

**A SOCIOLINGUISTIC SURVEY OF KHALING:
A TIBETO-BURMAN LANGUAGE**

A REPORT

SUBMITTED

TO
LINGUISTIC SURVEY OF NEPAL (LinSuN)
CENTRAL DEPARTMENT OF LINGUISTICS
TRIBHUVAN UNIVERSITY, KATHMANDU,
NEPAL

By

Dr. Tara Mani Rai

2015 August

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**Written by
Dr. Tara Mani Rai**

**Fieldwork by
Dr. Tara Mani Rai
Ram Kumar Yadav**

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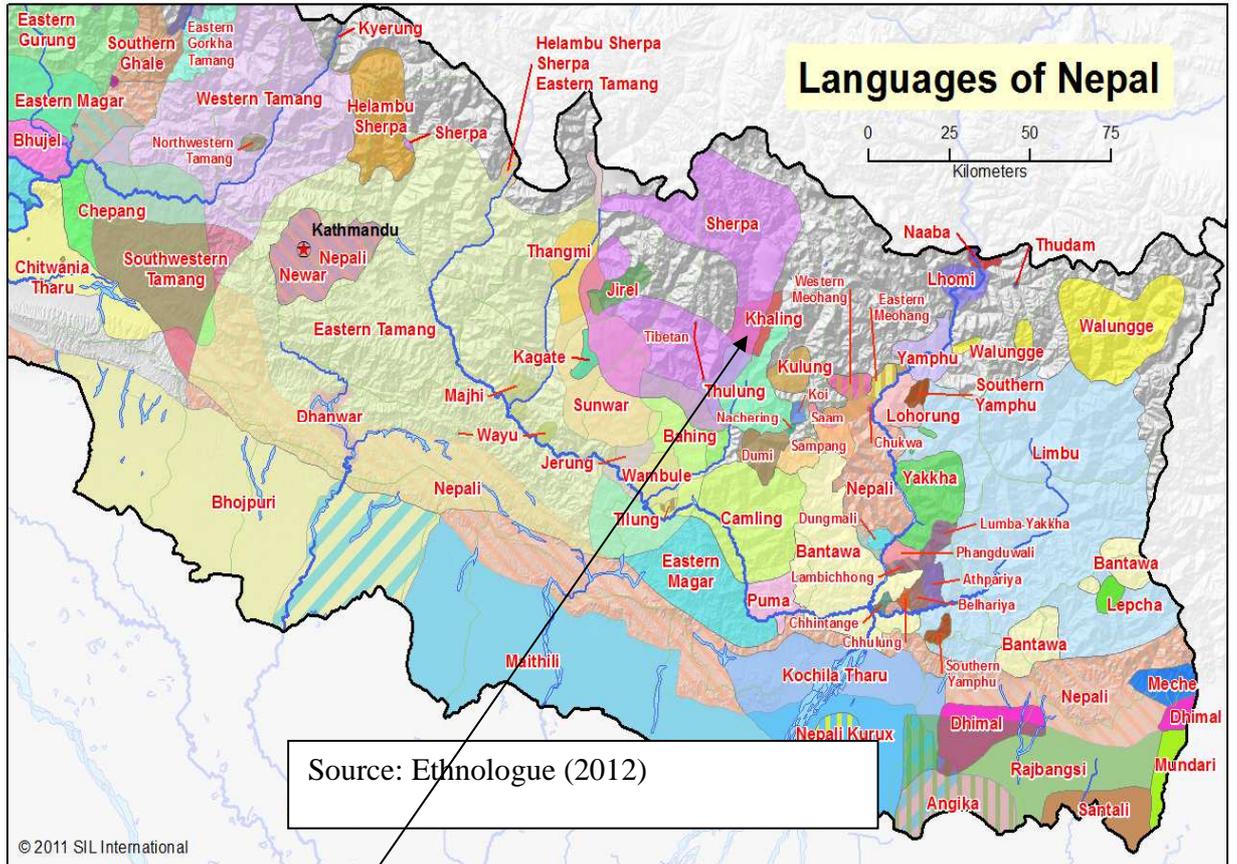
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Map 1: The geographical distribution of the Khaling in Nepal



Khaling speaking area

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CHAPTER 1

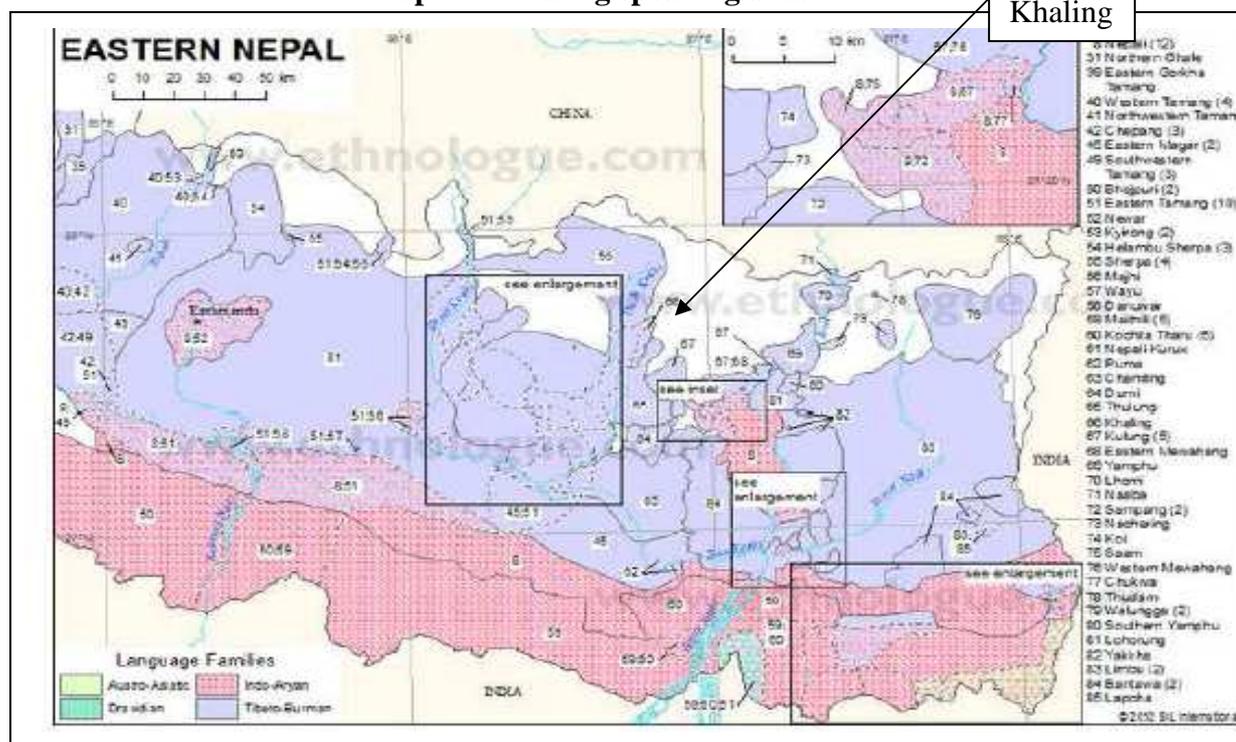
INTRODUCTION

1.0 Background

This is a report of sociolinguistic survey of Khaling, a Rai Kirati language of the Himalayish sub-group within Tibeto-Burman group of Sino-Tibetan language family. Khaling is spoken mainly in Kaku, Waku, Basa, Jubhing, Pawai, Buksa villages of Solukhumbu district in Nepal. However, they are found to have spread over in the districts like Okhaldhunga, Khotang, Udayapur, Sunsari, Jhapa, Sankhuwasabha and Kathmandu. The term 'Khaling' refers to the people as well as the language they speak. It is recognized as the distinct national language (2002 NFDIN Act, No. 20, Section 2C).

This language is considered to be closer to the neighboring languages; i.e., Dumi and Koyee (Hanþon 1991). This is one of the endangered and least-studied languages of Nepal. The latest Census gives the number of mother tongue speakers as 14467 (CBS 2012).

Map 1.1: Khaling speaking area



Source: Ethnologue (2012)

1.1 People: Caste/ethnic groups

Khalings claim that their origin is *khulu* and thus are the descents of *khulucu*, a mythical character. They call themselves *khyal* which mean the ancestors of the Khaling. They pay

their tribute to *Negi, Tin chula, Khyal and Bhumi*. Mostly they are found to have been dwelling along the upper Dudhkoshi and the lap of the Mt. Everest to which they call *Chomolongma* in their native language.

The Khaling are people of mongoloid stock practicing agriculture and animal husbandry. The major crops are potatoes, maize, and especially millet. The millet made *dhindo* is eaten with *kuwai* 'cooked vegetables' or *goyang* made of soybeans. Meat is occasionally eaten, especially on ritual occasions. Pork is preferred to other meat, a preference that is shared by many Tibeto-Burman families. Mutton is forbidden at home. It is not allowed to enter the house as well. But out of the particular village they may have it. The Khalings are fond of drinking alcohol, *hingyuwa*.

The Khaling community has exogamous kinship groups referred to as *patsa* 'little clan'. These kinship groups are based on the aggregates of closely related males and unrelated females, who have been brought into the group from other kinship groups, usually of the same community.



Photograph 1.1: Khaling people at Jubhing

In our field study, we selected five survey points namely Kaku, Waku, Basa, Jubhing and Taksindu VDCs of Solukhumbu district. The survey points are tabulated in Table 1.1.

Table 1.1: Survey points of Khaling

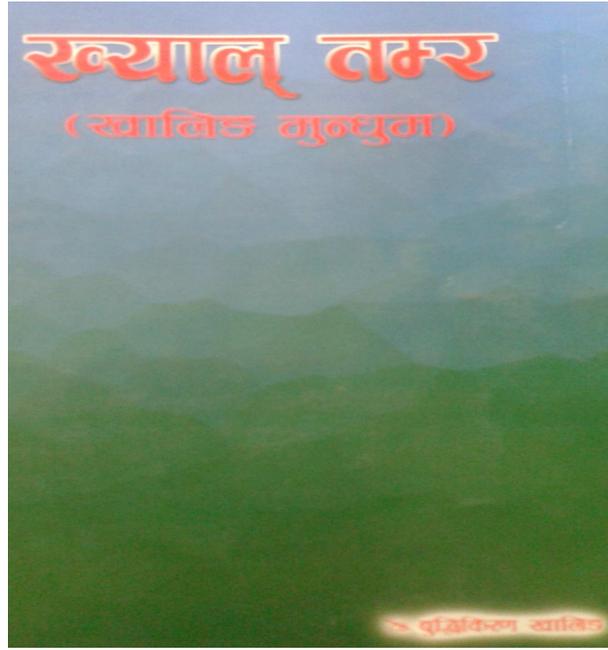
	Locality	Ward No.	VDC/Municipality	District	Zone
1	Losku	2	Kaku VDC	S O L U K H U M B U	S A G A R M A T H A
2	Dimku	5	Waku VDC		
3	Khastap	4	Basa VDC		
4	Hattimu	4	Jubhing VDC		
5	Phuleli	1	Taksindu VDC		

Source: Sociolinguistic Survey of Khaling (2014)

1.1.1 Religion

Mostly the Khaling people follow the animism. Table 1.3 presents the status of the religions the Khaling people follow. Undoubtedly, almost all respondents from each point are found to have been following animism that is nature worshiper.

For the Khaling people the nature is a grand thing. They believe that the the nature provides whatever they want. They do not have their own holy scripture as we find in other religions. But they have oral tradition that transforms one generation to another generation. This is performed by the priests in this community. This is known collectively as *khyaltamra* 'mundum' that guides them to their all the ritual performances. Mundum is a kind of world view of Khaling people. They try to understand the surroundings with the philosophy of Mundum.



Photograph 1.2: Khyaltamra (Khaling mundhum)

Their big festival is *Was* that is also based on the worship of the nature. Table 1.2 presents the religions in the Khaling speech community.

Table 1.2 Religions in the Khaling speech community

Religion	Kaku	Waku	Basa	Jubhing	Taksindu
Animism	10	12	12	12	12
Total	83.33%	100%	100%	100%	100%

Source: Sociolinguistic survey of Khaling (2014)

Table 1.2 presents mostly the participants follow animism. Except the participants from Kaku, others replied that they love animism. More than 83.33% of the informants of Kaku have replied that they love animism.

1.1.2 Occupation

The traditional occupation of the Khaling community is agriculture and animal husbandry. They also depend on the tourism as they are inhabitants of the mountains. Precisely they have been living around the Mt. Everest. Most of the young people are involved in the mountain trail as the tourist guides, cook and porters. Some of them are in the recruitment either in India, British, and Singapore or in Brunei. Others are in teaching professions. In course of time, they are found to have changed themselves in different occupation. Few of them are in the local trade. Salleri, a local market near to them is the place where they sell things made of the bamboo. Baskets like *doko*, *thunse*,

ghum, *kokro* and *chitra* are produced locally. They are in the profession of rearing the sheep and the yak. Though this is not typical profession of the Khaling people, they tend to do because of the altitude and environment they are living in. They are involved in the transport of the goods from Salleri to Lukla or Namche. They use the mules as the means of transport. Nowadays, the youngsters are in queue of the labor in abroad.



Photograph 1.3: Mules carrying goods

1.1.3 Literacy rate in sampling

Table 1.3 shows only the literacy rate under the frame of survey points as we sample it.

Table 1.3: Literacy in the Khaling speech community

	Male	n=30	Female	n=30
Sites	L	IL	L	IL
Kaku (12)	4	2	3	3
Waku (12)	2	4	3	3
Basa (12)	3	2	2	5
Juving (12)	4	2	3	3
Taksindu (12)	4	3	2	3
	17 (56.66%)	13 (43.33%)	13 (43.33%)	17 (56.66%)

L=Literate, IL= Illiterate

Source: Sociolinguistic survey of Khaling (2014)

Table 1.3 does not indicate the total percentage of Khaling speech community. In the five survey points, the males were found 56.66% literate whereas 43.33% illiterate. In the females, 56.66% % were literate whereas 43.33% are illiterate.

