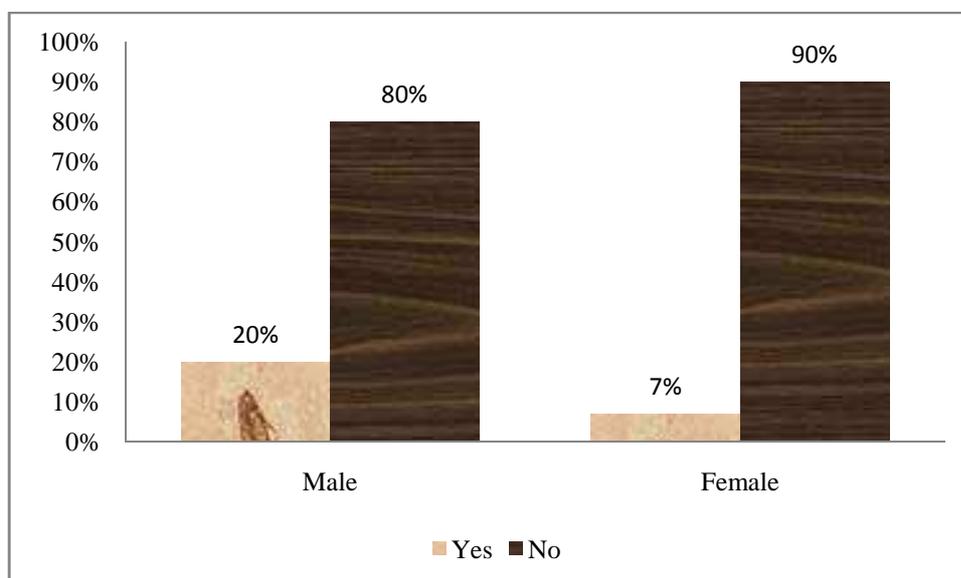


Chart 7.4: Differences between the languages spoken by the Khadiya speakers and their grandparents

Regarding the responses in the Table 7.10, “If yes, how do you think the language spoken by you is different from your grandparents?” Table 7.11 presents the responses provided by the respondents in the key survey points.

Table 7.11: The ways of differences in language between two generations

<i>If yes, how do you think the language spoken by you is different from your grandparents?</i>	Male (n=30)	Female (n= 30)
Pronunciation	6 (20%)	2 (7%)
Vocabulary	5 (17%)	-
Use of specific type of sentences	5 (17%)	-
mixing of other languages	6 (20%)	1 (3%)
Way of speaking	5 (17%)	1 (3%)

Source: Sociolinguistic survey of Nepal (2013)

Table 7.11 shows that out of the total male and female participants, who think that the language spoken by them is different from their grandparents, only 20% male and 7% female said that their language differentiates with their parents in pronunciation, 17% male in vocabulary, 17% male in use of specific type of sentences, 20% of male and 3% of female in mixing of other languages and 17 % male and 3% of female in the way of speaking. Similarly, in response to the question “How do you feel when you hear young people of your own community speaking other languages instead of their first language?” Table 7.12 presents the responses of the language participants in the key survey points.

Table 7.12: Feeling towards the user of other languages instead of their language

Male (n=30)			Female (n=30)		
Good	Indifferent	Bad	Good	Indifferent	Bad
1 (3%)	3 (10%)	25 (83%)	-	1 (3%)	28 (93%)

Source: Sociolinguistic survey of Nepal (2013)

Regarding the language attitude table 7.12 shows that 83% of the males and 93% females feel bad when they hear young people of their own community speaking other languages instead of their first language. Similarly, only 10% male and 3% female Khadiya speakers respond that they feel indifferent.

7.8 Summary

Khadiya speakers have very positive attitudes towards their language. Most of them feel prestigious when they speak their mother tongue in the presence of the speaker of the dominant language like Nepali. Only a few respondents had faced some problems such as the way they speak Nepali because of being a native speaker of Khadiya. Similarly, most of the Khadiya speakers feel bad if their son or daughter gets married to someone who does not know their mother tongue.

All the Khadiya speakers are optimistic that their grand children will speak their language and all of them feel good if his/her children will speak their mother tongue. Similarly, most of them feel bad if their grand-children will not speak their mother tongue. It shows that they are very positive towards their language. Similarly, most of the males and females Khadiya speakers said that their children should speak their own mother tongue i.e. Khadiya first. Similarly, most of the Khadiya speakers prefer their own mother tongue, i.e. Khadiya as their children's medium of instruction at primary level and only a few of them prefer Nepali and English languages. 20% male and 7% female said that their language differentiates with their parents in pronunciation, 17% male in vocabulary, 17% male in use of specific type of sentences, 20% of male and 3% of female in mixing of other languages and 17% male and 3% of female in the way of speaking. Most of the males and females speakers feel bad when they hear young people of their own community speaking other languages instead of their first language.

Chapter 8

Language development

8.0 Outline

This chapter deals with the language development. It consists of two sections. Section 8.1 deals with the appreciative enquiry. In section 8.2, we present the summary of the chapter.

8.1 Appreciative inquiry

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

In order to examine the language development in the Khadiya language, appreciative inquiry, a participatory tool to be used in a group of at least eight to twelve participants of mixed category, was administered in all the reference points of the survey in the Khadiya community. The Photographs of appreciative inquiry tools used in Khadiya Basti (Mechi Municipality, 13, Jhapa), Nakalbanda tea estate (Mechi Municipality- 8, 10, 12 and 13, Jhapa), Laphati (Topgachhi-1, Jhapa), Hurhuria (Thalaha-2, Morang), Marcheniya (Jangraha-7, Morang) present the language development and the ambitions to the development of language.

In Photograph 8.4, Khadiya speakers do have their own language and culture. Khadiya people want to preserve their language and culture by using their language in local government office, mass media and also want to publish books and other teaching materials.

In this survey, as we discuss we have employed different participatory tools such as dialect mapping, domains of language use and bilingualism. The main focus of these tools is to help the participants to verbalize things they have already known intuitively about their language and culture. However, appreciative inquiry, as the name suggests, is designed to help the participants think about future possibilities about their language and culture. Table 8.1 presents the summary of the responses to major queries related to preservation and promotion of the language on all five key points in Khadiya.

Table 8.1: Findings from the appreciative inquiry in Khadiya

Survey Points	Good things that made Khadiya feel happy or proud about their language	Dreams about how they could make their language even better	Most important dream to start on planning
Khadiya Basti (Mechi Municipality, 13, Jhapa)	<ul style="list-style-type: none"> ▪ Long-established language ▪ Mother tongue of Khadiya Khadiya culture is embodied in this language 	<ul style="list-style-type: none"> ▪ To prepare textbooks for children in Khadiya ▪ To have equal access to media ▪ To start mother tongue based education at primary level ▪ To establish an organization for development of language and culture 	<ul style="list-style-type: none"> ▪ To pressurize the local authorities to start program in T.V in Khadiya

Nakalbanda tea estate (Mechi Municipality-8, 10, 12 and 13, Jhapa)	<ul style="list-style-type: none"> ▪ Mother tongue of Khadiya ▪ Easy to communicate secret matters 	<ul style="list-style-type: none"> ▪ To prepare textbooks in Khadiya ▪ To have any program in T.V ▪ To have Khadiya teachers 	To pressurize the local authorities to start program on T.V in Khadiya
Laphati (Topgachhi-1, Jhapa),	<ul style="list-style-type: none"> ▪ Mother tongue of Khadiya ▪ Easy to communicate secret matters 	<ul style="list-style-type: none"> ▪ To prepare textbooks in Khadiya ▪ To have any program in T.V ▪ To have Khadiya teachers 	<ul style="list-style-type: none"> ▪ To pressurize the local authorities to start program on T.V in Khadiya.
	<ul style="list-style-type: none"> ▪ 	<ul style="list-style-type: none"> ▪ 	<ul style="list-style-type: none"> ▪
Hurhuria (Thalaha-2, Morang)	<ul style="list-style-type: none"> ▪ Symbol of ethnic identity of Khadiya ▪ Ancestral language ▪ Easy to communicate 	<ul style="list-style-type: none"> ▪ To start mother tongue based education at primary level ▪ To prepare textbooks in Khadiya ▪ To use Khadiya in government office 	<ul style="list-style-type: none"> ▪ To pressurize the local authorities to start program on T.V in Khadiya
Marcheniya (Jangraha-7, Morang)	<ul style="list-style-type: none"> ▪ Symbol of ethnic identity of Khadiya culture embodied in this language 	<ul style="list-style-type: none"> ▪ To start mother tongue based education at primary level ▪ To prepare textbooks in Khadiya ▪ To have any program on T.V 	<ul style="list-style-type: none"> ▪ To start mother tongue based education at primary level

8.2 Summary

The good things that made Khadiya speakers feel happy or proud about their language and culture are their mother tongue, stock of vocabulary, folk songs and folk stories, being the ancestral language, having their own culture and costume, art, history and literature.

Dreams about how they could make their language even better are writing a grammar, dictionary, textbooks, having mother tongue teachers, establishment of mother tongue based primary schools, development of their own script, Khadiya should be taught at university level, Khadiya should be used as official language in Khadiya dominant districts, there should be a branch of Khadiya in Nepal Academy, promotion and preservation of the Khadiya language, culture and religion and there should be a huge coverage of the language in the field of mass media such as radio, TV, and national level newspapers and journals.

The most important 'dreams' which they would like to get realized immediately and to start planning are the establishment of mother tongue teaching schools for their children at primary level and development of textbook and curriculum for mother tongue education. They have made plans for these important dreams. They said that there should be the involvement of both the community and the government to realize these dreams and these dreams should be realized immediately.

Chapter 9

Dialectal variation

9.0 Outline

This chapter deals with the dialectal variations in the Khadiya. It consists of nine sections. In section 9.1, we discuss lexical variations which include methodology of finding lexical variation and lexical similarity among the key survey points in the Khadiya language. Similarly, section 9.2 deals with dialect mapping which is a participatory tool to find out the possible dialects of the language and in section 9.3, we present the summary of this chapter.

9.1 Lexical variation

210 wordlist has been compared to estimate the degree of lexical similarity among the five Khadiya speech varieties the wordlists represent. In this section, we deal with the data, methodology of lexical similarity study and present the lexical similarity study result.

9.1.1 Methodology

This subsection consists of the data, tool and the calculation and evaluation criteria for lexical similarity percentages in Khadiya. The standard wordlists of 210 words were elicited in different points from mother tongue speakers (grown up in the Khadiya community, representing different sex, age and literacy), compiled them with phonetic transcriptions. In each key point, at least two sets of wordlists were administered.

Wordsurv (Wimbish, 1989), a tool primarily used to determine the genetic relationship of the language or dialects, is used to identify the potential linguistic or genetic relationship between the different varieties of the Khadiya language. After, the entry of words from each survey point is over, the words from the selected wordlist are aligned on the basis of phonetic similarities and dissimilarities. Then the lexical similarity percentages are calculated in Wordsurv.

The 60% has been generally used as a cutoff point for the evaluation of lexical similarity Regmi (2011). Table 9.1 presents the evaluation criteria of the lexical similarity percentages between the wordlists.

Table 9.1: Evaluation criteria of the lexical similarity percentages

Less than 60%	Different languages
60% or more	Intelligibility testing is required by using RTT

The speech varieties having a lexical similarity of less than 60% are evaluated as different language. However, languages or dialects with around 60% or above lexical similarity should be tested for intelligibility using another tool referred to as Recorded Text Test (RTT). But unfortunately, we could not use the tool, RTT, because of the limitation of the time period in the field visit.

9.1.2 Lexical similarity among the key points in Khadiya

Khadiya is spoken in eastern region of Nepal. However, especially in Jhapa and Morang districts, this language generally does not show huge variation as such. Table 9.2 presents the situation of lexical similarity comparison in Khadiya.

Table 9.2: Lexical similarity comparison in Khadiya

Variety	Hurhuria	Khadiya Basti	Laphati	Marchenia	Nakalbanda
Hurhuria	100%	76%	47%	23%	74%
Khadiya Basti	76%	100%	45%	24%	85%
Laphati	47%	45%	100%	31%	47%
Marchenia	23%	24%	31%	100%	24%
Nakalbanda	74%	85%	47%	24%	100%

Table 9.2 presents that the Khadiya language spoken in Hurhuriya comparing Hurhuriya is 100 %. Hurhuriya comparing with Khadiya Basti is 76%, comparing with Laphati is 47%, comparing with Marchenia is 23%, comparing with Nakalbanda is seen 74%.

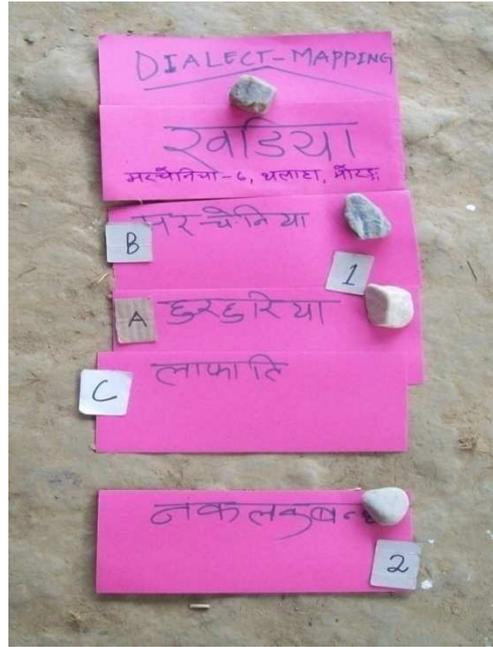
Similarly, the Khadiya language spoken in Kadiya Basti comparing with Hurhuriya is 76%. Khadiya Basti comparing with Khadiya Basti is 100%, comparing with Laphati is 45%, comparing with Marchenia is 24%, and comparing with Nakalbanda is 85%.

The Khadiya language spoken in Laphati comparing with Hurhuriya is 47%. Laphati comparing with Khadiya Basti is 45%, comparing with Laphati is 100%, comparing with Marchenia is 31%, and comparing with Nakalbanda is seen 47%. The Khadiya language spoken in Merchenia comparing with Hurhuria is 23%, comparing with Khadiya Basti is 24%, with Laphati 31%, with Marchenia is 100%, and comparing with Nakalbanda is seen 24%. The Khadiya language spoken in Nakalbanda comparing with Hurhuriya is 74%, comparing with Khadiya Basti is 85%, comparing with Laphati is 47%, comparing with Marchenia is 24%, comparing with Nakalbanda itself is seen 100%.

While comparing the Khadiya language to five different spots, the language spoken in Hurhuria is more similar to Khadiya Basti and Nakalbanda than that of Laphati and Marchenia. The language spoken in Khadiya Basti is more similar to Nakalbanda than that of Laphati and Marchenia. The language spoken in Laphati is almost similar to Hurhuria, Nakalbanda, Kadiya basti and Marcheniya respectively. The language spoken in Marchenia is almost similar to Laphati, Khadiya basti, Nakalbanda and Hurhuria. The language spoken in Nakalbanda is more similar to Khadiya basti and Hurhuria than that of Laphati and Marchenia.

9.2 Dialect mapping

In order to examine dialects among the Khadiya language, dialect mapping, a participatory tool to be used in a group of at least eight to twelve participants of mixed category, was administered in all the reference points of the survey in the Khadiya community. The Photographs of dialect mapping tools used in Khadiya Basti (Mechi Municipality, 13, Jhapa), Nakalbanda tea estate (Mechi Municipality- 8, 10, 12 and 13, Jhapa), Laphati (Topgachhi-1, Jhapa), Hurhuria (Thalaha-2, Morang) present the dialectal variation of the Khadiya language.



Photograph 9.1: Dialect mapping at Marcheniya (Jangraha-7, Morang)

As the Khadiya language is spoken in Marchenia, Hurhuria, Laphati and Nakalbanda, the best dialect is Marchenia- dialect which was expressed by the Khadiya people of Marchenia-7, Thalaha.



Photograph 9.2: Dialect mapping at Laphati (Topgachhi-1, Jhapa)

In common, the following name of the districts and towns were recognized as the Khadiya language speaking area: Khadiya Basti (Mechi Municipality, 13, Jhapa), Nakalbanda tea estate (Mechi Municipality- 8, 10, 12 and 13, Jhapa), Laphati (Topgachhi-1, Jhapa), Hurhuria (Thalaha-2, Morang).

Table 9.3: Ranking from easier to understand to the most difficult in Khadiya

Key survey points	Forms of speech in Khadiya		
	Very well	Average	Poorly
Khadiya Basti (Mechi Municipality, 13, Jhapa)	Nakalbanda tea estate (Mechi Municipality- 8, 10, 12 and 13, Jhapa)	Laphati Topgachhi-1, Jhapa)	Hurhuria (Thalaha-Laphati Topgachhi-1, Jhapa) 2, Morang).
Nakalbanda tea estate (Mechi Municipality- 8, 10, 12 and 13, Jhapa)	Khadiya Basti (Mechi Municipality, 13, Jhapa),	Laphati Topgachhi-1, Jhapa	Hurhuria (Thalaha-2, Morang).
Laphati Topgachhi-1, Jhapa)	Nakalbanda tea estate (Mechi Municipality- 8, 10, 12 and 13, Jhapa)	Khadiya Basti (Mechi Municipality, 13, Jhapa)	Hurhuria (Thalaha-2, Morang).
Hurhuria (Thalaha-2, Morang).	Laphati Topgachhi-1, Jhapa)	Nakalbanda tea estate (Mechi Municipality- 8, 10, 12 and 13, Jhapa)	Khadiya Basti (Mechi Municipality, 13, Jhapa),

Source: Sociolinguistic survey of Nepal (2013)

Similarly, in response the question “Which forms of speech they preferred for preparing reading materials”, the participants in group responded as presented in the table below.

Table 9.4: Preferences of speech variety for developing materials

Survey points	Preferences of speech variety for developing reading materials		
	First priority	Second priority	Third priority
Khadiya Basti (Mechi Municipality, 13, Jhapa)	Nakalbanda tea estate (Mechi Municipality- 8, 10, 12 and 13, Jhapa)	Laphati Topgachhi-1, Jhapa	Hurhuria (Thalaha- 2, Morang).
Nakalbanda tea estate (Mechi Municipality- 8, 10, 12 and 13, Jhapa)	Khadiya Basti (Mechi Municipality, 13, Jhapa)	Laphati Topgachhi-1, Jhapa	-----
Laphati Topgachhi-1, Jhapa)	Nakalbanda tea estate (Mechi Municipality- 8, 10, 12 and 13, Jhapa)	Khadiya Basti (Mechi Municipality, 13, Jhapa)	Hurhuria (Thalaha-2, Morang).
Hurhuria (Thalaha-2, Morang).	Laphati Topgachhi-1, Jhapa)	Nakalbanda tea estate (Mechi Municipality- 8, 10, 12 and 13, Jhapa)	-----

Source: Sociolinguistic survey of Nepal (2013)

Table 9.5 shows that language participants in Khadiya Basti and Laphati responded that the form of speech in Nakalbanda tea estate should be used for reading materials. Similarly, the participants of Khadiya Basti and Nakalbanda tea estate preferred Laphati variety for reading materials as in second priority. The participants of Khadiya Basti and Laphati responded that Hurhuria is their third variety.