1.2 Demography

The Khaling speech community is found to have been living mainly in Kaku, Waku, Basa, Jubhing, Pawai and Taksindu VDCs. They are found in the districts like Okhaldhunga, Khotang, Bhojpur, Udayapur, Morang, Sunsari, Ilam, Sankhuwasabha, Panchthar and Jhapa. Table 1.4 presents the mother tongues by district according to the census report 2012.

Table 1.4: Khaling mother tongues by district

	District	Population	Percentage
01	Bajura	3	0.02 %
02	Bara	1	0.00 %
03	Bhaktapur	12	0.08%
04	Bhojpur	264	1.82%
05	Chitwan	2	0.01%
06	Dhankuta	76	0.52%
07	Ilam	567	3.91%
08	Jhapa	236	1.63%
09	Kailali	1	0.00 %
10	Kaski	6	0.04%
11	Kathmandu	217	1.49%
12	Khotang	940	6.49%
13	Lalitpur	52	0.35%
14	Mahotari	4	0.27%
15	Makawanpur	1	0.00 %
16	Morang	341	2.35%
17	Okhaldhunga	16	0.11%
18	Panchthar	323	2.23%
19	Parsa	9	0.06%
20	Sankhuwasabha	1806	12.48%
21	Saptari	1	0.00 %
22	Sarlahi	2	0.01%
23	Sindhuli	2	0.01%
24	Sindhupalchowk	1	0.00 %
25	Siraha	12	0.08%
26	Solukhumbu	9004	62.23%
27	Sunsari	437	3.02%
28	Taplejung	59	0.40%
29	Udayapur	72	0.49%
	Total	14,467	100%

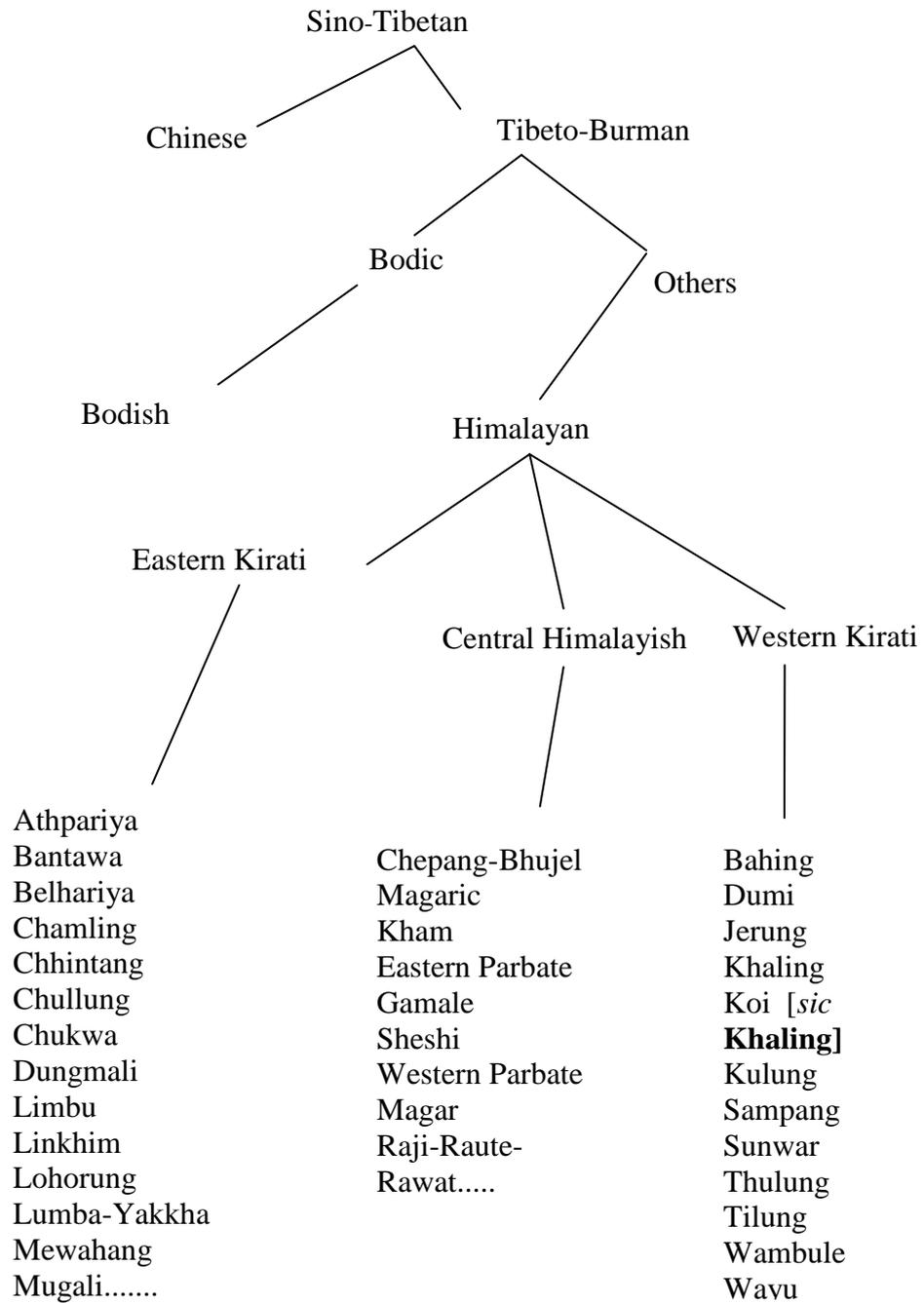
Source: Population Census (2012)

1.2.1 Linguistic affiliation

The Khaling language comes under the Tibeto-Burman group of Sino-Tibetan language family. Further it has been categorized under the sub group Kirat Rai languages. Till now, many linguists have attempted to classify the Kirat Rai languages of Nepal. However, consistency is lacking in the number of languages. Disagreement among the linguists about the number of the Kirati languages is still ongoing. Unless a detail survey is made, it is impossible to figure out the exact number of languages.

Figure 1.1 shows the genetic affiliation of the Khaling language.

Figure 1.1 : Genetic affiliation of Khaling



Source: Ethnologue (2012)

1.3 Review of earlier works

There exist a very few works dealing with the Khaling language and culture. Hanßon (1991) compares the Khaling languages with those of other languages: Dumi and Koyee. The genetic cluster of Dumi-Koyee-Khaling can be considered closer and they are marginal member of western Kirati languages which are influenced strongly by central Kirati idioms.

Khaling (2062 VS) is a holy book entitled 'Khyaltamra' in which is the description of how Khaling performs their passage of rites. This is documented in Khaling as a monolingual language. Script used in this work is Devanagari. There has been used the *mundhumi* 'ritual language' first and then included the explanation. This work is one of the milestones for the Khaling people because there is not only the *mundhum* alone, but there is the preservation of the ritual language that is different from the common language.

Ebert (1997) includes Khaling in linguistic map in course of locating some other Rai Kirati languages. She has not added any more information about Khaling people and language.

Pokharel (1999) includes Khaling along with other Kirati languages and dialects like Rakong, Lunam, Puma, Bantawa, Sunuwar, Umbule *Wambule* [italics added], Bahing, Amchoke, Chamling, Thulung, Limbu, Khaling, Kulung, Thami under the theoretical frame 'historical reconstruction'.

Yadava and Turin (2005) shows the genetic affiliation to the Khaling language. This study classifies the Khaling language into the East-Himalayish sub-group of Himalayish group within Tibeto-Burman sub-family of Sino-Tibetan language family.

Kirat Rai Language and Literature Council (2005) is a study based on Swadesh 100 word list. It is a preliminary attempt to the collection of the basic word list of the language. But this study lacks the phonetic transcription based on the IPA chart. Some words are erroneously transcribed, however; it is field based study.

Khaling Rai (ed. 2070 VS) is a collection of Khaling words in which around 1500 words are enlisted. There are provided the instructions for using the wordlists.

Rai (ed. 2055 VS) is a chronicle of Khaling Rai. This is a land mark for the Khaling people because it tells how they were evolved and spread genetically. This is significant from anthropological perspective.

Khyal (ed. 2065VS) is a magazine prepared in monolingual, precisely in the Khaling language. There are provided many Khaling texts in which the various genres of literature are found.

Khaling (2065 VS) is a magazine of Kirat Khaling Rai Utthan Sangh. This is in bilingual namely Nepali and Khaling. It has covered various genres of literature and thus the activities of the union. This is a voice of Kirat Khaling Utthan Sangh.

In addition to the above mentioned works, there are some audio cassettes like Mukchum part I &II, and some documentaries in Khaling. There are textbooks and *mundhum* available in Khaling initiated by the Khaling people who are followers of Christianity. The Khaling language has recently got the access in the mainstream daily newspaper Gorakhapatra.

1.4 Purpose and goals

The main purpose of this study is to present a sociolinguistic situation of the Khaling language which has been categorized as an endangered Tibeto-Burman language of Nepal. The specific goals /objectives of the study are as follows:

- a) To examine the dialectal variation by assessing the levels of lexical similarity and the levels of intelligibility among the selected varieties in the language;
- b) To look at the vitality of the language by investigating the patterns of language use in certain domains;
- c) To evaluate the language maintenance and the attitudes of the speakers towards their language; and
- d) To gather information regarding the resources and language development for the implementation of mother-tongue based multilingual education in Khaling.

1.5 Other relevant information

Devanagari scripts with a slight adaptation have been proposed for Khaling. As medium textbooks for class one and as subject for one to three have been recently prepared following the basic principles of mother-tongue based multilingual education. Apart from

these, very recently a grammar in Khaling (in Nepali) and analyzed texts have also been published.

1.6 Organization of the report

The survey report is organized into seven chapters. Chapter 1 presents general background information about the language including the purpose and goals of the study. In chapter 2, we deal with the methodology used in the survey. Chapter 3 examines the possible dialectal variations in Khaling. In chapter 4, we look at the major domains of language use. Chapter 5 evaluates language vitality, language maintenance and language attitudes. In chapter 6, we look language resources and language development. In chapter 7, we present the summary of the findings and recommendations. The annex includes word lists and sociolinguistic questionnaire.

CHAPTER 2

RESEARCH METHODOLOGY

2.1 Outline

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

2.2 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, 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, and language vitality, language maintenance, mother-tongue proficiency and multilingualism and language resources in Khaling;	Sociolinguistic Questionnaires (SLQ)	Consisting of three sets: A, B and C	
Sociolinguistic Questionnaires- A (SLQ A)		80 questions to be administered on individual of different age groups, sex and literacy in at least five points including the core point	<ul style="list-style-type: none"> • Language resources • Mother-tongue proficiency and multilingualism • Domain of language use • Language vitality • Language maintenance • Language attitudes 	
Sociolinguistic Questionnaires-B (SLQ B)		The four tools: DLU , BLM, DLM and ACI be used in a group of at least eight to twelve participants of mixed category	<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 levels of lexical similarity among the selected varieties in the language;	Wordlist Comparisons (WLC)	Lexical comparison of 210 words	<ul style="list-style-type: none"> • Lexical variation among selected varieties in the language
1.3	Participatory method			
	To assess the dreams and aspirations for the language the Khaling community members have in different survey points.	Focus Group Discussion (FGD)	to gather information about the dreams and aspirations of the Khaling speaking people .	<ul style="list-style-type: none"> • .Dreams and aspirations • Make them feel better to develop their language and culture

2.3 Research methods/tools

2.3.1 Sociolinguistic Questionnaire (SLQ): Description, purpose and procedure

There have been employed three sets of sociolinguistic questionnaire in this survey.

(A) Sociolinguistic Questionnaire A (SLQ A)

This set, consisting of eighty questions, is intended to be administered to the individuals of the speech community. The main purpose of this set is to gather information from the individuals about the language resources, mother-tongue proficiency and multilingualism, domain of language use, language vitality, language maintenance and their language attitudes. The opinions from the individuals are often influenced by factors such as location, education, age and sex. Prior to the administration of this set, first, the Khaling speaking areas were selected on the basis of geographical location from the core point (*i.e.* Basa and other points Kaku and Waku, Juving and Taksindu and , 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 Khaling speech community.

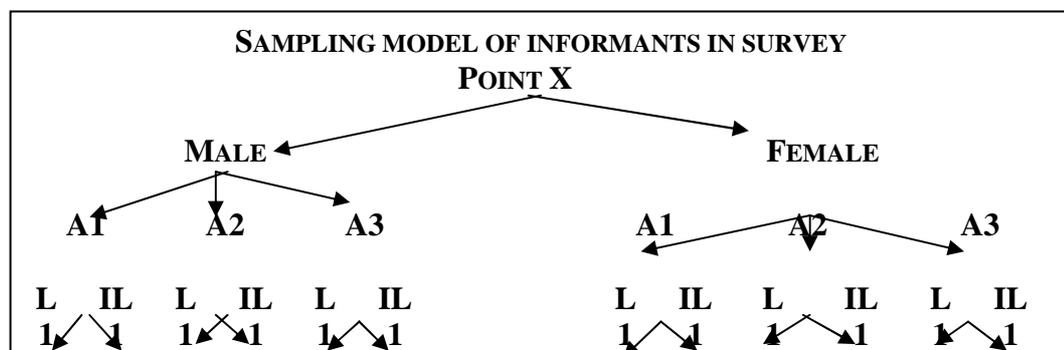


Figure 2.1: Sampling model of informants in survey points

Following the sampling model to the maximum, at least 12 informants were selected age ranging 15-29 (A1), 30-59 (A2) and 60 and above (A3) with their sex 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

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).

were entered into a database 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 Khaling participants of different survey points. The tools include Domains of Language Use (DLU), Bilingualism (BLM), Dialect Mapping (DLM) and Appreciative Inquiry (ACI). The main purpose of these tools is to help the speech community to think about the dialects of Khaling, how bilingual Khaling people are, in which situations they use Khaling and what their dreams and aspirations are for their language.

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

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

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

(C) Domains of Language Use (DLU)

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

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

(D) 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 Khaling. The Khaling participants in group were asked to write on a separate sheet of paper the name of each village where Khaling is spoken and placed them on the floor to represent the geographical location. Then they were asked to use the loops of string to show which villages spoke the same as others. Next they used the number to show the ranking from easiest to understand to most difficult. They were advised to use colored plastic to mark those they understand very well, average and poorly.