9.6 Summary

In common, the following names of the districts and towns were recognized as the Khadiya language speaking areas: Khadiya Basti (Mechi Municipality, 13, Jhapa), Nakalbanda tea estate (Mechi Municipality- 8, 10, 12 and 13, Jhapa), Laphati (Topgachhi-1, Jhapa), Hurhuria (Thalaha-2, Morang) etc. The result of the dialect mapping tool shows they can easily understand the speech variety spoken in western development region of the country. Language participants in Khadiya Basti and Laphati responded that the form of speech in Nakalbanda tea estate should be used for reading materials. Similarly, the participants of Khadiya Basti and Nakalbanda tea estate preferred Laphati variety for reading materials as in second priority. The participants of Khadiya Basti and Laphati responded that Hurhuria is their third variety.

Chapter 10

Findings and recommendations

10.1 Major findings

The main aim of this survey was to look at the sociolinguistic situation of the Khadiya, a Austro Asiatic language spoken in the eastern region of Nepal. The Khadiya speakers are one of the indigenous nationalities of Nepal who reside primarily in Jhapa and Morang districts of eastern Nepal. They have their own culture and language. The government of Nepal has recognized Khadiya as a separate indigenous people group. Khadiyas use a distinct language belonging to Austro Asiatic language family to communicate among them in the community.

The survey has gathered a good deal of information about the language resources; mother tongue proficiency and bi/multilingualism; domains of language use; language vitality; transmission and maintenance; language attitudes; language development and dialectal variation of the Khadiya language.

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

- a) This is a distinct language spoken by an indigenous nationality called Khadiya.
- b) It is spoken by one thousand five hundred eighty Khadiya in Nepal (2001 census) total population 241580 of eastern region of Nepal.
- c) The Khadiya language exhibits dialectal variations. This language is used in all domains of language use except counting and singing.
- d) Mother tongue proficiency is significantly high and strong in the speech community.
- e) In this speech community, no monolinguals are found in all age groups.
- f) Traditionally the language of wider communication is Nepali. The other languages they use include Hindi and English, Rajbangsi, Sadri, Maithili.
- g) Most of the Khadiya children face a little difficulty in their basic education as the textbooks and medium of instruction is compulsorily Nepali which is almost familiar to them because they learn both the languages simultaneously

- h) The Khadiya community is traditionally involved in agriculture and tea production.
- i) Religiously, the community is reported to be following Hinduism and they have recently adopted Christianity.
- j) The Khadiya community has highly positive attitude towards the mother tongue and the language maintenance is optimum.
- k) Female literacy rate is satisfactory.
- l) Khadiya is also known as Sadri because the speakers admit this in Nakalbanda, Khadiya Basti and Laphati. Majority of Khadiya speakers are deprived of education.
- m) The resources like folk stories, folklore, songs and religious literatures are not available in the Khadiya. But, the modern language transmission resources like radio, cinema, films and CD/DVD are not available in the language.
- n) Khadiya speakers are very much proficient in speaking their language. All the members of the Khadiya speech community speak their language very well and only educated speakers of Khadiya can read and write in their language. Most of them are bilingual and majority of them are multilingual as well. Similarly, majority of Khadiya families are bilingual. Most of them are bilingual in the Nepali language.
- o) Khadiya is used in all the general domains such as, joking, bargaining/shopping/marketing, storytelling, discussing/debate, praying, quarrelling, abusing (scolding), and telling stories to children, family gatherings and village meetings.
- p) They use only their mother tongue with their family members while discussing about educational and social matters whereas majority of them use Nepali in writing letter to their family members.
- q) Khadiya children use both the mother tongue and Nepali with their friends and in neighborhood while they use only Nepali at school. There is the dominance of Khadiya in social rites and rituals. They use the Nepali language of wider communication (LWC) with the non-native speakers.
- r) Khadiya has 100% vitality as all their children speak their mother tongue; most of the parents in their community usually speak their mother tongue to

their children; most of the young people use their mother tongue in their day-to-day communication and all the young people in their village/town speak their mother tongue well, the way it ought to be spoken.

- s) Almost the male and female respondents said that they like their children learn/study in mother tongue and rests and they are eager to help the mother tongue schools by sending their children, by encouraging other people to send their children, by providing financial help, by teaching themselves and by helping with the school.
- t) More than two third of both male and female speakers feel prestigious when they speak their mother tongue in the presence of the speaker of the dominant language like Nepali and only a few speakers said that they feel embarrassed and neutral.
- u) Most of the Khadiya speakers had not any problem because of being a native speaker of their mother tongue. Most male and female speakers feel bad if their son or daughter gets married to someone who does not know their mother tongue. All the Khadiya speakers said that their grandchildren will speak their language and most of them feel good if their grandchildren will speak their mother tongue.
- v) Most of the male and female speakers said that their children should speak their own mother tongue, Khadiya, first. Similarly, most of both male and female speakers prefer their own mother tongue, i.e. Khadiya as their children's medium of instruction at primary level and only very few of them preferred English and Nepali languages.
- w) Majority of the Khadiya speakers both males and females do not think that there are differences in the language spoken by them and their grandparents.
- x) The good things that made Khadiya speakers feel happy or proud about their language and culture are Khadiya is their mother tongue, stock of vocabulary, being the ancestral language, having their own culture and costume, art and traditional skills.
- y) Regarding the dreams about how they could make their language even better are writing a grammar, dictionary, textbooks, having mother tongue teachers, establishment of mother tongue based primary schools, Khadiya should be

taught at university level, Khadiya should be used as official language in dominant districts, There should be the promotion and preservation of Khadiya, culture and religion and there should be a huge coverage of the language in the field of mass media such as radio, TV, and national level newspapers and journals.

- z) The most important ‘dreams’ which they would like to get realized immediately and to start planning are the establishment of mother tongue teaching schools for the beginners at primary level and development of textbook and curriculum for mother tongue education. They have made plans for these important dreams. They said that there should be the involvement of both the community and the government to realize these dreams and they should be done immediately.
- aa) There is lexical similarity with some key survey points in Khadiya. It may indicate that Khadiya at present shows some dialectal variation that may hinder the mutual intelligibility among the Khadiya speakers residing in different key points.
- bb) The result of the dialect mapping tool shows that there is no difficulty in understanding all the forms of speech spoken in all western development region of the country.

(b) Recommendations

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

- a) As Khadiya children face difficulty in basic education because of their unfamiliarity with the vernacular and textbooks in Nepali as well as the Interim Constitution of Nepal has also guaranteed the right of mother tongue based multilingual education, schools should immediately be facilitated financially and logistically from the concerned sectors to run multilingual education in the true spirit of the constitution.
- b) Textbooks should be developed in such a way that they embody the local needs and local settings.
- c) By means of non-formal education in their mother tongue, the literacy classes must be conducted to uplift those illiterate.

- d) The government should immediately address the efforts and grievances of the Khadiya community.
- e) A detailed language documentation project is essential to preserve, promote and develop their language and culture in which life crucial knowledge is embodied from time immemorial.
- f) Immediately grammar and dictionary should be written and compiled and the folklore must be documented.
- g) As Khadiya children face difficulty in basic education because of their unfamiliarity with the vernacular and textbooks in Nepali as well as the Interim Constitution of Nepal has also guaranteed the right of mother tongue based multilingual education, schools should immediately be facilitated financially and logistically from the concerned sectors to run multilingual education in the true spirit of the constitution.
- h) Textbooks should be developed in such a way that they embody the local needs and local settings.
- i) Unless the domains of use of language are broadened the language cannot be preserved. The Khadiya community should be made aware of the importance of the use of their mother tongue and encouraged to transmit their mother tongue to the younger generation through advocacy.
- j) 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.
- k) A detailed language documentation project is essential to preserve, promote and develop their language and culture in which life crucial knowledge is embodied from time immemorial. Specific language programs such as language documentation, developing orthography, compiling bilingual and monolingual dictionaries and writing grammars should be immediately launched.
- l) Immediately grammar and dictionary should be written and compiled. The most important 'dreams' which they would like to get realized immediately and to start plans are the establishment of mother tongue teaching schools for the beginners at primary level and development of textbook and curriculum for mother tongue education. The concerned authorities should take immediate step to help them realizing their dreams.

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APPENDICES

Appendix A: Sociolinguistic Questionnaire A

नेपालको भाषिक सर्वेक्षण भाषाविज्ञान केन्द्रीय विभाग, त्रिभुवन विश्वविद्यालय, नेपाल राष्ट्रिय योजना आयोग, नेपाल सरकारको सहयोगमा सञ्चालित कार्यक्रम

समाज-भाषावैज्ञानिक प्रश्नावली (क)

नोट:

छायाकृत कुराहरू मनमनै पढने।

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

सहमति: छ छैन

(अ) आधारभूत सूचना

अन्तर्वार्ता भन्दा पहिले तलका प्रश्नहरू (१-७) को उत्तर लेख्नु होस्।

प्रश्न	उत्तर
१. अन्तर्वार्ता संख्या	
२. मिति	गते..... महिना.....वर्ष..... वि.सं. तारिख.....महिना वर्ष..... सन्
३. अन्तर्वार्ता स्थान	क. वार्ड नं.: ख. गाउँ/नगर: ग. गाविस/नगरपालिका: घ. जिल्ला: ङ. अञ्चल: च. जिपिएस कोओर्डिनेट्स:.....पू.उ.