(E) Bilingualism/Multilingualism

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

(F) Appreciative inquiry

This tool was used to gather information about the dreams and aspirations for the language the Khaling community members have in different survey points. In this tool, the participants were asked to describe things that made them feel happy or

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

Quoting to Hasselbring (2009), Regmi (2011) states that the first three tools helped the participants to verbalize things they already knew intuitively about their language where as this tool helped them think about future possibilities.

(F) 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 Khaling.

2.3.2 Word list comparisons: Description, purpose and procedure

The basic wordlist contains 210 items. The main purpose of this wordlist is to determine the thresholds of lexical similarity uniting groups of languages and dialects at various percentage levels on the basis of standard word lists elicited from the mother tongue Khaling speakers. The results have been presented in a table which illustrates the relative linguistic distances among various speech communities, and lexical differences have been compared in an exhaustive matrix of pairs (See Chapter 3 for detail)

From each survey points, at least six informants representative of different age, sex and educational status were chosen as the word list source. In the selection, those speakers were selected who were born in the village or in the near vicinity, had to speak Khaling 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 Khaling word from a mother tongue Khaling speaker. The responses were transcribed using the International Phonetic Alphabet (IPA). Afterwards, the words were entered into the computer software popularly known as COG (Computer Software) 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 Khaling. However, the intelligibility between dialects cannot be conclusively stated based solely on lexical similarity percentages.

2.4 Sampling: Survey points, sample size and collection of data

2.4.1 Survey points

As mentioned in (A) the Khaling speaking areas were categorized into five survey points for the purpose of sociolinguistic survey. Table 2.2 presents the survey points used in the survey of the Khaling language including GPS (global positioning system) coordinates.

In the sociolinguistic field survey of the Khaling language, there were taken the information from the five survey points from two village development committee of the Solukhumbu district in the eastern Nepal. Table 2.2 presents the geographical location of the survey points recorded by the Global Positioning System (GPS) device.

Table 2.2: GPS information of Khaling speaking areas

	Areas	GPS Coordinates		Elevation
1.	Kaku VDC (Losku-2)	E 86 ⁰ 39'52.6"	N 27 ⁰ 29' 45.9"	1619 m
2.	Waku VDC(Dimku-5)	E 86 ⁰ 42'19.6"	N 27 ⁰ 29' 15"	1631 m
3.	BasaVDC (Khastap-4)	E 86 ⁰ 40' 52.0"	N 27 ⁰ 30' 51.5"	1966 m
4.	Jubhing VDC (Hattimu-4)	E 86 ⁰ 41'19.6"	N 27 ⁰ 27' 15"	1631 m
5	Taksindu (Phuleli-1)	E 86 ⁰ 39' 53.9"	N 27 ⁰ 35' 23.5"	1816 m

Source: Sociolinguistic survey of Khaling(2014)

2.4.2 Sampling procedure

At first, the Khaling speaking areas were selected on the basis of geographical location from the core point *i.e.*, Basa. Other four points were Kaku, Waku, Jubhing

and Taksindu VDC of the Solukhumbu district. Secondly, the individuals were chosen from different categories of sex, age and educational background from each survey point.

Of the five sample points, sixty participants were sampled and interviewed. The interviewed participants were from different categories such as age, sex and educational background in each linguistic survey point. The questionnaire was administered in Nepali language and the answers given by the informants were recorded in the questionnaire in Nepali and English.

2.4.3 Sample size

During the field survey, there were taken the information using the different tools like Sociolinguistic Questionnaires A, B, C and Wordlist. Table 1.8 shows the questionnaires and wordlist used in the survey.

Table 2.3: Questionnaires and Wordlist used in the Survey

	Areas	SLQ A	SLQ B	SLQ C	Wordlist
1	Kaku	12	1	1+1	1
2	Waku	12	1	1+1	1
3	Basa	12	1	1+1	1
4	Juving	12	1	1+1	1
5	Taksindu	12	1	1+1	1
Total		60	5	10	5

Source: Sociolinguistic survey of Khaling, 2014

General sampling for questionnaire A requires that the informants must be selected reasonably from both literate and illiterate groups. But the attempt has been made so far.

2.5 Limitations of the survey

The survey was conducted in five points of Solukhumbu district for the period of 15 days. Most of the points were deprived of transportation. It was very difficult to gather and find the people satisfying all the criteria for the qualified informants for the collection of the data. We used mainly four types of tools. However, there are other effective participatory tools like Cause and Effect Tree (a tool used to assist community leaders in thinking about the reasons they use the language they do and effects of the use of those languages on community members), Stakeholder Analysis (a tool used to help a small group of people to identify other stakeholders, categorize those stakeholders, select stakeholders to involve more and develop initial plans for involving them), Force field Analysis (a tool used to help a group who has a goal and wants to solve a problem to identify the forces working for and against the goal or solution).

CHAPTER 3

DIALECTAL VARIATIONS

3.1 Outline

The main purpose of this chapter is to examine the dialectal variations in Khaling. Basically, two tools were used for this purpose. They include Wordlist Comparison and Dialect Mapping. This chapter is organized into four sections. Section 3.2 deals with wordlist comparison in Khaling. Section 3.3 discusses the results obtained by using the dialect mapping tool. In section 3.4, we summarize the findings of this chapter.

3.2 Wordlist comparison

In this section, we discuss the methodology and the lexical similarities among the five key points in Khaling.

3.2.1 Methodology

The methodology consists of the data, tool and the calculation and evaluation criteria for lexical similarity percentages in Khaling language from different points.

a) Data

The standardized wordlists of 210 words (developed by LinSuN) were elicited in different points from mother tongue speakers (representing different sex, age and literacy), compiled them with phonetic transcriptions and cross-checked from other speakers from the same site (See Annex for 210 wordlist).

Table 3.1 presents the key locations selected. They were selected from the Khaling speaking five villages of Solukhumbu district.

Table 3.1: Key locations of word survey in Khaling

	KEY POINTS	VDC	WARD NO.	DISTRICT
1	Losku	Kaku	2	SOLUKHUMBU
2	Dimku	Waku	5	
3	Khastap	Basa	4	
4	Hattimu	Juving	4	
5	Phuleli	Taksindu	1	

In each key point, at least two sets of wordlists were administered; at least one set was recorded for further confirmation about the phonetic properties of the words compared.

(B) Tool

COG is a software programme which is basically used to determine the genetic relationship of the languages or dialects to identify the potential linguistic or genetic relationships¹.

(C) Calculation and evaluation criteria

When the entry of words from each key 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 COG. The 60% has been generally used as a cutoff point for the evaluation of lexical similarity.

Table 3.2 presents the evaluation criteria of the lexical similarity percentages between the wordlists.

Table 3.2: Evaluation criteria of the lexical similarity percentages

¹ COG, a computer program, consisting of wordlist management, comparisons, comparison analysis, phonostatistical analysis and comparativist's assistant is easy for word entry, maintenance of wordlists and repeatable comparative analysis.

Table 3.1: Evaluation criteria of the lexical similarity percentages

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

The 60% threshold may not always be a strict cutoff point. Using such a method, the speech varieties having a lexical similarity of less than 60% are evaluated as different languages. However, languages or dialects with around 60% or greater lexical similarity should be tested for intelligibility using another tool referred to as Recorded Text Test (RTT). If the lexical similarity is more than 85% then that could be speech varieties likely to be related dialects. If the lexical similarity is more than 95%, then they could be the same language undoubtedly. The attitudes and the perceptions of the speakers are also important factors. In Khaling, we did not find the lexical similarities less than 60%.

3.2.2 Lexical similarity among the key points in Khaling

To map out the dialectal variation, the wordlist of 210 words were administered. Of them, there were 10 lexical items were left untouched since they are not relevant in Khaling and other Kirati languages like cabbage, cauliflower, etc. which were omitted. Then, the collected lexical items were inserted into the computer software called 'COG'. We then analyzed the lexical variations carried out.

Table 3.3: Lexical similarity among the key points of Khaling

	Basa (Khastap)	Kaku (Losku)	Waku (Dimku)	Juving (Hattimu)	Taksindu (Phuleli)
Basa (Khastap)	100%	96%	97%	97%	97%
Kaku (Losku)	96%	100%	97%	95%	96%
Waku (Dimku)	97%	97%	100%	96%	96%
Juving (Hattimu)	97%	95%	96%	100%	97%
Taksindu (Phuleli)	97%	96%	96%	97%	100%

Source: Sociolinguistic survey of Khaling (2014)

Figure 3.1 shows the lexical similarity among the key points namely Basa, Kaku, Waku, Juving and Taksindu of Khaling speaking areas.

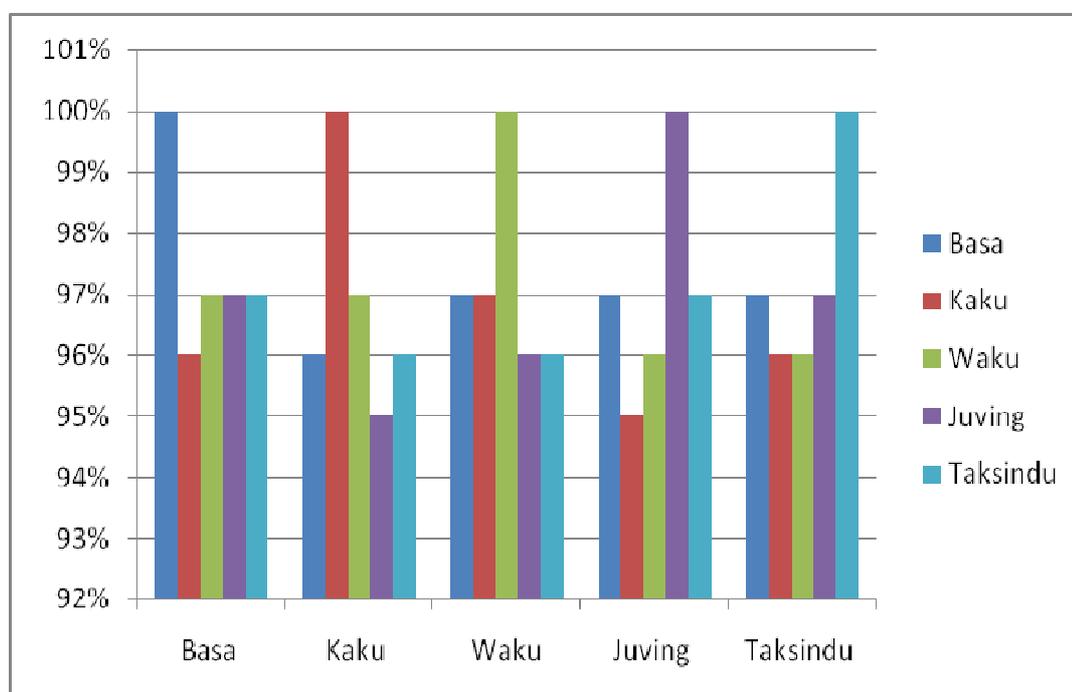


Figure 3.1: Lexical similarity among the key points of Khaling

Figure 3.2 shows the networking of the key points Basa, Kaku, Waku, Juving and Taksindu of Khaling speaking areas.

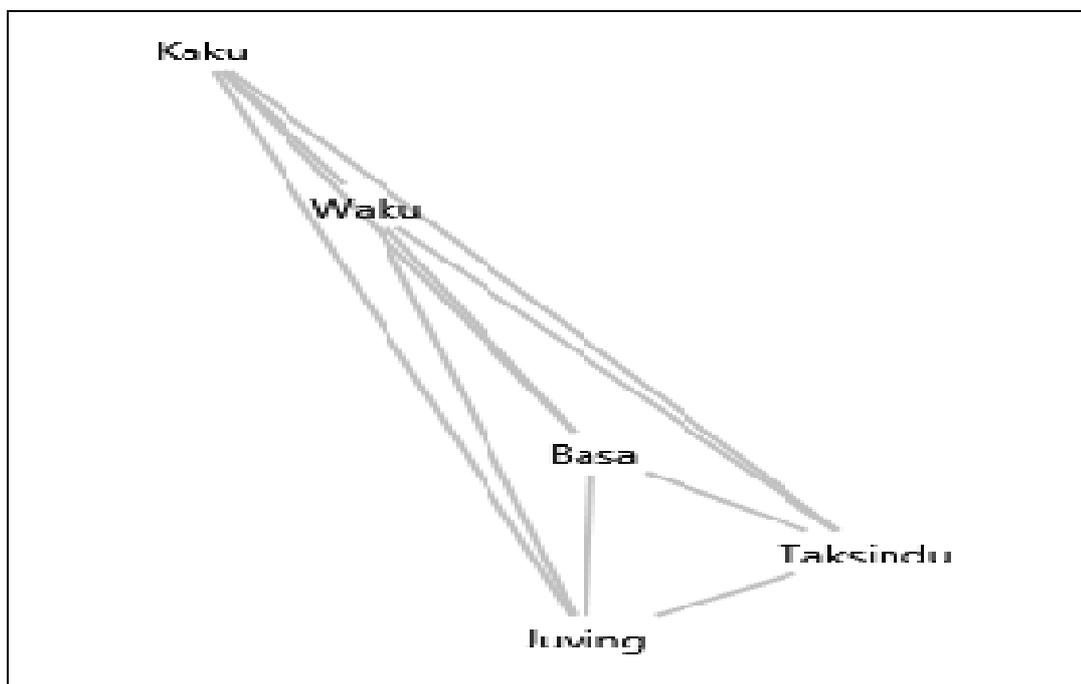


Figure 3.2: Networking of the key points

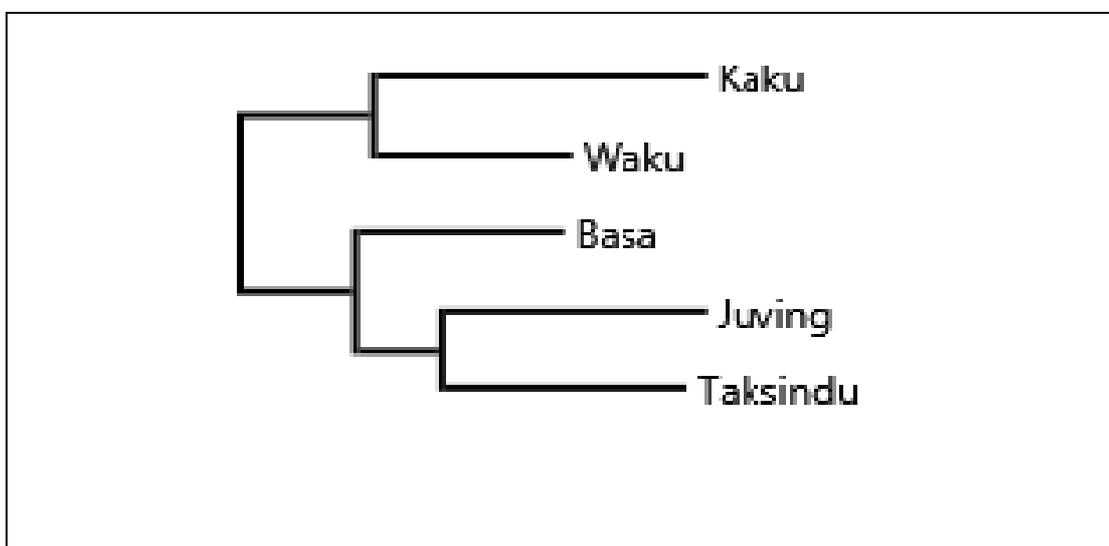


Figure 3.3: Comparison of the key points

Table 3.3 shows the statistical information on lexical comparison that Basa as the core survey point that holds 100%. Being based on the Basa variety, the rest of the four village development committees were compared. In the comparison, the Waku variety shares the least similarity (96%) with Basa. Other key points Waku, Jubhing and

Taksindu share almost the same 97% with Basa. In the same way, the wordlist provided by the participants from the Juving is lowest 95% than other varieties. The statistical data show that there is not much lexical variations among these five key points.



Photograph 3.1: Word list collecting from a Khaling language consultant at Kaku

3.3 Dialect mapping

The dialect mapping is one of the tools that helps the community members to think about and visualize the different varieties. The informants in group in each key point were asked to write on a separate sheet of paper the name of each village where Khaling is spoken and placed them on the floor to represent the geographical location. In common, the following name of the villages was recognized as Khaling language speaking areas: Dimku, Khastap, Phuleli, Hattimu, Losku. Then they were asked to use the loops of string to show which villages spoke the same as others. But they told that there is no unintelligibility each other in their language. Next, they used the number to show the ranking from easiest to understand to most difficult. They were advised to use colored plastic to mark those they understand very well, average and

poorly. But they got puzzle with it and they suggested that they can easily understand their language each villages. Since the Khaling speaking areas are compact, there is not found dialects.

3.4 Summary

In this chapter, we examined the lexical comparisons from five different key points. Being based on the Basa variety, the rest of the four villages were compared. In the comparison, the Waku variety shares the least similarity (96%) with Basa. Other key points Waku, Jubhing and Taksindu share almost the same 97% with Basa. In the same way, the wordlist provided by the participants from the Jubhing is lowest 95% than other varieties. The statistical data show that there are not much lexical variations among these five key points.

The study, on the basis of the comparison of standardized 210 wordlists by employing the computer program, COG, shows that there is more than 95% and less than 97% of lexical similarity among the key points in Khaling. With this fact we can argue that Khaling does not have any dialect as such.

The result of the dialect mapping tool shows that they can easily understand the form of the speech in this area. The informants in group in Juving told that they can easily understand their language and suggested that no need to discuss about the dialect.

CHAPTER 4

DOMAINS AND PATTERNS OF LANGUAGE USE

4.1 Outline

This chapter deals with the domains of language use in Khaling¹. There are eleven sections in this chapter. Section 4.2 deals with the patterns of language use in general domains. In section 4.3, we deal with the patterns of language use at home. Section 4.4 looks at the patterns of language use by the children where as in section 4.5 the patterns of language use by the community for marriage invitations are discussed. Section 4.6 deals with the patterns of language used to write minutes in community meetings. In section 4.7, we present the frequency of use of mother tongue in Khaling. Section 4.8 presents the frequency of use of the language of wider communication. In section 4.9, we examine the pattern of language use with the speakers of other languages visiting at home whereas section 4.10 examines the preference of language for children's medium of instruction at primary level. Section 4.11 presents the summary of the findings of the chapter.

4.2 Patterns of language use in general domains

In this section, we examine the languages most frequently used by the Khaling speakers in terms of sex, age, and literacy in different domains as follows:

- a) counting
- b) singing
- c) joking
- d) bargaining/shopping/marketing
- e) storytelling
- f) discussing/debate
- g) praying
- h) quarrelling

¹ Domains of language use are generally referred to as the patterns of language use among the speakers of a language. More specifically, they are the contexts or situations in which a speaker makes a choice, in most of the cases, a conscious choice among his/her mother tongue, a language of wider communication and both or other languages. The main domains consist in community, home, business and education. The vitality of a language can be better examined by looking at the patterns of language use among the speakers in terms of sex, age and literacy.

- i) abusing (scolding/using taboo words)
- j) telling stories to children
- k) singing at home
- l) family gatherings and village meetings

Table 4.1 presents the languages most frequently used by the Khaling speakers in different domains by sex.

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

Domains	Male=30			Female=30		
	Khaling	Nepali	Khaling + Nepali	Khaling	Nepali	Khaling + Nepali
Counting	-	27 (90.00%)	3(9.00%)	-	28(93.33%)	2(6.66%)
Singing	3(9.00%)	23(76.67%)	4(13.33%)	3(9.00%)	25(83.33%)	2(6.66%)
Joking	2(6.66%)	13(43.33%)	15(50.00%)	5(16.66%)	11(36.66%)	14(46.66%)
Bargaining/marketing	5(16.66%)	21(70.00%)	4(13.33%)	6(20.00%)	24(80.00%)	-
Story telling	3(9.00%)	16(53.33%)	11(36.66%)	7(23.33%)	13(43.33%)	10(33.33%)
Discussing/Debate	2(6.67%)	12(43.33%)	16 (53.33%)	5(16.66%)	13(43.33%)	12(40.00%)
Praying	11(36.66%)	18(60.00%)	1(3.33%)	14(46.66%)	14(46.66%)	2(6.66%)
Quarrelling	14(46.66%)	14(46.66%)	2(6.66%)	15(50.00%)	12(40.00%)	1(3.33%)
Abusing/ Scolding	16(53.33%)	12(43.33%)	2(6.66%)	17(56.67%)	11(36.66%)	2(6.66%)
Telling stories to children	16(53.33%)	10(33.33%)	4(13.33%)	17(56.67%)	11(36.66%)	2(6.66%)
Singing at home	8(26.66%)	20(66.66%)	2(6.66%)	-	30(100.00%)	-
Family gatherings	20(66.66%)	8(26.66%)	2(6.66%)	23(76.67%)	4(20.00%)	3(6.67%)
Village meetings	18(36.67%)	8(26.66%)	4(13.33%)	15(50.00%)	13(43.33%)	2(6.66%)

Source: Linguistic Survey of Khaling (2014)

Table 4.1 shows that in all the domains, Nepali is mostly used. Interestingly, neither male speakers nor female make use of their mother tongue in the domains like counting². They use only Nepali, the language of wider communication while counting things, persons and any objects. It clearly shows that they are ever fast shifting to Nepali *viz.* the language of wider communication. They do not have good access of their language while singing at home. In comparison to male speakers, females tend to appear strong enough in retaining their mother tongue in almost all the domains of language use. The use of both Nepali and Khaling in all domains ranks the least.

The patterns of language use by male in different domains may be more clearly presented in Figure 4.1.

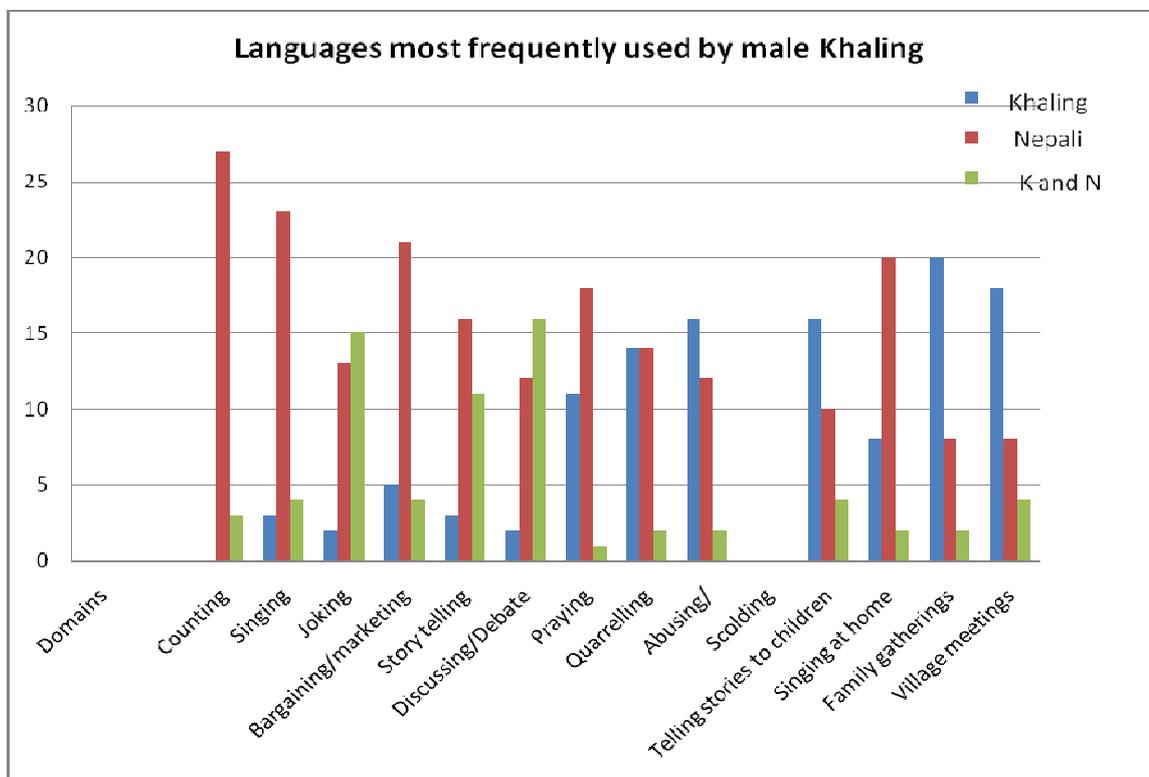


Figure 4.1: Languages most frequently used by male in different domains

Figure 4.1 shows that in all the domains, Nepali is predominantly used in Khaling speech community.

The patterns of language use by female in different domains may be more clearly further presented in Figure 4.2.

² In Khaling, the counting system is used up to three; *toba* 'one'; *sakpu* 'two' and *sukpu* 'three'. But the participants reported that they do not use their mother tongue while counting things or persons more than four in their mother tongue. They use Nepali instead.

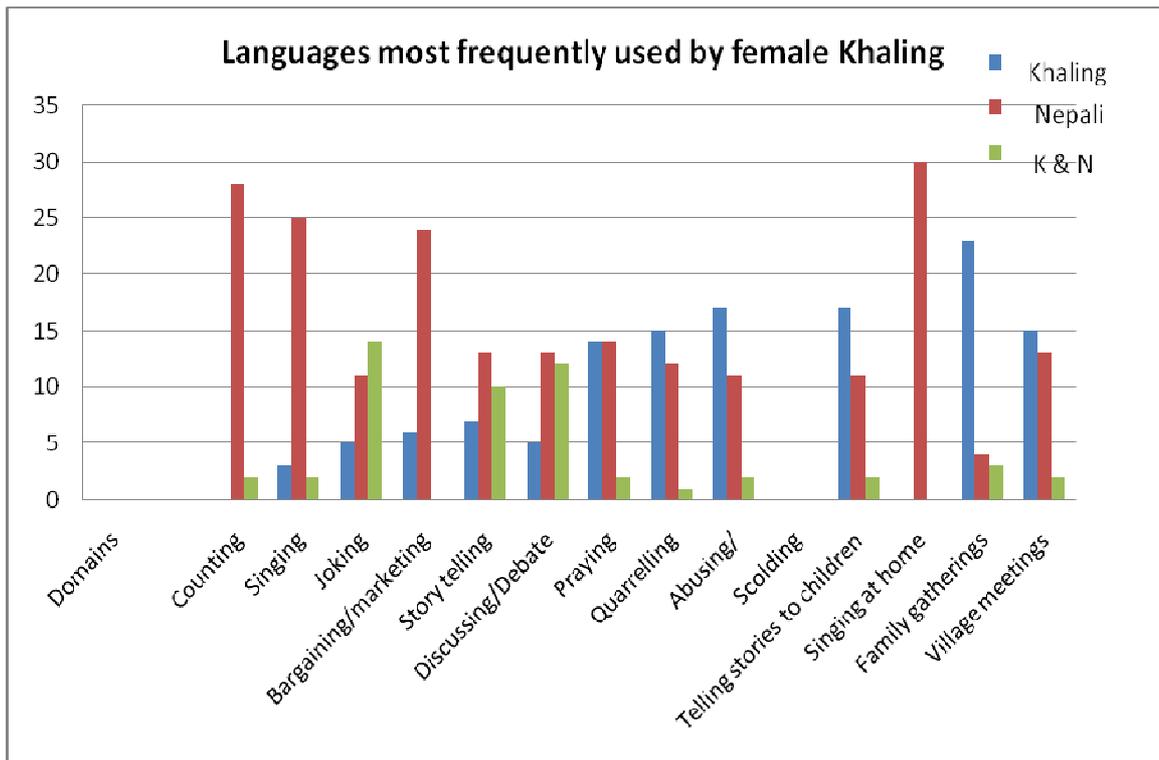


Figure 4.2: Languages most frequently used by female in different domains

Figure 4.2 shows that in all the domains, Nepali is predominantly used by female in the Khaling community. However, the female use Nepali less than the male in all domains in the Khaling community.

Table 4.2 presents the languages most frequently used by the Khaling speakers in different domains by age.