४. अनुसन्धाता(हरू)को नाम:	(क) (ख) (ग) (घ) (ङ)
५. अन्तर्वार्ताको माध्यम भाषा
६. अन्तर्क्रियाको माध्यम भाषा
७. दोभाषेको नाम (आवश्यक परेमा)

८. भाषासूचकको नाम:

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

१०. उमेर:

११. तपाईंलाई लेख-पढ गर्न आउँछ?

(क) आउँछ (ख) आउँदैन

१२. (आउँछ भने) तपाईंले लेख-पढ गर्न कसरी सिक्नु भयो?

(क) औपचारिक रूपमा (ख) अनौपचारिक रूपमा

१३. (औपचारिक रूपमा हो भने) कुन तह उत्तीर्ण गर्नु भएको छ?

(क) प्राथमिक (ख) निम्न माध्यमिक (ग) माध्यमिक

(घ) उच्च (उच्चतम तह उल्लेख गर्ने)

१४. वैवाहिक अवस्था: (क) विवाहित (ख) अविवाहित

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

(क) छन् (ख) छैनन्

१६. जाति:.....

१७. जनजाति समूह (थर):

१८. धर्म:

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

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

१९. तपाईंको मातृभाषाको नाम:

(क) (तपाईंले भन्ने).....

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

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

(क) (ख)

(ग) (घ)

२२. तपाईंकी आमाको मातृभाषा:

२३. तपाईंको बुबाको मातृभाषा:

छनोटको आधार #१ कम्तीमा बाबु अथवा आमा मध्ये एक मातृभाषी हुनुपर्ने।

छ छैन

२४. तपाईंको श्रीमान्/श्रीमतीको मातृभाषा:

२५. तपाईं जन्मेको स्थान/गाउँ कहाँ हो?

(क) वार्ड नं.: (ख) गाउँ/नगर:

(ग) गाविस/नगरपालिका: (घ) जिल्ला:

(ङ) अञ्चल:

२६. हाल तपाईं कहाँ बस्नु हुन्छ?

(क) वार्ड नं.: (ख) गाउँ/नगर:

(ग) गाविस/नगरपालिका: (घ) जिल्ला:

(ड) अञ्चल:

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

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

(क) छ (ख) छैन

२९. (यदि बस्नु भएको छ भने)

(क) कहाँ: (ख) कहिले: (ग) कति समयसम्म:

छनौटको आधार #२ यहीं हुर्केको, अहिले यहीं बसेको, र यदि पाँच वर्ष भन्दा बढी अन्यत्र बसेको भए यहाँ पनि गत पाँच वर्ष देखि नै बसेको हुनु पर्ने।
हो होइन

(आ) भाषिक सामग्री

३०. तपाईंको भाषामा मौखिक साहित्य के-के उपलब्ध छन्?

(क) लोक कथा,

(ख) संगीत,

(ग) धार्मिक साहित्य,

(घ) रेडियो,

(ड) सिनेमा,

(च) सीडी/डीभीडी,

(छ) अन्य:.....

३१. (रेडियो कार्यक्रम छ भने) तपाईं आफ्नो मातृभाषामा रेडियो कार्यक्रम कतिको सुन्नु हुन्छ?

(क) सधैं (ख) कहिले काहीं (ग) कहिले पनि होइन

३२. (साक्षर भाषासूचकलाई मात्र सोध्ने) तपाईंको भाषाको बारेमा लिखित सामग्री के-के छन्?

३३. (छन् भने) कुन भाषामा लेखिएका छन्?

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

३४. (लिखित सामग्रीहरू छन् भने) तपाईं आफ्नो भाषामा माथिका सामग्री मध्ये कुनै पढ्नु हुन्छ?

(क) पढ्छु (ख) पढ्दिन

३५. (साक्षर सूचकलाई मात्र सोध्ने, उनीहरूको भाषामा लिखित सामग्री छन् भने):

तपाईंको भाषा कुन लिपिमा लेखिन्छ?

३६. तपाईंको भाषामा भएको ज्ञान अथवा उपयोगलाई विकास वा प्रवर्द्धनमा लागिपरेका कुनै संघसंस्था वा निकायहरू छन्?

(क) छन् (ख) छैनन्

३७. (छन् भने) ती संस्थाहरूको नाम भनी दिनु होस्।

३८. ती संस्थाले के कस्ता काम गर्छन्?

(क) सांस्कृतिक

(ख) भाषिक

(ग) शैक्षिक

(घ) अन्य.....

	३७. संघसंस्था	३८. क्रियाकलाप
क.		
ख.		
ग.		
घ.		
ङ.		
च.		

(इ) मातृभाषामा दक्षता/बहुभाषिकता

३९. तपाईं कुन कुन भाषा बोल्न सक्नु हुन्छ?

.....,,,,
.....,

४०. तपाईंले सबै भन्दा पहिले कुन भाषा बोल्नु भयो?

यी भाषाहरूमध्ये (प्रश्न नं. ३९ को उत्तरको आधारमा) कुन भाषा:

४१. सबै भन्दा राम्रो?

४२. दोस्रो राम्रो?

४३. तेस्रो राम्रो?

४४. चौथो राम्रो?

४५. तपाईंले बोल्ने भाषाहरू मध्ये कुन चाहीं सबै भन्दा बढी मन पराउनु

हुन्छ?.....

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

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

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

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

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

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

५०. तपाईंको श्रीमान्/श्रीमतीले अन्य कुन कुन भाषा जान्नु हुन्छ? (तलको तालिकामा लेख्नु होस्)

व्यक्ति	अन्य भाषाहरू			
	क.	ख.	ग.	घ.
४८. बुबा				
४९. आमा				
५०. श्रीमान्/श्रीमती				

५१. तपाईंका छोराछोरीहरूले कुन कुन भाषा बोल्छन्? (तलको तालिकामा लेख्नु होस्)

५२. तिनीहरूले ती भाषाहरू कहाँ सिके? (तलको तालिकामा लेख्नु होस्)

	५१. छोराछोरीले बोल्ने अन्य भाषा	५२. कहाँ सिकेको?
क.		
ख.		
ग.		
घ.		

ड.		
च.		

५३. भर्खर स्कूल जान थालेका स-साना नानीले शिक्षक-शिक्षिकाले कक्षामा नेपालीमा भनेका सबै कुरा बुझ्छन्?

(क) सबै बुझ्छन् (ख) अलि अलि बुझ्छन् (ग) बुझ्दैनन्

(ई) भाषाको प्रयोग

५४. तल उल्लेख गरिएका काम गर्दा तपाईं सबै भन्दा बढी कुन भाषा प्रयोग गर्नु हुन्छ?

	काम	भाषा
क.	गन्ती गर्दा	
ख.	गीत गाउँदा	
ग.	ठट्टा गर्दा	
घ.	हाटबजार गर्दा/मोलतोल गर्दा	
ड.	कथा भन्दा	
च.	छलफल/वादविवाद गर्दा	
छ.	प्रार्थना गर्दा	
ज.	झगडा गर्दा	
झ.	गाली गर्दा	
ञ.	केटाकेटीलाई कथा सुनाउँदा	
ट.	घरमा गीत गाउँदा	
ठ.	पारिवारिक जमघटमा	
ड.	गाँउको बैठकमा	

५५. तपाईंको घरमा निम्नलिखित विषयमा कुराकानी हुँदा सबै भन्दा बढी बोलिने भाषा कुन हो?

(क) शिक्षा सम्बन्धी कुराकानी गर्दा (जस्तै: विद्यालय, भर्ना, पढाइ, शिक्षकशिक्षिका सम्बन्धी) (तलको तालिकामा लेख्नु होस्)

(ख) सामाजिक क्रियाकलाप र पारिवारिक विषयमा छलफल गर्दा (जस्तै: चाडपर्व, चुनाव, उत्सव, विवाह, वचत, खर्च सम्बन्धी) (तलको तालिकामा लेख्नु होस्)

(ग) चिठीपत्र लेख्दा (तलको तालिकामा लेख्नु होस्)

	क. शिक्षा सम्बन्धी	ख. सामाजिक क्रियाकलाप र पारिवारिक विषयमा	ग. चिठीपत्र लेख्दा
क. हजुरबुवासँग			
ख. हजुरआमासँग			
ग. बुवासँग			
घ. आमासँग			
ड. श्रीमान्/श्रीमतीसँग			
च. छोराछोरीसँग			

५६. तपाईंका बालबालिका निम्नलिखित अवस्थामा प्राय जसो कुन भाषा प्रयोग गर्छन्?

(क) अन्य साथीहरूसँग खेल्दा

(ख) छिमेकीहरूसँग कुराकानी गर्दा

(ग) विद्यालयमा

५७. विहेको निम्तो गर्नु पर्दा तपाईंहरू कुन भाषाको प्रयोग गर्नु हुन्छ?

५८. समुदायका बैठकमा भएका निर्णय लेख्नु पर्दा कुन भाषाको प्रयोग गरिन्छ?

५९. तपाईं आफ्नो मातृभाषा कतिको प्रयोग गर्नु हुन्छ?

(क) दिन दिनै

(ख) कहिले काहीँ

(ग) कहिल्यै गर्दिन

६०. तपाईंको सम्पर्क भाषा कुन हो र त्यसको कति प्रयोग गर्नु हुन्छ?