Table 4.2: Languages most frequently used by Khaling speakers in different domains by age (N= 60)

N=60

	Age groups								
	A1(n=20)			A2 (n=20)			A3(n=20)		
Doamins	Nepali	Khaling	N epali +Khaling	Nepali	Khaling	N epali + Khaling	Nepali	Khaling	Nepali +Khaling
Counting	19 (95%)	-	1(5%)	19 (95%)	-	1(5%)	17 (85%)	-	3(15%)
Singing	18 (90%)	1(5%)	1(5%)	18(90%)	1(5%)	1(5%)	12 (60%)	4(20%)	4(20%)
Joking	10 (50%)	2(10%)	8(40%)	8(40%)	2(10%)	10(50%)	6 (30%)	3(15%)	11(55%)
Bargaining/ Shopping/ Marketing	17(85%)	2(10%)	1(5%)	15(75%)	4(20%)	1(5%)	13(65%)	5 (25%)	2(10%)
Story telling	13(65%)	2(10%)	5(25%)	10(50%)	3(15%)	7(35%)	6 (30%)	5 (25%)	9(45%)
Discussing/ Debate	10(50%)	2(10%)	8(40%)	8(40%)	2(10%)	10(50%)	7(45%)	3(15%)	10 (50%)
Praying	17(85%)	3(15%)	-	12 (60%)	7 (35%)	1(5%)	3(15%)	15(75%)	2(10%)
Quarrelling	16 (80%)	3(15%)	1(5%)	12 (60%)	7 (35%)	1(5%)	10(50%)	9(45%)	1(5%)
Abusing (scolding/usin g taboo words)	14(70%)	5(25%)	1(5%)	11(55%)	8(40%)	1(5%)	8(40%)	10 (50%)	2(10%)
Telling stories to children	10 (50%)	9(45%)	1(5%)	8(40%)	10 (50%)	2(10%)	3(15%)	14(70%)	3(15%)
Singing at home	19 (95%)	1(5%)	-	16(80%)	3(15%)	1(5%)	15(75%)	4(20%)	1(5%)
Family gatherings	7 (35%)	12 (60%)	1(5%)	4(20%)	14(70%)	2(10%)	3(15%)	15(75%)	2(10%)
Village meetings	9(45%)	9(45%)	2(10%)	7 (35%)	11(55%)	2(10%)	5 (25%)	13(65%)	2(10%)

A1= 15-34 years, A2=35-59 years, A3= 60 above

Table 4.2 shows that in almost all the domains of language use a large number of the speakers consisting of age ranging from 15 to 34 (A1) and age ranging from 35-59(A2) use Nepali. The percentage of the speakers of A1 is slightly greater than that of the A2. However, this percentage is significantly greater than that of A3. The percentage of the speakers of sixty and above using Nepali is smaller than that of the A1 and A2. In case of the speakers using both Khaling and Nepali, the percentage of the A2 speakers is slightly greater than that of A1 and A3. This clearly shows that Khaling are gradually shifting to the language of wider communication, Nepali. The patterns of language use by A1 age in different domains may be more explicitly presented in Figure 4.3.

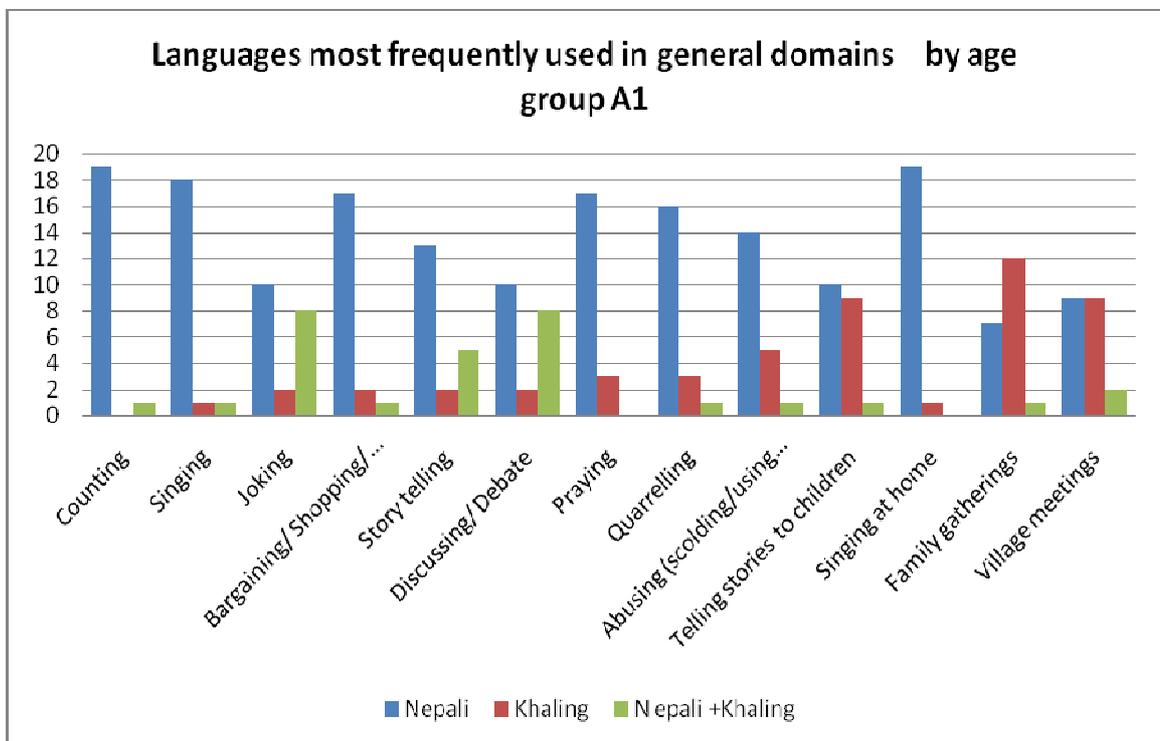


Figure 4.3: Languages most frequently used by age group A1

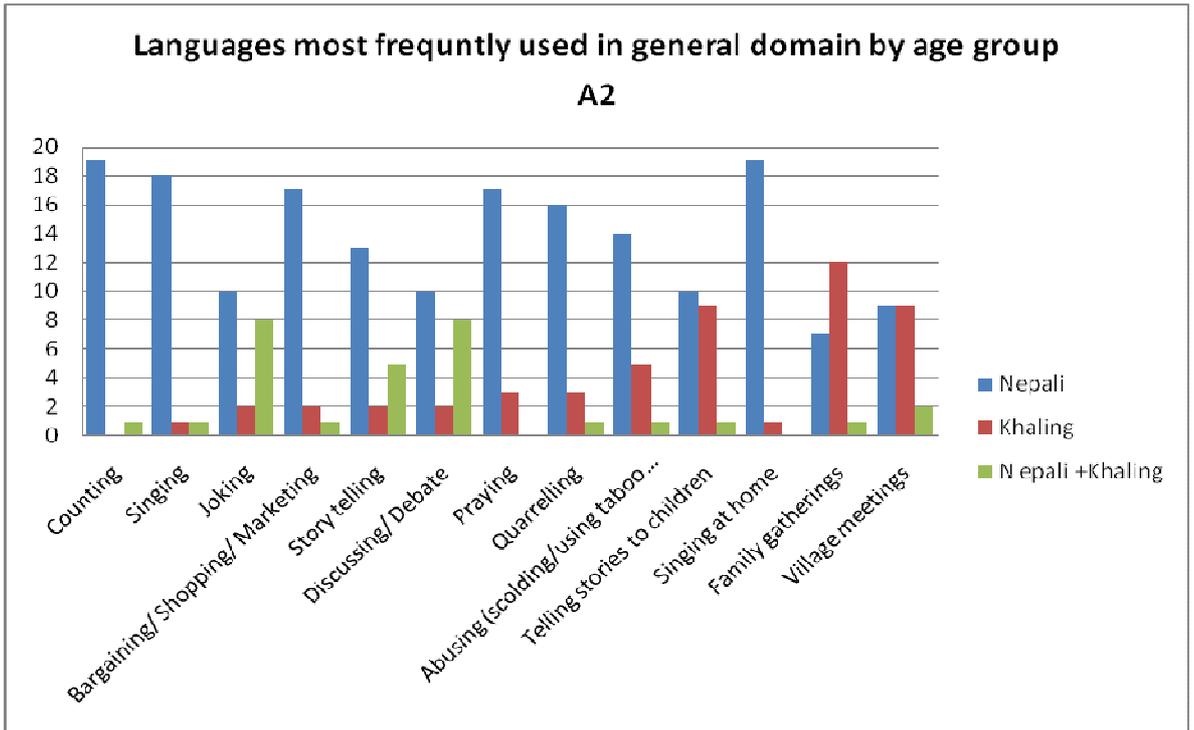


Figure 4.4: Languages most frequently used by age group A2

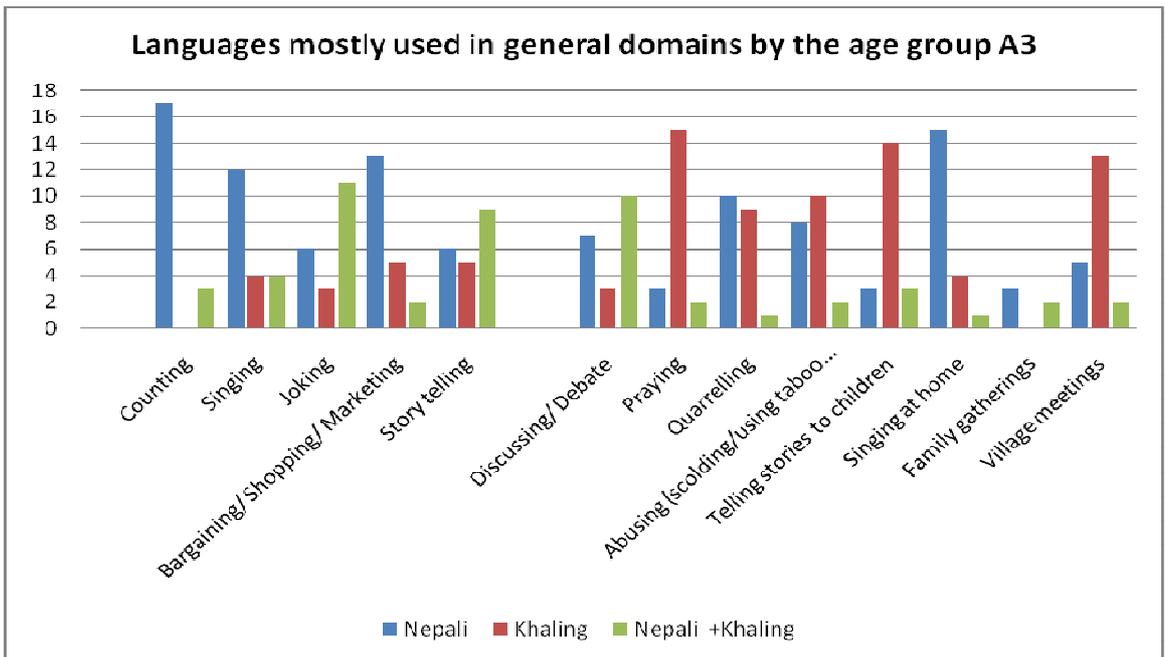


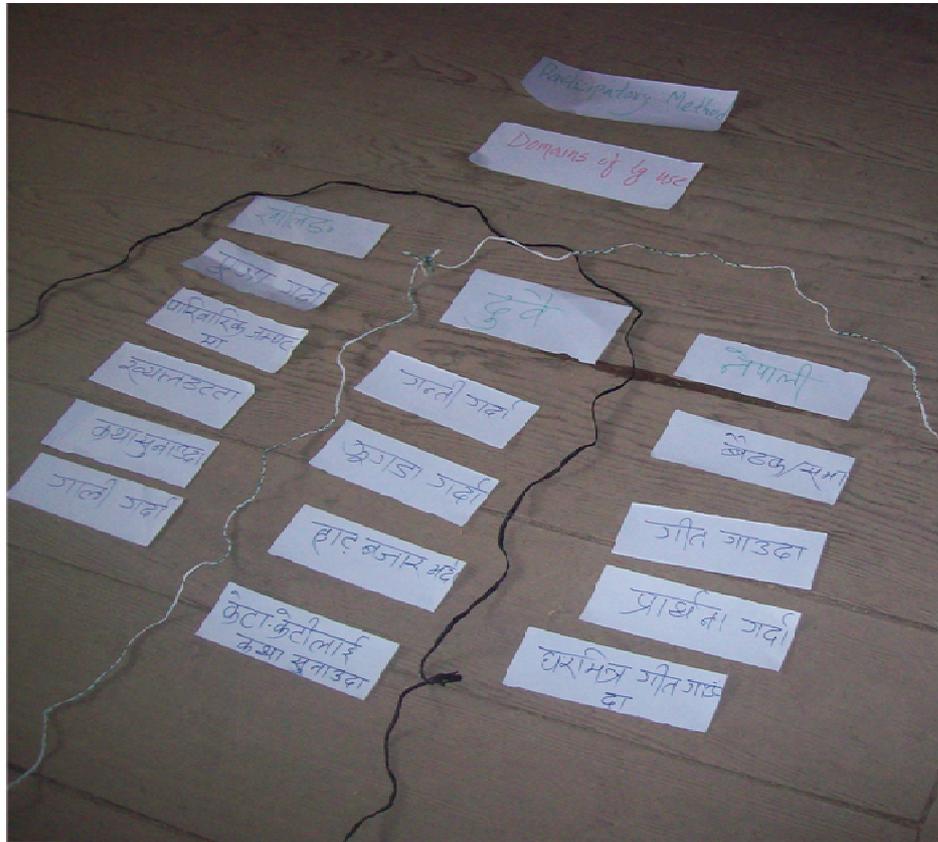
Figure 4.5: Languages most frequently used by age group A3

Table 4.3: Languages most frequently used in different domains by literacy

Domains	Literacy					
	Literate (N=32)			Illiterate (N=28)		
	Nepali	Khaling	Nepali and Khaling	Nepali	Khaling	Nepali and Khaling
Counting	30(93.75%)	-	2 (6.25%)	25 (89.28%)	-	3(10.71%)
Singing	28(87.5%)	2 (6.25%)	2 (6.25%)	21 (75.00%)	3(10.71%)	4(14.28%)
Joking	14(43.75%)	3(9.37%)	15 (46.87%)	7 (25%)	7 (25%)	14(50%)
Bargaining/ Shopping/ Marketing	25(78.12%)	5(15.62%)	2 (6.25%)	20(71.42%)	6(21.42%)	2(7.14%)
Story telling	14(43.75%)	7(21.87%)	11(34.37%)	15 (53.57%)	3(10.71%)	10(35.71%)
Discussing/ Debate	14(43.75%)	3(9.37%)	15 (46.87%)	7 (25%)	4(14.28%)	13(46.42%)
Praying	20(62.5%)	11(34.37%)	1(3.12%)	12(42.85%)	14(50%)	2(7.14%)
Quarrelling	18(56.25%)	13(40.62%)	1(3.12%)	10(35.71%)	16(57.14%)	2(7.14%)
Abusing (scolding/using taboo words)	17(85%)	13(40.62%)	2 (6.25%)	6(21.42%)	20(71.42%)	2(7.14%)
Telling stories to children	17(85%)	13(40.62%)	2 (6.25%)	4(14.28%)	20(71.42%)	4(14.28%)
Singing at home	28(87.5%)	3(9.37%)	1(3.12%)	22(78.57%)	5(17.85%)	1(3.57%)
Family gatherings	21(62.5%)	18(56.25%)	2 (6.25%)	26(92.85%)	25 (78.12%)	3(10.71%)
Village meetings	15 (46.87%)	15 (46.87%)	2 (6.25%)	6(21.42%)	18(64.28%)	4(14.28%)

Table 4.3 shows that majority of the participants in terms of literate and illiterate is shifting to wider communication, Nepali. This is because that the domains of language use indicate that they use mostly the Nepali language. However, in general, the percentage of the illiterate using Khaling is greater than that of using Khaling and Nepali in almost all the domains of language use. Interestingly, in the domains of counting and singing in general, singing at home no literate Khaling makes use of mother tongue whereas illiterate ones still, though in some degree, are using Khaling

in these domains. This clearly shows that those who are literate are more open to shifting to Nepali in Khaling community.



Photograph 4.1: Domains of language use (held in Waku, a Key point of the survey)

4.3 Patterns of language use at home

Home is the place where domains of language use are found to be vibrant. In this subsection, we discuss the patterns of language use at home especially while talking about educational matters, social events and other family matters.

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

Table 4.4 presents the languages most frequently used while talking about education matters like school, admission, studies, teacher with different family members by sex.

Table 4.4: Languages most frequently used with different family members by sex

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

Domains	N =	Sex							
		Male (30)				Female (30)			
		n =	Nepali	Khaling	N and Kh	n =	Nepali	Khaling	N and Kh
Grandfather	48	24	4(13.33%)	15(50.00%)	5(16.67%)	24	2(6.66%)	19(63.33%)	3(6.67%)
Grandmother	44	19	7(23.33%)	11(36.66%)	1(3.33%)	23	4(13.33%)	16(53.33%)	5(16.67%)
Father	51	24	7(23.33%)	14(46.66%)	3(6.67%)	27	6(20.00%)	17(56.67%)	4(13.33%)
Mother	57	27	8(26.66%)	17(56.67%)	2(6.66%)	30	7(23.33%)	18(60.00%)	5(16.67%)
Spouse	50	25	10(33.33%)	14(46.66%)	1(3.33%)	25	12(40.00%)	9(30%)	4(13.33%)
Children	52	26	14(46.66%)	9(30%)	3(6.67%)	26	11(36.66%)	11(36.66%)	4(13.33%)

Table 4.4 shows that in all the domains the male respondents make use of Nepali more than that of their mother tongue in comparison to the female respondents in the Khaling community. The domain of speaking with their children is supposed to be the greatest domain in all domains. There is found almost the same percentage of the Khaling speakers in both sexes. The percentage shows that there is being loose of intergenerational transmission of the Khaling language to the children.

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

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

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

Domains	n=	Age groups											
		A1				A2				A3			
		Nepali	Khaling	N and Kh	Total	Nepali	Khaling	N and Kh	Total	Nepali	Khaling	N and Kh	Total
Grandfather	48	3(15%)	8 (40%)	6(30%)	17	7 (35%)	9(45%)	3(15%)	19	2(10%)	8(40%)	2(10%)	12
Grandmother	44	5(25%)	8(40%)	3(15%)	16	4(20%)	7 (35%)	3(15%)	14	3(15%)	9(45%)	-	14
Father	51	6 (30%)	12 (60%)	1(5%)	19	9(45%)	10 (50%)	1(5%)	20	6 (30%)	10 (50%)	-	12
Mother	57	7 (35%)	12 (60%)	1(5%)	20	8(40%)	11(55%)	1(5%)	20	6 (30%)	10 (50%)	1(5%)	17
Spouse	50	7 (35%)	8(40%)	1(5%)	16	8(40%)	7 (35%)	4(20%)	19	6 (30%)	7 (35%)	2(10%)	15
Children	52	7 (35%)	10 (50%)	1(5%)	18	7 (35%)	8(40%)	1(5%)	16	7 (35%)	10 (50%)	1(5%)	18

A1= 15-34 years, A2=35-59 years, A3= 60 above

Table 4.5 shows that in all domains in general Khaling is used mostly by the speakers. The speakers ranging from 15 to 34 (A1) speak Khaling less than the speakers ranging from 35-59 (A2) and 60 above (A3). While speaking with the spouse and children in the domains mentioned above, the speakers are found to have been shifting slowly and gradually to Nepali.

Table 4.6 presents the languages most frequently used with different family members by literacy.

Table 4.6: Languages most frequently used with different family members by literacy

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

Domains	N=	Literacy							
		Literate (32)				Illiterate (28)			
		n=	Nepali	Khaling	N and Kh	n=	Nepali	Khaling	N and Kh
Grand father	48	28	9(28.12)	15 (46.87%)	4 (12.5%)	20	3(10.71%)	15(53.57%)	2(7.14%)
Grand mother	44	23	8(25%)	13(40.62%)	2 (6.25%)	21	9(32.147%)	9(32.147%)	3(10.71%)
Father	51	29	11(34.37%)	13(40.62%)	5(15.62%)	22	13(46.42%)	9(32.147%)	1(3.57%)
Mother	57	30	21(70%)	6(20%)	3(9.37%)	27	14(50%)	11 (39.28%)	2(7.14%)
Spouse	50	25	18(56.25%)	11(34.37%)	6(20%)	25	11 (39.28%)	12(42.85%)	2(7.14%)
Children	52	24	18(56.25%)	4(13.33%)	2 (6.25%)	28	14(50%)	10(35.71%)	4(14.28%)

Table 4.6 shows that literate speakers are using Nepali most frequently in almost all the domains while talking with family members about educational matters. In fact, those who are literate respondents they are found to literate predominantly in Nepali medium. Conversely, the illiterate people are found to be stronger in Khaling. Moreover, no literate respondent use his/her mother tongue, *i.e.* Khaling while talking about educational matters with the children.

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

Table 4.7 presents the languages most frequently used at home while discussing social events and family matters.

Table 4.7: Languages most frequently used with different family members by sex

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

Domains	N	Sex							
		Male (30)				Female (30)			
		n=	Nepali	Khaling	N and Kh	n=	Nepali	Khaling	N and Kh
Grandfather	48	19	5(16.66%)	13(43.33%)	3(10%)	23	4(13.33%)	16(53.33%)	3(6.67%)
Grandmother	44	25	8(26.66%)	15(50.00%)	4(13.33%)	26	6(20.00%)	17(56.67%)	5(16.66%)
Father	51	27	8(26.66%)	17(56.67%)	2(6.66%)	30	7(23.33%)	18(60.00%)	5(16.66%)
Mother	57	25	10(33.33%)	14(46.66%)	1(3.33%)	25	12(40.00%)	9(30%)	4(13.33%)
Spouse	50	26	14(46.66%)	9(30%)	3(6.67%)	26	11(36.66%)	11(36.66%)	4(13.33%)
Children	52	19	7(23.33%)	11(36.66%)	1(3.33%)	23	4(13.33%)	16(53.33%)	3(6.67%)

Table 4.7 shows that in general the male speakers use Nepali more than those of female speakers. Although the range of speaking Khaling is higher than the use of Nepali, the speakers are shifting to Nepali. While talking with children, both male and female use Nepali more frequently than Khaling.

Table 4.8 presents the languages most frequently used at home while discussing social events and family matters by age.

Table 4.8: Languages most frequently used with different family members by age

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

Domains	N=	Age groups											
		A1				A2				A3			
		Nepali	Khaling	N and K	Total	Nepali	Khaling	N and K	Total	Nepali	Khaling	N and K	Total
Grandfather	48	4(20%)	7 (35%)	5(25%)	16	2(10%)	8(40%)	4(20%)	14	6 (30%)	9(45%)	1(5%)	16
Grandmother	44	3(15%)	7 (35%)	8(40%)	18	4(20%)	8(40%)	1(5%)	13	5(25%)	10 (50%)	1(5%)	11
Father	51	3(15%)	10 (50%)	1(5%)	14	2(10%)	11(55%)	1(5%)	14	3(15%)	10 (50%)	1(5%)	14
Mother	57	4(20%)	12 (60%)	2(10%)	18	3(15%)	13(65%)	1(5%)	17	2(10%)	8(40%)	2(10%)	12
Spouse	50	5(25%)	9(45%)	2(10%)	16	4(20%)	12 (60%)	4(20%)	20	3(15%)	10 (50%)	1(5%)	14
Children	52	6(30%)	10 (50%)	3(15%)	19	6(30%)	7 (35%)	5(25%)	18	9(45%)	5(25%)	1(5%)	15

A1= 15-34 years, A2=35-60 years, A3= 60 above

Table 4.8 shows that the A3 respondents in comparison to A1 and A2 use Nepali less frequently than Khaling and Nepali and Khaling. In the same way, while speaking to children while discussing social events and family matters, in comparison to A1 and A2 age groups, the A3 age groups use Nepali less frequently.

Table 4.9 presents the languages most frequently used at home while discussing social events and family matters by literacy.

Table 4.9: Languages most frequently used with different family members by literacy

(Discussing social events and family matters (like festivals, election, ceremonies, marriages, savings, spending, etc.))

Domains	Literacy								
	N	Literate (32)				Illiterate (28)			
	=	n=	Nepali	Khaling	N and K	n=	Nepali	Khaling	N and K
Grandfather	48	28	9(28.12)	11(34.37%)	8 (25%)	20	3(10.71%)	15(53.57%)	2(7.14%)
Grandmother	44	21	6(20%)	7(21.87%)	8 (25%)	23	9(32.147%)	11(32.147%)	3(10.71%)
Father	51	29	11(34.37%)	13(40.62%)	5(15.62%)	22	13(46.42%)	9(32.147%)	1(3.57%)
Mother	57	30	21(70%)	6(20%)	3(9.37%)	27	14(50%)	11 (39.28%)	2(7.14%)
Spouse	50	25	18(56.25%)	11(34.37%)	6(20%)	25	11 (39.28%)	12(42.85%)	2(7.14%)
Children	52	24	18(56.25%)	4(13.33%)	2 (6.25%)	28	14(50%)	10(35.71%)	4(14.28%)

Table 4.9 shows that the majority of literate speakers were found to have used Nepali most frequently than those of the illiterate speakers while discussing social events and family matters with the major family members. More strikingly, literate respondents are found to have been shifting towards Nepali, the language of wider communication, quite more while discussing social events and family matters. In the same way, the illiterate respondents responded that they used Nepali, the language of wider communication, but not as much the literate ones.

4.4 Patterns of language use by the children

There are three domains to examine the patterns of language used by the children: Playing with other children and talking with neighbors and at school. Table 4.10 presents the languages usually spoken by children.

Table 4.10: Languages usually spoken by children by sex

Domains	N=	Sex							
		Male				Female			
		n=	Nepali	Khaling	N and K	n=	Nepali	Khaling	N and K
Playing with other children	60	30	3(6.67%)	16(53.33%)	11(36.66%)	30	7(23.33%)	11(36.66%)	12(40.00%)
Talking with neighbors	57	27	3(6.67%)	14(46.66%)	8(26.66%)	30	7(23.33%)	20(66.66%)	13(43.33%)
At school	58	28	23(76.66%)	-	5(16.66%)	30	25(83.33%)	-	5(16.66%)

Table 4.10 shows that that majority of the speakers pointed Khaling as much used in the three domains. This is because of the pocket area of Khaling speakers. It is claimed that non-Khaling also have access in Khaling language. Table 4.14 presents the languages usually spoken by children by age.

Table 4.11: Languages usually spoken by children by age

Domains	N	Age groups											
		A1				A2				A3			
	=	Nepali	Khaling	N and Kh	Total	Nepali	Khaling	N and Kh	Total	Nepali	Khaling	N and Kh	Total
Playing with other children	60	4(20%)	9(45%)	7(35%)	20	6(30%)	9(45%)	5(25%)	20	7(35%)	9(45%)	4(20%)	20
Talking with neighbors	57	5(25%)	9(45%)	5(25%)	19	7(35%)	9(45%)	4(20%)	20	5(25%)	10(50%)	3(15%)	18
At school	58	16(80%)	-	3(15%)	19	6(30%)	10(50%)	4(20%)	19	16(80%)	-	4(20%)	20

A1= 15-34 years, A2=35-60 years, A3= 60 above

Table 4.11 shows that all the respondents of all age group say that Khaling is predominantly used by the children while playing with other children, talking with neighbors and at schools. Table 19 presents the languages usually spoken by children by literacy.

Table 4.12: Languages usually spoken by children in different domains by literacy

Domains	N=	Literacy							
		Literate (32)				Illiterate (28)			
		n=	Nepali	Khaling	N and Kh	n=	Nepali	Khaling	N and Kh
Playing with other children	60	28	6(20%)	15 (46.87%)	7 (21.11%)	27	7 (25%)	17(35.71%)	3(10.71%)
Talking with neighbors	57	29	4(13.33%)	12 (37.50%)	13(40.62%)	28	7 (25%)	17(60.21%)	4(14.28%)
At school	58	30	27 (84.41%)	-	3 (9.37%)	28	25 (89.28%)	-	3(10.71%)

Table 4.12 shows that both literate and illiterate respondent said that the children use Khaling to the highest degree while playing with other children. Out of 32 literate responded reported that almost 84% of their children speak Nepali in school and 9.37% use both Khaling and Nepali. On the other hand, of 28 illiterate correspondents replied that around 89% of their children speak Nepali at school and the rest percentage (10.71%) covers Khaling and Nepali both.