भाषाको नाम:

(क) दिन दिनै (ख) कहिले काहीं (ग) कहिल्यै गर्दिन

६१. तपाईंको भन्दा बेग्लै भाषा बोल्ने साथीभाइ तपाईंका घरमा आउँदा कुन भाषाको प्रयोग गर्नु हुन्छ?

६२. तपाईंका छोराछोरीलाई प्राथमिक तहमा कुन भाषाको माध्यममा पढाउन चाहनु हुन्छ?

(क) मातृभाषा (ख) नेपाली (ग) अंग्रेजी (घ) अन्य.....

(उ) भाषिक जीवन्तता

६३. तपाईंका सबै छोराछोरीले मातृभाषा बोल्छन्?

(क) बोल्छन् (ख) बोल्दैनन्

६४. यस गाउँका धेरै जसो अभिभावकहरू आफ्ना केटाकेटीसँग कुराकानी गर्दा प्रायः कुन भाषाको प्रयोग गर्छन्?

(क) मातृभाषा (ख) नेपाली (ग) अन्य.....

६५. तपाईंका समुदायका युवायुवतीले यो भाषा जति राम्रो बोल्नु पर्ने हो त्यति नै राम्ररी बोल्छन्?

(क) बोल्छन् (ख) बोल्दैनन्

(ऊ) भाषिक निरन्तरता

६६. तपाईंको समुदायमा अन्तर्जातीय विवाह हुन्छ?

(क) हुन्छ (ख) हुँदैन

६७. (हुन्छ भने) अन्य कुन भाषिक समुदायसँग तपाईंहरूको परस्पर वैवाहिक सम्बन्ध छ?

(क)..... (ख) (ग)

६८. आफ्ना केटाकेटीले मातृभाषामा पढ्ने लेख्ने गरेको तपाईं मन पराउनु हुन्छ?

(क) पराउँछु (ख) पराउँदिन

६९. (पराउँनु हुन्छ भने) तपाईंको भाषा पढाउने स्कूल खोलियो भने कसरी सहयोग गर्नु हुन्छ?

- (क) आफ्ना केटाकेटीलाई पढ्न पठाएर
- (ख) समुदायका अरूलाई आफ्ना केटाकेटीहरू पठाउन प्रोत्साहित गरेर
- (ग) आर्थिक सहयोग प्रदान गरेर
- (घ) आफैले अध्यापन गरेर
- (ङ) स्कुललाई सहयोग गरेर
- (च) अन्य प्रकारले

(ए) भाषिक अभिवृत्ति

७०. प्रभावकारी (dominant) भाषा बोल्ने व्यक्तिहरूको बीचमा तपाईंलाई आफ्नो मातृभाषा बोल्दा कस्तो लाग्छ?

- (क) प्रतिष्ठा बढे जस्तो लाग्छ (ख) अप्ठ्यारो लाग्छ (ग) त्यस्तो केही लाग्दैन

७१. मातृभाषी भएकै कारण तपाईंले कहिल्यै कुनै समस्या भोग्नु भएको छ?

- (क) छ (ख) छैन

७२. (छ भने) के कस्तो समस्या भोग्नु भएको छ?

.....

७३. तपाईंका छोरा वा छोरीले तपाईंको मातृभाषा बोल्न नजान्ने मान्छेसित विवाह गरे भने तपाईंलाई कस्तो लाग्छ?

- (क) राम्रो (ख) ठिकै (ग) नराम्रो

७४. अहिलेका केटाकेटीका छोराछोरीले पनि तपाईंको भाषा बोल्लान्?

- (क) बोल्लान् (ख) नबोल्लान्

७५. बोले भने तपाईंलाई कस्तो लाग्छ?

- (क) राम्रो (ख) ठिकै (ग) खराब

७६. बोलेनन् भने कस्तो लाग्छ?

(क) राम्रो (ख) ठिकै (ग) खराब

७७. तपाईंका छोराछोरीले सबैभन्दा पहिले कुन भाषा बोल्नु पर्छ?

७८. तपाईंले बोल्ने भाषा तपाईंका हजुरबुबा/हजुरआमाले बोल्ने भाषा भन्दा फरक भए जस्तो लाग्छ?

(क) लाग्छ (ख) लाग्दैन

७९. (लाग्छ भने) के केमा फरक होला?

- (क) उच्चारणमा
(ख) शब्दभण्डारमा
(ग) विशेष प्रकारका वाक्यहरूको प्रयोगमा
(घ) भाषामिश्रणमा
(ङ) बोल्ने तरिकामा
(च) अन्यमा

८०. तपाईंका भाषिक समुदायका युवायुवतीले आफ्नो भाषा नबोलेर अर्को भाषा बोलेको सुन्दा कस्तो लाग्छ?

(क) राम्रो (ख) ठिकै (ग) नराम्रो

८१. टिप्पणी (यस अन्तर्वार्तामा कुनै अस्वाभाविक वा उल्लेखनीय कुराहरू भएमा)

सहयोगका लागि धेरै धेरै धन्यवाद।

Appendix B: Sociolinguistic Questionnaire B

नेपालको भाषिक सर्वेक्षण

भाषाविज्ञान केन्द्रीय विभाग, कीर्तिपुर, त्रिभुवन विश्वविद्यालय
राष्ट्रिय योजना आयोग, नेपाल सरकारको सहयोगमा सञ्चालित कार्यक्रम

समाज-भाषावैज्ञानिक प्रश्नावली (ख)

सहभागितामूलक विधि

छायाकृत कुराहरू मनमनै पढ्ने।

सर्वप्रथम आफ्नो परिचय दिने: मेरो/हाम्रो नाम हो (अरूले पनि आ-आफ्नो परिचय दिने)। हामी त्रिभुवन विश्वविद्यालयको भाषाविज्ञान केन्द्रीय विभागबाट यहाँहरूको भाषाको अध्ययन अनुसन्धानका लागि आएका हौं। यहाँहरूले दिनु भएको भाषा सम्बन्धी जानकारीलाई अरूसँग राख्ने छौं। यसमा यहाँहरूले आफ्नो सहमतिका साथ सहयोग गर्नु हुन्छ भने आशा राखेका छौं।

सहमति: छ छैन

(अ) आधारभूत सूचना

अन्तर्वार्ता भन्दा पहिले तलका प्रश्नहरू (१-७) को उत्तर लेख्नुहोस्।

प्रश्न	उत्तर
१. अन्तर्वार्ता संख्या	
२. मिति	गते.....महिना.....वर्ष..... वि.सं. तारिख.....महिना.....वर्ष.....सन्
३. अन्तर्वार्ता स्थान	क. वार्ड नं.: ख. गाउँ/नगर: ग. गाविस/नगरपालिका: घ. जिल्ला: ङ. अञ्चल: च. जिपिएस कोओर्डिनेट्स:.....पू.उ.

४. अनुसन्धाता(हरू)को नाम:	(क) (ख) (ग) (घ) (ङ)
५. अन्तर्वार्ताको माध्यम भाषा	
६. अन्तरक्रियाको माध्यम भाषा	
७. दोभाषेको नाम (आवश्यक भएमा)	

यस प्रश्नावलीको लागि ८ देखि १२ जनासम्म सहयोगीहरू भए राम्रो हुन्छ। यो ८ जनाभन्दा कम सहभागीहरूसँग पनि गर्न सकिन्छ। तर यदि ८ जनाभन्दा बढीसँग गरियो भने अझै बढी विश्वसनीय हुन्छ। प्रत्येक समूहमा महिला र पुरुष दुवैको लगभग समान सहभागिता हुनु पर्छ। प्रत्येक समूहमा सबै उमेर समूहका (१५ वर्ष देखि माथिका) जसमा केही पाका, केही अधवैसे र केही युवायुवती सहभागीहरू भए राम्रो हुन्छ।

सहयोगी #१:

८. सहयोगी (भाषासूचक) को नाम:

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

१०. उमेर:

११. जाति/जनजाति समूह:

१२. तपाईंको मातृभाषाको नाम:

१३. तपाईंकी आमाको मातृभाषा:

१४. तपाईंको बुबाको मातृभाषा:

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

छ छैन

भाषा- सूचक	नाम	लिङ्ग	उमेर	जाति	मातृ- भाषा	आमाको मातृभाषा	बुबाको मातृभाषा	छनौट को आधार: हो वा होइन?
१.								
२.								
३.								
४.								
५.								
६.								
७.								
८.								
९.								
१०.								
११.								
१२.								

१५. तपाईं जन्मेको स्थान/गाउँ कहाँ हो?

(क) वार्ड नं.: (ख) गाउँ/नगर:

(ग) गाविस/नगरपालिका: (घ) जिल्ला:

(ङ) अञ्चल:

१६. के तपाईं अन्त कतै गई एक वर्ष भन्दा बढी बस्नु भएको छ?

(क) छ (ख) छैन

१७. (बस्नु भएको छ भने)

(क) कहाँ: (ख) कहिले: (ग) कति समयसम्म:

छनौटको आधार #२ यहीं हुर्केको, अहिले यहीं बसेको, र यदि पाँच वर्ष भन्दा बढी अन्यत्र बसेको भए यहाँ पनि गत पाँच वर्ष देखि नै बसेको हुनु पर्ने।

हो होइन

भाषासूचक	वार्ड नं.	गाउँ	गा.वि.स.	एक वर्ष भन्दा बढी अन्यत्र कतै बस्नु भएको छ?	कहाँ, कहिले र कति समयसम्म	छनौटको आधार: हो वा होइन?
१.						
२.						
३.						
४.						
५.						
६.						
७.						
८.						
९.						
१०.						
११.						
१२.						