4.5 Patterns of language use by the community for marriage invitations

In Khaling communities, the marriage invitations are made orally. However, nowadays they are also made in written form. This domain also helps to examine the language vitality in the Khaling community. Table 4.13 presents languages used for marriage invitations by the community by sex.

Table 4.13: Languages used for marriage invitations by the community by sex

	Sex		Total (N=60)
	Male (n=30)	Female (n=30)	
Nepali	27(90%)	28(93.33%)	55(91.66%)
Khaling	-	-	-
Nepali and Khaling	3(10%)	2(6.66%)	5(8.33%)

Table 4.13 shows 90 % of the male responded that they used Nepali for marriage invitations whereas 93.33% of female used Nepali for the same purpose. Almost the same percentage of both sexes use Khaling for marriage invitations. While looking at the use of Nepali and Khaling, it is found males tend to use more than the female respondents. In fact, Khaling does not have a long tradition of writing system; they do not have writing system. As mentioned above, they invite their relatives orally on the occasion of marriage ceremony.

Table 4.14: Languages used for marriage invitations the community by age

	Age groups			Total(N=60)
	A1 (n=20)	A2(n=20)	A3(n=20)	
Nepali	18(90%)	18(90%)	19(95%)	55(91.66%)
Khaling	-	-	-	-
Nepali and Khaling	2(10%)	2(10%)	1(5%)	5(8.33%)

A1= 15-34 years, A2=35-60 years, A3= 60 above

Table 4.14: shows that majority of A1, *i.e.* 90% used Nepali for marriage invitations. Of them, 20 respondents of A1 10% used Khaling and Nepali for the same purpose. Similarly, the majority of the A2 respondents used Nepali for the purpose of marriage invitations while only 10% of the respondents were found to have assimilated Khaling

and Nepali for invitation card. In case of A3 95% reported that they use Nepali for marriage invitations. Only 5% of the respondents were found to have followed Nepali and Khaling both for marriage invitations. There is not found the practice making invitation card in their mother tongue alone.

Table 4.15: Languages used for marriage invitations the community by literacy

	Literacy		Total(N=60)
	Literate (n=32)	Illiterate (n=28)	
Nepali	29(82.12%)	26(92.85%)	55(91.66%)
Khaling	-	-	-
Nepali and Khaling	3 (9.37%)	2 (9.37%)	5(8.33%)

Table 4.15 shows that the majority of the literate, i.e. 82.12% used Nepali for marriage invitations. Only 9.37 % of the literate make use of Both Nepali and Khaling for the same purpose. In the case of illiterate respondents, 92.85% use Nepali for marriage invitations. On the other hand, only 8.33% were found to have adopted Nepali and Khaling both for marriage invitations.

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

Table 4.16 presents the languages usually used to write minutes in community meetings by sex.

Table 4.16: Languages usually used to write minutes in community meetings by sex

	Sex		Total (N=60)
	Male (n=30)	Female (n=30)	
Nepali	29(96.66%)	30(100%)	59 (98.33%)
Khaling	-	-	-
Nepali and Khaling	1(3.33%)	-	1(1.66%)

Table 4.16 shows that almost all respondents of both sexes use Nepali while writing minutes in community meetings. Only 3.33% of the male use Nepali and Khaling for the same purpose. Almost all the female respondents (100%) use Nepali while writing minutes. Table 4.17 presents the languages usually used to write minutes in community meetings by age.

Table 4.17: Languages usually used to write minutes in community meetings by age

	Age groups			Total(N=60)
	A1 (n=20)	A2(n=20)	A3(n=20)	
Nepali	19 (95%)	20(100%)	19 (95%)	59 (98.33%)
Khaling	-	-	-	-
Nepali and Khaling	1(5%)	-	1(5%)	1(1.66%)

A1= 15-34 years, A2=35-60 years, A3= 60 above

Table 4.17 shows almost all the respondents of A1, A2 and A3 use Nepali to write minutes in community meetings in Khaling.

Table 4.18 presents the languages usually used to write minutes in community meetings by literacy.

Table 4.18: Languages usually used to write minutes in community meetings by literacy

	Literacy		Total (N=60)
	Literate (n=32)	Illiterate (n=28)	
Nepali	29(95%)	28(100%)	59 (98.33%)
Khaling	-	-	-
Nepali and Khaling	1(5%)	-	1(1.66%)

Table 4.18 shows, like by sex and age, irrespective of literacy; Nepali is overwhelmingly used to write minutes in community meetings in Khaling.

4.7 The frequency of use of mother tongue in terms of frequency

The vitality of language is mapped out in terms of the frequency of the mother tongue in practical life. Table 4.19 presents the frequency of use of mother tongue by sex.

Table 4.19: The frequency of the use of mother tongue by sex

	Sex		Total (N=60)
	Male (n=30)	Female (n=30)	
Everyday	26(86.66%)	27(90%)	53(88.33%)
Rarely	3(6.67%)	3(6.67%)	6(10%)
Never	1(3.33%)	-	1(1.66%)

Table 4.19 shows that the percentage of female using their mother tongue every day is greater than those of male respondents. However, the percentage of male using their mother tongue rarely is greater than that of female. Table 4.20 presents the frequency of use of mother tongue by age.

Table 4.20: The frequency of the use of mother tongue by age

	Age groups			Total(N=60)
	A1 (n=20)	A2(n=20)	A3(n=20)	
Everyday	17(85%)	17(85%)	19(90%)	53(88.33%)
Rarely	2(10%)	3(15%)	1(5%)	6(10%)
Never	1(5%)			1(1.66%)

Table 4.20 shows that the percentage of A3 using the mother tongue every day is greater than those of A2 and A3 whereas the percentage of A2 using the mother tongue rarely is slightly greater than that of A1. The percentage of the respondents of A3 using the mother tongue rarely is lesser than by one-third of that of A1. The respondents belonging to A1 covers 5% who never use Khaling. This clearly shows that young generations are gradually shifting to Nepali, the language of wider communication, for whatsoever reasons. Table 4.21 presents the frequency of use of mother tongue by literacy.

Table 4.21: The frequency of the use of mother tongue by literacy

	Literacy		Total (N=60)
	Literate (n=32)	Illiterate (n=28)	
Everyday	26(81.12%)	27(100%)	53(88.33%)
Rarely	5(15.12%)	1(3.57%)	6(10%)
Never	1(3.12%)	-	1(1.66%)

Table 4.21 shows that the percentage of illiterate using the mother tongue every day is greater than that of literate. The percentage of illiterate who responded that they rarely used their mother tongue is smaller than those of literate respondents. Only 3.12% respondents responded that they never used their mother tongue.

4.8 The frequency of use of the language of wider communication

In the Khaling community, in general, Nepali serves as the language of wider communication. Table 4.22 presents the frequency of the use of the language of wider communication.

Table 4.22: The frequency of the use of the language of wider communication by sex

	Sex		Total (N=60)
	Male (n=30)	Female (n=30)	
Everyday	28 (93.33%)	26 (86.66%)	54(90%)
Rarely	2(6.66%)	4 (13.33)	6(10%)
Never	-	-	-

Table 4.22 shows except 10% of the total male all other respondents (both male and female) use Nepali everyday as the language of wider communication every day.

Table 4.23 presents the frequency of the use of the language of wider communication in Khaling community by age.

Table 4.23: The frequency of the use of the language of wider communication by age

	Age groups			Total(N=60)
	A1 (n=20)	A2(n=20)	A3(n=20)	
Everyday	19(95%)	18(90%)	17(85%)	54(90%)
Rarely	1(5%)	2(10%)	2(10%)	6(10%)
Never	-	-	-	-

A1= 15-34 years, A2=35-60 years, A3= 60 above

Table 4.23 shows that 95% of A1 use Nepali, the language of wider communication everyday whereas 5% of A1 use Nepali rarely. However, 90 % the respondents of A2 and 85% of A3 use Nepali as the language of wider communication.

Table 4.24 presents the frequency of the use of the language of wider communication in Khaling community by literacy.

Table 4.24: The frequency of the use of the language of wider communication by literacy

	Literacy		Total(N=60)
	Literate (n=32)	Illiterate (n=28)	
Everyday	28(87.50%)	26(92.85%)	54(90%)
Rarely	4(12.50%)	2(7.15%)	6(10%)
Never	-	-	-

Table 4.24 shows that except 7.15% of illiterate and 12.50% of literate responded that Nepali is predominantly used as the language of wider communication. Of 32 respondents, 87.50% responded that they used as the language of wider communication.

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

We can evaluate the vitality of a language by examining the patterns of language use while the speakers of other languages visit the mother tongue speakers at home. In Khaling community, all the respondents irrespective of age, sex and literacy, Nepali is exclusively used while the speakers of other languages visit the mother tongue speakers at home.

Table 4.25 presents the language usually used when speakers of other languages visit at home by sex.

Table 4.25: The language usually used when speakers of other languages visit at home by sex

	Sex		Total (N=60)
	Male (n=30)	Female (n=30)	
Nepali	30(100%)	30(100%)	60(100%)
Khaling	-	-	
Nepali and Khaling	-	-	

Table 4.25 shows that 100% male and female are use Nepali when the speakers of other languages visit the mother tongue speakers at home.

Table 4.26 presents the language usually used when speakers of other languages visit at home by age.

Table 4.26: The language usually used when speakers of other languages visit at home by age

	Age groups			Total(N=60)
	A1 (n=20)	A2(n=20)	A3(n=20)	
Nepali	20(100%)	20(100%)	20(100%)	60(100%)
Khaling	-	-	-	
Nepali and Khaling	-	-	-	

A1= 15-34 years, A2=35-60 years, A3= 60 above

Table 4.26 shows that 100% respondents use Nepali when the speakers of other languages visit the mother tongue speakers at home.

Table 4.27: The language usually used when speakers of other languages visit at home by literacy

	Literacy		Total(N=60)
	Literate (n=32)	Illiterate (n=28)	
Nepali	32(100%)	28(100%)	60(100%)
Khaling	-	-	-
Nepali and Khaling	-	-	-

Table 4.27 shows that 100% respondents use Nepali when the speakers of other languages visit the mother tongue speakers at home.

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

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

Table 4.28 presents the preference of language for children's medium of instruction at primary level by sex.

Table 4.28: The preference of language for children's medium of instruction at primary level by sex

	Sex		Total (N=60)
	Male (n=30)	Female (n=30)	
Mother tongue	27(90%)	28(93.33%)	55(91.66%)
Nepali	1(3.12%)	1(3.12%)	2 (3.34%)
English	2 (6.66)	1(3.12%)	3(5%)
Other	-	-	-

Table 4.28 shows majority of both male and female responded that they prefer their mother tongue, *i.e.* Khaling, as the children's medium of instruction at primary level. In comparison to male, a slightly more percentage of female have responded that they prefer Nepali as the children's medium of instruction at the primary level. There are also some respondents who prefer English as the medium of instruction for children at primary level. The preference of language for children's medium of instruction at primary level by sex can be presented in Figure 4.8.

Table 4.29 presents the preference of language children's medium of instruction at primary level by age.

Table 4.29: The preference of language children's medium of instruction at primary level by age

	Age groups			Total(N=60)
	A1 (n=20)	A2(n=20)	A3(n=20)	
Mother tongue	16 (80%)	20(100%)	20 (100%)	55(91.66%)
Nepali	1(5%)	-	-	2 (3.34%)
English	3(15%)	-	-	3(5%)
Other	-	-	-	-

A1= 15-34 years, A2=35-60 years, A3= 60 above

Table 4.29 shows that, in terms of age, 80% of a total of 20 respondents of A1 prefer mother tongue for medium of instruction at primary level whereas 100% of A2 responded that they also prefer mother tongue for the medium of instruction for children at primary level. So is the case of the respondents from the age group A3. Those who prefer English as the medium of instruction belong to A1 age group. In totality, Table shows that in Khaling community there is a strong preference of the mother tongue as the medium of instruction for the children at primary level.

Table 4.30 presents the preference of language children's medium of instruction at primary level by literacy

Table 4.30: The preference of language children's medium of instruction at primary level by literacy

	Literacy		Total(N=60)
	Literate (n=32)	Illiterate (n=28)	
Mother tongue	28(87.5%)	27(92.13%)	55(91.66%)
Nepali	1(3.12%)	1(3.57%)	2 (3.34%)
English	3(9.37%)	-	3(5%)
Other	-	-	-

Table 4.30 shows the percentage of illiterate preferring their mother tongue as the medium of instruction at primary level is greater than that of literate. Moreover, only literate of 6.25% have preferred English as the medium of instruction at primary level. It clearly shows that illiterate are more loyal to their mother tongue and they prefer their mother tongue to either Nepali or English as the medium of instruction at the primary level.

4.11 Summary

In this chapter we discussed the major domains of language use mapping out the language vitality in Khaling community. In the domains like counting, singing, joking, bargaining/shopping/marketing, storytelling, discussing/debate, praying, quarrelling, abusing, telling stories to children, singing at home, family gatherings and village meetings, Khaling speakers yield to have been shifting to Nepali, a wider communication slowly and gradually. In almost all the domains, a great number of the respondents of the age ranging from 15-34 and 35-59 years use Nepali more. The number of respondents of sixty and above using Nepali is smaller than that of the respondent's age ranging from 15- 34 and 35-59 years. The illiterate use Khaling more than Khaling and Nepali in almost all the domains of language use.