(आ) भाषाको प्रयोग

- क. म भिन्न परिस्थिति, अवसर र मानिससँग विभिन्न भाषा बोल्छु।
- ख. तपाईंहरूले कस्ता मानिस वा अवसरमा प्राय जसो सम्पर्क भाषाको प्रयोग गर्नु हुन्छ? सम्पर्क भाषाको चिन्ह एक छेउमा राख्नु होस्। सहभागीहरूले भाषा प्रयोगको क्षेत्रहरूका नाम भन्नु हुने छ, कागजमा लेख्नु हुने छ र सम्पर्क भाषाको मुनि राख्नु हुने छ।
- ग. तपाईंहरूले कस्तो अवस्थामा वा कस्ता मानिसहरूसँग धेरै जसो मातृभाषा बोल्नु हुन्छ? (मातृभाषाको चिन्ह अर्को छेउमा राख्नु होस्। सहभागीहरूले प्रयोगको क्षेत्रको नाम लेख्नु हुने छ र तिनलाई मातृभाषाको मुनि राख्नु हुने छ। यस पटक सहभागीहरूले "केही बालबालिका मातृभाषा बोल्छन् र केही बालबालिका सम्पर्क भाषा बोल्छन्" भन्नु हुने छ। उहाँहरूको सहयोगको लागि कस्ता बालबालिकाले ती भाषाहरू बोल्छन् वा कस्तो अवस्थामा ती भाषाहरू प्रयोग गर्छन्? समूहहरू राम्ररी देखाउनका लागि चिन्हहरू बदल्नु होस्)
- घ. कस्ता मानिससँग र कस्तो अवस्थामा तपाईंहरूले मातृभाषा र सम्पर्क भाषा दुबै बोल्नु हुन्छ? (सहभागीहरूले प्रयोगको क्षेत्रहरू कागजमा लेख्नु हुने छ र तिनलाई बीचमा राख्नु हुने छ। यदि सबै जसो मानिसले त्यो प्रयोग क्षेत्रमा एउटा निश्चित भाषा बोल्छन् वा तिनीहरूले त्यो भाषा बढी बोल्छन् र केही अरु भाषा बोल्छन् भने सहभागीहरूले तिनलाई एक छेउमा वा अर्को छेउमा अझ नजिकै राख्नु हुने छ।)
- ङ. प्रत्येक समूहमा दैनिक रूपमा प्रयोग हुने अवस्थालाई माथि र कहिलेकाहीं प्रयोग हुनेलाई मुनि राख्नु होस्। (दैनिक र कहिलेकाहींको लागि क्रमशः माथि र तल एउटा एउटा चिन्ह राख्नु होस्। सहभागीहरूलाई प्रयोगका क्षेत्रहरू मिलाउन भन्नु होस्। दैनिक र कहिलेकाहीं समूह बीच ठाउँ छुट्टयाउन उहाँहरूलाई उत्साहित गर्ने वा डोरीले छुट्टयाउन लगाउने काम गर्नु होस्।)
- च. (यदि दैनिक प्रयोगमा धेरै प्रयोग क्षेत्र भएमा) सबभन्दा बढी तपाईं कस्तो मानिससँग दैनिक कुराकानी गर्नु हुन्छ? तिनीहरूलाई अरु भन्दा माथि राख्नु होस्। (अथवा दैनिक रूपमा प्रयोग हुनेलाई क्रममा राख्नु होस्।)
- छ. तपाईंहरूले प्रयोग गर्ने भाषाहरू र जोसँग ती भाषा प्रयोग गर्नु हुन्छ उनीहरू प्रति तपाईंको कस्तो सोचाइ छ? के तपाईंले कुनै अर्को अवस्थामा यी मध्ये कुनै भाषा बढी प्रयोग गर्न थाल्नु हुन्छ?

(इ) भाषिकागत सीमा निर्धारण

क. तपाईंहरूको भाषाको नाम के हो? तपाईंहरूको जातिको नाम के हो? (सबै नामहरू कागजको टुक्रामा लेख्नु होस्) (यदि एक भन्दा बढी नाम छन् भने प्रत्येकका लागि सोध्नु होस्) उल्लेखित नाममध्ये तपाईंहरूले कुन नाम बढी रुचाउनु हुन्छ?

१८. (समूहले भन्ने भाषाको नाम).....

१९. तपाईंको भाषा नबोल्ने अन्य भाषा समुदायका मान्छेले तपाईंको भाषालाई के भन्छन्?.....

२०. यो भाषालाई अरु नामले पनि चिनिन्छ?

(क)

(ख)

(ग)

(घ)

ख. तपाईंहरूको मातृभाषा बोल्ने जिल्ला/गाउँहरूको नाम भन्नु होस् (प्रत्येकको नाम छुट्टै कागजमा लेख्नु होस्।) कतिपय अवस्थामा जिल्ला वा गाउँको सट्टा तपाईंले यसरी सोध्नु सक्नु हुन्छ:

२१. विश्वस्त हुनको लागि प्रत्येक ठाउँका निम्न सूचनाहरू उल्लेख गर्नु होस्:

(क) वार्ड नं.: (ख) गाउँ/नगर:

(ग) गाविस/नगरपालिका: (घ) जिल्ला:

(ङ) अञ्चल:

ग. ती कागजका टुक्राहरूलाई एक आपसमा नजिक भाषिका/नगरपालिका/जिल्ला अनुसार मिलाएर राख्नु हुने छ।

घ. तपाईंको भाषासँग मिल्ने अरु कुन कुन भाषाहरू छन्, जुन त्यो भाषाको वक्ताहरूले बोल्दा तपाईंले कम्तीमा केही शब्दहरू बुझ्नु हुन्छ। (ती भाषाहरूलाई छुट्टै कागजमा लेख्नु होस् र तिनीहरूलाई नक्सामा थप्नु होस्।)

ङ. गाउँका सबैले आफ्नो भाषा उही प्रकारले बोल्छन्? (त्यस्ता समूहको वरिपरि डोरीले घेरा लगाउनु होस्।)

- च. स्थानीय भेदहरूमध्ये तपाईंले सबैभन्दा राम्रो कुन भेद (भाषा) बुझ्नु हुन्छ? दोस्रो राम्रोसँग बुझ्ने भाषा कुन हो? (कार्डबोर्डमा लेखिएका अंकहरू हरेक क्षेत्र, भाषा, अथवा त्यस क्षेत्रको भाषा समूहको छेउमा राख्नु होस्।)
- छ. अब हामी तपाईंहरूलाई यी भाषिक भेदहरू मध्ये कुन चाहीं राम्ररी बुझ्नु हुन्छ र कुन चाहीं कति पनि बुझ्नु हुन्न? कुन चाहीं सबैभन्दा राम्री बुझ्नु हुन्छ? भन्ने कुरा देखाउन चाहन्छौं। यस्तै गरी कुन भेदका शब्दहरू केही मात्र बुझ्नु हुन्छ त्यो पनि देखाउन चाहन्छौं। यी मध्ये कुन चाहीं गाउँको भाषा धेरै राम्रोसँग बुझ्नु हुन्छ? (चिन्हले देखाउनु होस् र कुनै एउटा रङ्गको चिन्ह छान्न लगाउनु होस्। उनीहरूलाई सबैभन्दा राम्रो बुझ्ने भाषा बोलिने ठाउँमा एउटा चिन्ह राख्न लगाउनु होस्। यसै गरी अन्य भेदहरू माथि पनि चिन्ह राख्न लगाउनु होस्।)
- ज. यी मध्ये तपाईंहरू कुन भेद(भाषा)का वक्ताहरूसँग आफ्नो मातृभाषामा कुरा गर्नु हुन्छ? (यस प्रयोजनका लागि भिन्दै आकार/रङ्गको चिन्हको प्रयोग गर्नु होस्। अर्को चिन्ह राख्नु होस्। (“हामीहरू एक आपसमा कुराकानी गर्दा आफ्नै (एउटै भेद) भाषा बोल्छौं”, “हामी आफ्नै भाषा बोल्छौं, उनीहरू आफ्नै भाषा बोल्छन्”, तिनीहरू अर्को भाषा बोल्छन्, हामीहरू आफ्नै भाषा बोल्छौं” र हामी दुबैले अर्कै भाषा बोल्छौं”)
- झ. केही मानिसहरू आफ्नो भाषामा पाठ्यपुस्तक लेख्न चाहन्छन्। यदि मातृभाषामा किताब लेखियो भने कुन कुन गाउँका विद्यार्थीहरूले प्रयोग गर्न सक्छन् होला? (लेखिएको किताब पढ्न सक्ने गाउँहरूलाई एउटा छुट्टै डोरी भित्र राख्नु होस्।) (यदि किताब लेख्ने र छापने बारेमा सोच्दैनन् भने उनीहरू कुन चाहीं भेदमा सीडी बनाउन चाहन्छन्? भनि सोध्नु होस्।)
- ञ. यी भेदहरू मध्ये लेखन र रेकर्डिङ्ग का लागि कुन चाहिँलाई प्रयोग गर्दा सबैले राम्रोसँग बुझ्ने? त्यसो नभएमा कुन चाहीं भाषा प्रयोग हुन सक्छ? (कार्डबोर्डमा लेखिएका ए, बी, सी अक्षरहरूलाई क्रमसँग राख्नु होस्।)

(ई) बहुभाषिकता

- क. तपाईंहरूले सबैभन्दा बढी प्रयोग गर्ने दुईवटा भाषाहरू के के हुन्? एउटा डोरीले मातृभाषा राम्रोसँग बोल्ने व्यक्तिहरूलाई प्रतिनिधित्व गर्छ अर्कोले सम्पर्क भाषा राम्रो बोल्ने व्यक्तिहरूलाई प्रतिनिधित्व गर्छ। (दुईवटै डोरीहरूलाई भूईँमा घेरा बनाएर राख्नु होस्।)
- ख. जब हामीहरूले एउटा डोरीलाई अर्को डोरीमाथि खप्ट्याउँछौं, यो खप्टिएको क्षेत्रले के कुराको प्रतिनिधित्व गर्छ? (यसले मातृभाषा र सम्पर्क भाषा दुईवटै राम्ररी बोल्ने मानिसहरूको प्रतिनिधित्व गर्छ)
- ग. सब भन्दा पहिले हामीहरू सम्पर्क भाषा राम्रोसँग बोल्ने मानिसहरूका बारेमा कुरा गरौं। कस्ता मानिसले सम्पर्क भाषा राम्रोसँग बोल्छन्? (सहभागीहरूलाई कागजका टुक्राहरूमा लेख्न लगाउनु होस्।)

- घ. कागजका टुक्राहरूलाई घेराभित्र राख्न लगाउनु भन्दा पहिले उनीहरूले मातृभाषा राम्रोसँग बोल्न जान्दछन् वा जान्दैनन् भन्ने सोच्नु पर्ने हुन्छ। घेरा भित्र प्रत्येक कागजका टुक्राहरू कहाँ पर्छन्? (उनीहरूलाई अहिलेसम्म लेखेका कागजका टुक्राहरू राख्न लगाउनु होस्। उनीहरूले चाहेमा अझ बढी विशिष्ट वा अन्य समूहहरू बनाउन सक्छन्।)
- ङ. कस्ता मानिसहरूले मातृभाषा राम्रोसँग बोल्छन् तर सम्पर्क भाषा राम्रोसँग बोल्दैनन्? (उनीहरूलाई त्यस्ता मानिसका समूह लेख्न र उपयुक्त ठाउँमा राख्न लगाउनु होस्।)
- च. तीन समूह मध्ये कुनमा सबभन्दा बढी मातृभाषी वक्ताहरू छन्? तपाईंहरू यसलाई कसरी हेर्नु हुन्छ? (सबैभन्दा बढी मातृभाषाका वक्ता भएको घेरो) (उनीहरूलाई आफ्नो विचार व्यक्त गर्न लगाउनु होस्।)
- छ. तीनवटै समूह मध्ये कुनै एउटा अन्य दुई समूह बढिरहेको छ कि? किन होला? यसलाई तपाईंहरू कसरी हेर्नु हुन्छ? (उनीहरूलाई आफ्नो विचार व्यक्त गर्न लगाउनु होस्।)

(उ) प्रशंसामूलक सोधखोज

- क. तपाईंहरूले आफ्नो भाषा वा संस्कृतिमा देखेका, सुनेका र गरेका कामले तपाईंलाई गर्वको अनुभव गराउँछ, तिनको उल्लेख गर्नु होस्। मातृभाषाको प्रयोग भइरहेको अवस्था प्रति तपाईं सन्तुष्ट हुनुहुन्छ? (प्रत्येक कामको सारांश लेख्न लगाउनु होस्।)
- ख. भइराखेका राम्रा कामहरूलाई कसरी हेर्नुहुन्छ? यसलाई अझ राम्रो कसरी गराउन सकिन्छ? अझ बढी कसरी सुधार्न सकिन्छ? तपाईंहरूको आफ्नो मातृभाषा प्रति के कस्ता आशा-आकाङ्क्षा छन्? (निश्चित समयावधि तोकेर तीनजनाको समूहमा छलफल गर्न लगाउनु होस् -सबै किसिमका आकाङ्क्षामा छलफल गर्न दिनु होस्(असम्भव पनि)।)
- ग. प्रत्येक समूहलाई आ-आफ्नो समूहमा छलफल भएका आकाङ्क्षा भन्न लगाउनु होस्। ती आकाङ्क्षा छुट्टाछुट्टै कागजका टुक्राहरूमा एक जनालाई लेख्न लगाउनु होस् (ती कागजका टुक्राहरूलाई आकाङ्क्षा लेखिएको शीर्षक मुनि राख्नु होस्)। (सहभागीहरूले व्यक्त गरेका आशा-आकाङ्क्षालाई तीन-चार शब्दमा संक्षेपीकरण गर्न लगाउनु होस्)।
- घ. उल्लेख गरिएका आशा-आकाङ्क्षा मध्ये केहीलाई कार्यन्वित गर्न सजिलो र केहीलाई गाह्रो जस्तो देखिन्छ? दुईवटा कागजको टुक्रामा सजिलो र गाह्रो लेख्न लगाउनु होस् र तिनीहरूलाई दुई तिर राख्न लगाउनु होस्। आशा-आकाङ्क्षालाई सबैभन्दा सजिलो देखि सबैभन्दा गाह्रो क्रममा मिलाएर राख्न लगाउनु होस्।
- ङ. केही आशा-आकाङ्क्षा अरू भन्दा महत्वपूर्ण जस्तो लाग्छ? सबैभन्दा महत्वपूर्ण आशा-आकाङ्क्षालाई एक छेउमा राख्न लगाउनु होस्। (छनौट गरिएका महत्वपूर्ण आशा-आकाङ्क्षालाई पनि बढी महत्वपूर्ण देखि कम महत्वपूर्णको क्रममा राख्न लगाउनु होस्, सम्भव भए एउटा फोटो पनि खिच्नु होस्)।
- च. छनौट गरिएका आशा-आकाङ्क्षालाई साकार पार्न योजना बनाउनु होस्। तत्कालै तपाईंहरू कुन आशा-आकाङ्क्षाको योजना बनाउन चाहनु हुन्छ? एक एक समूह बनाउन

- लगाउनु होस्। प्रत्येक सदस्यलाई समूहमा सक्रिय भएर काम गर्न उत्साहित गर्नु होस् र प्रत्येक आशा-आकाङ्क्षाको योजना तयार गर्नु होस्।
- छ. तपाईंले योजना बनाउँदा यी कुरामा विचार गर्नु होस्: १) तपाईंले चाल्नु पर्ने कदमहरू के के हुन्? २) तपाईं बाहेक संलग्न हुने अरू व्यक्ति को को हुन्? ३) आशा-आकाङ्खालाई मूर्त रूप दिन तपाईंहरूलाई चाहिने कुराहरू के के हुन्? (सहभागीहरूलाई कागजका टुक्रा र लेखने सामग्री दिएर ठुला ठुला अक्षरमा योजना लेख्न लगाउनु होस्।)
- ज. प्रत्येक समूहलाई आ-आफ्नो समूहमा छलफल भएका योजना भन्न लगाउनु होस्।

सहयोगका लागि धेरै धेरै धन्यवाद।

Appendix C: Sociolinguistic Questionnaire C

नेपालको भाषिक सर्वेक्षण
त्रिभुवन विश्वविद्यालय कीर्तिपुर, काठमाडौं
राष्ट्रिय योजना आयोग, नेपाल सरकारको सहयोगमा सञ्चालित कार्यक्रम
समाज-भाषावैज्ञानिक प्रश्नावली (ग)

(भाषिक अभियन्ता (आन्दोलनका अगुवा) र गाउँका मुखियाका लागि)

छायांकृत कुराहरू मनमनै पढने।

सर्वप्रथम आफ्नो परिचय दिने: मेरो/हाम्रो नाम हो। (अरूले पनि आ-आफ्नो परिचय दिने)। हामी त्रिभुवन विश्वविद्यालय भाषाविज्ञान केन्द्रीय विभागबाट यहाँहरूको भाषाको अध्ययन अनुसन्धानका लागि आएका हौं। यहाँहरूले दिनुभएको भाषासम्बन्धी जानकारीलाई अरूसँग राख्ने छौं। यसमा यहाँहरूले आफ्नो सहमतिका साथ सहयोग गर्नु हुन्छ भने आशा राखेका छौं।

सहमति: छ छैन

(अ) आधारभूत सूचना

अन्तर्वार्ता भन्दा पहिले तलका प्रश्नहरू (१-७) को उत्तर लेख्नु होस्।

प्रश्न	उत्तर
१. अन्तर्वार्ता संख्या	
२. मिति	गते..... महिना.....वर्ष..... वि.सं. तारिख.....महिना वर्ष..... सन्
३. अन्तर्वार्ता स्थान	क. वार्ड नं.: ख. गाउँ/नगर: ग. गाविस/नगरपालिका: घ. जिल्ला: ङ. अञ्चल: च. जिपिएस कोओर्डिनेट्स:.....पू.उ.

४. अनुसन्धाता(हरू)को नाम:	(क)
	(ख)

५. भाषासूचकको नाम:

६. (आवश्यक भएमा मात्र) लिङ्ग: (क) पुरुष (ख) महिला (ग) अन्य

७. उमेर:

८. जात:

९. जातजातिको समुह:

१०. तपाईंको मातृभाषाको नाम:

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

१२. यो भाषालाई अरु नामले पनि चिनिन्छ? (यो भाषाको अरु के के नाम छन्?)

(क) (ख)

(ग) (घ)

१३. तपाईंकी आमाको मातृभाषा:

१४. तपाईंका बुबाको मातृभाषा:

१५. तपाईं जन्मेको स्थान/गाँउ कहाँ हो?

(क) वार्ड नं.: (ख) गाउँ/नगर:

(ग) गाविस/नगरपालिका: (घ) जिल्ला:

(ङ) अञ्चल:

१६. हाल तपाईं कहाँ बस्नु हुन्छ?

(क) वार्ड नं.: (ख) गाउँ/नगर:

(ग) गाविस/नगरपालिका:(घ) जिल्ला:

(ङ) अञ्चल:

१७. तपाईं यहाँ बस्नु भएको कति समय भयो?

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

१९. तिनीहरूले बोल्ने अन्य भाषा: (तलको तालिकामा लेख्नु होस्)

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

२०. तपाईंको मातृभाषा संरक्षण तथा सम्बर्द्धनका लागि केही गर्नु पर्छ?

(क) पर्छ (ख) पर्दैन

२१. (पर्छ भने): तपाईंले आफ्नो मातृभाषाको संरक्षण र सम्बर्द्धनको लागि केकस्ता काम गरेर

सहयोग गर्न सक्नु हुन्छ?

(क) लिपि विकासको लागि काम गरेर

(अ) सक्छु (आ) सक्दिन

(ख) हिज्जेलाई व्यवस्थित गरेर

(अ) सक्छु (आ) सक्दिन

(ग) शब्दकोष बनाएर

(अ) सक्छु (आ) सक्दिन

(घ) व्याकरण लेखेर

(अ) सक्छु (आ) सक्दिन

- (ड) मातृभाषामा साहित्य लेखन उत्साहित गरेर
(अ) सक्छु (आ) सक्दिन
- (च) पाठ्यपुस्तक लेखन तथा प्रकाशन गरेर
(अ) सक्छु (आ) सक्दिन
- (छ) पत्रपत्रिका निकालेर
(अ) सक्छु (आ) सक्दिन
- (ज) प्रशासनमा प्रयोग गर्न लगाएर
(अ) सक्छु (आ) सक्दिन
- (झ) प्राथमिक तहमा माध्यमको रूपमा प्रयोग गर्न लगाएर
(अ) सक्छु (आ) सक्दिन
- (ञ) अन्य प्रकारले:

उपयुक्त भएमा समाज-भाषावैज्ञानिक प्रश्नावली भर्न शुरु गर्ने।

Appendix D: Wordlist

नेपालको भाषिक सर्वेक्षण

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

२१० शब्दसूची

अनुसन्धाताहरूको नाम

मिति:.....

- (१)
(२)
(३)
(४)
(५)

भाषासूचक(हरू)को नाम

- (१)
(२)
(३)
(४)
(५)

स्थान: जिल्ला:गाविस/नगरपालिका:.....वडा नं:

गाँउ/टोल.....

भाषको नाम:अन्तर्वार्ताको माध्यमभाषा:.....

क्र. सं.	अङ्ग्रेजी	नेपाली	भाषा:.....
1.	body	शरीर	
2.	head	टाउको	
3.	hair	कपाल	
4.	face	अनुहार	
5.	eye	आँखा	

6.	ear	कान	
7.	nose	नाक	
8.	mouth	मुख	
9.	teeth	दाँत	
10.	tongue	जिब्रो	
11.	breast	स्तन	
12.	belly	पेट	
13.	arm/ hand	हात	
14.	elbow	कुइनो	
15.	palm	हत्केला	
16.	finger	औला	
17.	fingernail	नड	
18.	leg	खुट्टा	
19.	skin	छाला	
20.	bone	हाड	
21.	heart	मुटु	
22.	blood	रगत	
23.	urine	पिसाब	
24.	feces	दिसा	
25.	village	गाउँ	
26.	house	घर	
27.	roof	छानो	
28.	door	ढोका	
29.	firewood	दाउरा	
30.	broom	कुचो	
31.	mortar	सिलौटो	
32.	pestle	लोहोरो	
33.	hammer	हथौडा	

34.	knife	चक्रु	
35.	axe	बञ्जरो	
36.	rope	डोरी	
37.	thread	धागो	
38.	needle	सियो	
39.	cloth	लुगा (कपडा)	
40.	ring	औँठी	
41.	sun	घाम	
42.	moon	चन्द्रमा	
43.	sky	आकाश	
44.	star	तारा	
45.	rain	वर्षा	
46.	water	पानी	
47.	river	नदी	
48.	cloud	बादल	
49.	lightening	बिजुली चम्कनु	
50.	rainbow	इन्द्रेणी	
51.	wind	बतास	
52.	stone	ढुङ्गा	
53.	path	बाटो	
54.	sand	बालुवा	
55.	fire	आगो	
56.	smoke	धुवाँ	
57.	ash	खरानी	
58.	mud	माटो	
59.	dust	धुलो	
60.	gold	सुन	
61.	tree	रूख	

62.	leaf	पात	
63.	root	जरा	
64.	thorn	काँडो	
65.	flower	फूल	
66.	fruit	फलफूल	
67.	mango	आँप	
68.	banana	केरा	
69.	wheat(husked)	गहुँ	
70.	barley	जौ	
71.	rice (husked)	चामल	
72.	potato	आलु	
73.	eggplant	भण्टा	
74.	groundnut	बदाम	
75.	chili	खुर्सानी	
76.	turmeric	बेसार	
77.	garlic	लसुन	
78.	onion	प्याज	
79.	cauliflower	काउली	
80.	Tomato	गोलभेंडा	
81.	cabbage	बन्दा	
82.	oil	तेल	
83.	salt	नुन	
84.	meat	मासु	
85.	fat (of meat)	बोसो	
86.	fish	माछा	
87.	chicken	चल्ला	
88.	egg	अण्डा	
89.	cow	गाई	

90.	buffalo	भैंसी	
91.	milk	दुध	
92.	horns	सिड	
93.	tail	पुच्छर	
94.	goat	बाख्रो	
95.	dog	कुकुर	
96.	snake	सर्प (साँप)	
97.	monkey	बाँदर	
98.	mosquito	लामखुट्टे	
99.	ant	कमिला	
100.	spider	माकुरो	
101.	name	नाम	
102.	man	मान्छे	
103.	woman	आइमाई	
104.	child	बच्चा	
105.	father	बाबा	
106.	mother	आमा	
107.	older brother	दाजु	
108.	younger brother	भाइ	
109.	older sister	दिदी	
110.	younger sister	बहिनी	
111.	son	छोरो	
112.	daughter	छोरी	
113.	husband	लोगने (श्रीमान)	
114.	wife	स्वास्नी (श्रीमती)	
115.	boy	केटो	
116.	girl	केटी	
117.	day	दिन	

118.	night	रात	
119.	morning	विहान	
120.	noon	मध्यान्ह	
121.	evening	साँझ	
122.	yesterday	हिजो	
123.	today	आज	
124.	tomorrow	भोली	
125.	week	हप्ता (साता)	
126.	month	महिना	
127.	year	वर्ष	
128.	old	बूढो	
129.	new	नयाँ	
130.	good	राम्रो (असल)	
131.	bad	नराम्रो (खराब)	
132.	wet	चिसो	
133.	dry	सुख्खा	
134.	long	लामो	
135.	short	छोटो	
136.	hot	तातो	
137.	cold	चिसो	
138.	right	दाहिने	
139.	left	देब्रे	
140.	near	नजिक	
141.	far	टाढा	
142.	big	ठूलो	
143.	small	सानो	
144.	heavy	गह्रौं	
145.	light	हलुका	

146.	above	माथि	
147.	below	तल	
148.	white	सेतो	
149.	black	कालो	
150.	red	रातो	
151.	one	एक	
152.	two	दुई	
153.	three	तीन	
154.	four	चार	
155.	five	पाँच	
156.	six	छ	
157.	seven	सात	
158.	eight	आठ	
159.	nine	नौ	
160.	ten	दश	
161.	eleven	एघार	
162.	twelve	बाह	
163.	twenty	बीस	
164.	one hundred	एक सय	
165.	who	को	
166.	what	के	
167.	where	कहाँ	
168.	when	कहिले	
169.	how many	कति	
170.	which	कुन	
171.	this	यो	
172.	that	त्यो	
173.	these	यिनीहरू	

174.	those	उनीहरू	
175.	same	उही	
176.	different	फरक (अलग)	
177.	whole	सबै	
178.	broken	फुटेको	
179.	few	थोरै	
180.	many	धेरै	
181.	all	सबै	
182.	to eat	खानु	
183.	to bite	टोकनु	
184.	to be hungry	भोकाउनु	
185.	to drink	पिउनु	
186.	to be thirsty	तिर्खाउनु	
187.	to sleep	सुत्नु	
188.	to lie	पल्टनु	
189.	to sit	बस्नु	
190.	to give	दिनु	
191.	to burn	डढाउनु	
192.	to die	मर्नु	
193.	to kill	मार्नु	
194.	to fly	उड्नु	
195.	to walk	हिँड्नु	
196.	to run	दौडनु	
197.	to go	जानु	
198.	to come	आउनु	
199.	to speak	बोल्नु	
200.	to hear	सुत्नु	
201.	to look	हेर्नु	

202.	I	म	
203.	you (informal)	तँ	
204.	you (formal)	तपाईं	
205.	he	ऊ	
206.	she	उनी	
207.	we (inclusive)	हामी (समावेशी)	
208.	we (exclusive)	हामी (असमावेशी)	
209.	you (plural)	तिमीहरू	
210.	they	उनीहरू	