Male respondents make use of Nepali more than that of their mother tongue in comparison to the female respondents in Khaling community. The domain of

speaking with their children is supposed to be the greatest domain in all domains. There is found almost the same percentage of the Khaling speakers in both sexes. The percentage shows that there is being loose of intergenerational transmission of Khaling language to the children. A3 respondents in comparison to A1 and A2 use Nepali less frequently than Khaling and Nepali and Khaling. In the same way, while speaking to children while discussing social events and family matters, in comparison to A1 and A2 age groups, the A3 age groups use Nepali less frequently. The majority of literate speakers were found to have used Nepali most frequently than those of the illiterate speakers while discussing social events and family matters with the major family members. More strikingly, literate respondents are found to have been shifting towards Nepali, the language of wider communication, quite more while discussing social events and family matters. In the same way, the illiterate respondents responded that they used Nepali, the language of wider communication, but not as much the literate ones. Nepali is greatly used for marriage invitations and writing minutes in community meetings in Khaling community. The female use their mother tongue more frequently than the male. Those who are over sixty and illiterate use mother tongue more frequently than those below sixty and illiterate. Almost all those below 35 use Nepali, the language of wider communication every day. Nepali is exclusively used when the speakers of other languages visit Khaling at home. Majority of both sexes prefer their mother tongue as the children's medium of instruction at primary level. There are also some respondents who prefer English as the medium of instruction for children at primary level.

CHAPTER 5

LANGUAGE VITALITY, LANGUAGE MAINTENANCE AND LANGUAGE ATTITUDES

5.1 Outline

This chapter deals with the language vitality, language maintenance and language attitudes in Khaling. It consists of five sections. Section 5.2 examines mother tongue proficiency and bi-/multilingualism. In section 5.3 we examine language vitality in Khaling. In section 5.4, we discuss language maintenance in Khaling. Section 5.5 looks at the attitudes of the Khaling community towards their language. In section 5.6, we summarize the findings of the chapter.

5.2 Mother tongue proficiency and bi-/multilingualism

There are found Khaling people shifting to multilingualism *via* bi-lingualism. If we see the degrees of the mother tongue proficiency or the language aspects like speaking, reading and writing, we find the tendencies moving towards multilingualism. Table 5.1 presents the mother tongue proficiency in speaking, reading and writing in Khaling.

Table 5.1: Mother tongue proficiency in speaking, reading and writing in Khaling

N=60

	Speaking		Reading and writing	
Degrees	Male	Female	Male	Female
Very well	18(30.00%)	23(38.33%)	07(11.67%)	07(11.67%)
Average	06(13.33%)	05(8.33%)	04(6.67%)	02(3.33%)
Only a little	05(8.33%)	01(1.67%)	04(6.67%)	03(5.00%)
Does not know	01(1.67%)	01(1.67%)	15(25.00%)	18(30.00%)

Source: Sociolinguistic Survey of Khaling (2014)

Table 5.1 presents that 30% male and 38.33% female are found to be very well in speaking out of 60 participants. Around 13.33% by male and 8.33% by female cover the average speaking proficiency. Only a little is by 8.33% male and 1.67% female. Regarding the reading and writing, 11.67% male covers the degree of very well and 11.67% by the female which shows the equal statistics. Around 6.67% by male and 8.33% by female perform the average mother tongue proficiency in Khaling.

a) Bi-/multilingualism among parents and spouses

Table 5.2 presents the bi-/multilingualism among parents and spouses.

Table 5.2: Other languages known to your family members by sex

Languages	Parents (N=60)		Spouse (N=60)	
	Male	Female	Male	Female
Nepali	30(50.00%)	30(50.00%)	30(50.00%)	30(50.00%)
Khaling	30(50.00%)	30(50.00%)	27(45.00%)	29(48.33%)
Sherpa		01(01.67%)		
Thulung	-	-	-	01(01.67%)
English	02(03.67%)	-	05(8.33%)	03(5.00%)
Hindi	05(8.33%)		03(5.00%)	

Source: Sociolinguistic Survey of Khaling (2014)

As Table 5.2 shows that the parents (father and mother) speak 100% Nepali and Khaling respectively. Only 1.67% of the parents (mother here) speak Sherpa language. English is spoken by (3.34%) in which is found the influence of British recruitments. So is in the case of Hindi which is spoken by 8.33%. So far the spouse is concerned, 100% of them speak Nepali. Around 93.33% of the spouse (male and female) speak Khaling whereas 1.67% of them speak Thulung respectively. English is spoken by 13.33 % by the spouse (female here). Around 5% of the spouses speak Hindi.

(b) Bi/multilingualism in Khaling community

There is a tendency of language shift in the Khaling speech community. This is because of the language contact. Table 5.3 shows tendency of the bilingualism/multilingualism in Khaling.

Table 5.3: Bilingualism/Multilingualism in Khaling community

(N= 60)

	Languages	No of speakers	Percentage
1	Khaling	56	93.33%
2	Nepali	60	100.00%
3	Sherpa	02	03.33%
4	English	06	10.00%
5	Hindi	07	11.66%

Source: Sociolinguistic Survey of Khaling (2014)

Table 5.3 presents that around 93% of the Khaling participants speak their mother tongue. Of them, 100% Khaling participants speak Nepali. Around 1.67% Khaling participants were found to have access in Sherpa language. Other 10% of them could speak English and around 11.66% Khaling participants were able to speak Hindi language.

5.3 Language vitality

Khaling community along with other indigenous communities is gradually shifting to Nepali. Most of the indigenous languages in hilly region are found to have transformed to Nepali swiftly. Table 5.4 presents the data based on the responses related to language vitality provided by the informants in key points.¹

¹ The responses were made to Qs (63-65) from SLQ A.

Table 5.4: Language vitality in the key points in Khaling

PLACES	Do all your children speak your mother tongue?		Do young people speak your mother tongue as well as it ought to be spoken?		What language do most parents in this village usually speak with their children?	
	YES	NO	YES	NO	MT	NEPALI
KAKU	11	1	9	3	9	3
WAKU	11	1	11	1	8	5
BASA	10	2	8	4	10	2
JUBHING	11	1	10	2	8	5
TAKSINDU	9	3	9	3	9	3
TOTAL	52(70%)	8(45%)	47(78.33%)	13 (21.66%)	42(70%)	18 (30%)

MT=Mother Tongue

Source: Sociolinguistic Survey of Khaling (2014)

Table 5.4 shows the language vitality of the Khaling community which have been mapped out in five key points: Kaku, Waku, Basa, Jubhing and Taksindu. There were only three questions administered on the language consultants from each key point. When the first question was asked whether their children speak their mother tongue, 70% of them answered that their children speak it. The rest 45% children speak Nepali. The language vitality in Basa and Taksindu is very low because the Khaling people of this area do not speak as they ought to. In response to the second question, they reported that their children do not speak the way they ought to speak it. When they were asked what language most parents in the village speak with their children, 70% of them said that the parents speak their mother tongue with their children and 30% of them were shifting to Nepali. It shows the tendency of how language is shifting towards Nepali in Khaling community.

5.4 Language maintenance/transmission

Table 5.5 presents the language maintenance/ transmission in Khaling where there is much influence of inter-caste or inter-ethnic marriage.

Table 5.5: Language maintenance in the key points in Khaling

	Is there practice of inter-caste or inter-ethnic marriage in your village?		Do you like your children speaking mother tongue?	
	YES	NO	YES	NO
KAKU	10	2	11	1
WAKU	12	-	12	-
BASA	12	-	12	-
JUBHING	11	1	10	1
TAKSINDU	12	3	11	2
TOTAL	57(95.00%)	3(5.00%)	56(93.33%)	4(06.67%)

Source: Sociolinguistic Survey of Khaling (2014)

In response to the first question, 95% of them stated that there is inter-caste or inter-ethnic marriage system in their community. When the language consultants were asked if inter-marriage takes place which other language groups, they mostly answered that with other Rai Kirati groups.

They were found to have got married with Sherpa, Thulung, Kulung, Wambule and Chheri Brahman. Since Kirati are of linguistic plurality, they cannot continue their mother tongue after the get married ones who are from other Kirati language communities. For instance, if someone from Thulung speaking community gets married with Khaling, she cannot communicate in her language with her spouse. This is one of the vibrant causes for disappearing Rai Kirati languages. The sampled data show that only 5% reported that there is no inter-caste marriage system in their community.

When the informants were asked if they like their children learn/study their mother tongue, all the informants responded that they would like their children learn/study their mother tongue. Table 5.2 shows that 93.33% of the informants responded that there is intermarriage case in their community.

5.5 Language attitudes

Khaling people seem to be positive towards their language. Table 5.6 presents the distribution of the responses to what extent they love the languages.

Table 5.6: Distribution of the responses to what languages they love most

<i>What languages do they love the most?</i>	Male n=30	Female = 30	Total N=60
Khaling	29(96.66%)	30 (100%)	100%
Nepali	1(3.33%)	-	-

Source: Sociolinguistic Survey of Khaling (2014)

Table 5.6 shows that besides one male speaker all rest males prefer Khaling and love it most. Female speakers love their language most that covers 100% as can be seen in Table 5.6.

Table 5.7: Institutions and their responsibilities

	Name of the institution	Responsibilities
1	Kirat Khaling Rai Utthan Sangh	Language and culture
2	Kirat Jimi	Language and culture

Source: Sociolinguistic Survey of Khaling (2014)

Table 5.7 shows to what extent they are positive towards their language and cultural preservation. There is an association named the Kirat Khaling Utthan Sangh. This union initiates for the development and preservation of the language and culture. Besides, there is another institution named Kirat Jimi Sangh.

Table 5.8 presents the medium of instruction the participants prefer for their children to be taught at primary level. Mostly the participants seem to be positive towards their language to make the medium of instruction for their children in primary education.

Table 5.8: The medium of instruction you preferred for your children in primary education

	Male N=30	Female N=30
Mother tongue(Khaling)	27(90.00%)	29 (96.66%)
Nepali	1(3.33%)	1(3.33%)
English	2(6.66%)	-

Source: Sociolinguistic Survey of Khaling (2014)

Table 5.8 shows that male (90%) and female (96.66%) are in the favor of the mother tongue for medium of instruction to teach children in primary level. Around 3.33% male and female only replied that they prefer Nepali as the medium of instruction at primary level. Some others were not in both; rather they prefer English which cover 6.66% by male.

(a) Feeling of the Khaling community while speaking their mother tongue

Table 20 presents the feelings of the consultants while speaking their mother tongue in the presence of the speaker of the dominant language.

Table 5.9: Feeling of the informants while speaking the mother tongue in the presence of the speakers of the dominant language

	When you speak your mother tongue in the presence of the speaker of the dominant language what do you feel	Male N=30	Female N=30	Total N=60
1	Prestigious	14(46.67%)	13(43.33%)	27(45.00%)
2	Embarrassed	-	-	-
3	Neutral	16(53.33%)	17(56.67%)	33(55.00%)

Source: Sociolinguistic Survey of Khaling (2014)

Table 5.9 shows that around 46.67% male respondents feel prestigious when they speak their mother tongue in the presence of the speakers of the dominant language. The rest 53.33% were neutral in the response to this question. Around 43.33% female respondents told that they feel prestigious when they speak their mother tongue in the presence of the speakers of the dominant language. Of them, 55% of the female consultants responded that they have never had any problem because of being a native speaker of the Khaling language. No respondents reported that they feel embarrassed while speaking their mother tongue.

(b) Expectations from the future generations

Table 5.10 presents the response of the language consultants on the expectations from the future generations.

Table 5.10: Expectations of Language maintenance by future generations

<i>Do you think children of the children at present will speak your language speak?</i>	Male N=30	Female N=30
Will speak	18(60.00%)	16(53.53%)
Will not speak	04(13.33%)	10(33.34%)
Not Applicable(NA)	08(26.67%)	04(13.33%)

Source: Sociolinguistic Survey of Khaling (2014)

When the participants were asked whether their children would speak language in the future, around 60% male respondents replied that their children would speak it and 13.33% of them said that they would not. The rest male respondents did not respond at all. Around 53.53% females were sure of the future generations while other 33.34% female respondent replied that their children would not speak their mother tongue. Around 13.33% did not respond the question we asked for.

Table 5.11 presents that the response of how much they are aware of their language for teaching it to their children first.

Table 5.11: Responses to what language should their children speak first

<i>What language should your children speak first?</i>	Male N=30	Female N=30
Khaling	30 (100%)	30 (100%)

Source: Sociolinguistic survey of Khaling (2014)

Table 5.11 shows 100% of the participants responded that their children should speak their mother tongue. It shows that the participants are aware of the language and their attitude towards language is positive.

5.6 Summary

In this chapter, we discussed the mother tongue proficiency, bi/multilingualism, language vitality, language maintenance, and language attitudes in Khaling in four sections. If we

observe the mother tongue proficiency, 25% male and 38.33% female are found to be very well in speaking among 60 participants. Around 13.33% by male and 8.33% by female cover the average speaking proficiency. Only a little is by 8.33% male and 1.67% female. Regarding the reading and writing, 11.67% male covers the degree of very well and 11.67% by the female which shows the equal statistics. Around 6.67% by male and 3.33% by female perform the average mother tongue proficiency in Khaling. If we observe the mother tongue proficiency, 31.67% male and 38.33% female are found to be very well in speaking. Around 10% by male and 5% by female cover the average. Similarly if we look at the bi/multilingualism then we find that Khaling speaking community shifting to multilingualism. The Khaling community is found to have been shifting to Nepali, the language of the wider communication. Few of them were found that they could speak English and Hindi. Mostly the Khaling children do not speak their mother tongue as they ought to. 70% of them only reported that their children speak it. The rest 45% children speak Nepali. The language vitality in Basa and Taksindu is very low because the Khaling people of this area do not speak as they ought to. In response to the second question, they reported that their children do not speak the way they ought to speak it. When they were asked what language most parents in the village speak with their children, 70% of them said that the parents speak their mother tongue with their children and 30% of them were shifting to Nepali. It shows the tendency of how language is shifting towards Nepali in Khaling community. Similarly, the inter-caste or inter-ethnic marriage system is also one of the causes of language shift. They were found to have got married with Sherpa, Thulung, Kulung, Wambule and Chhetri-Brahman. Khaling people seem to be quite positive towards their language and cultural preservation. There is a union called Kirat Khaling Rai Utthan Sangh which initiates for the development and preservation of the language and culture. As the respondents reported that around 46.67% male feel prestigious when they speak their mother tongue in the presence of the speakers of the dominant language. The rest 53.33% were neutral in the response to this question. Around 43.33% female respondents told that they feel prestigious when they speak their mother tongue in the presence of the speakers of the dominant language. Of them, 55% of the female consultants responded that they have never had any problem because of being a native speaker of the Khaling language. No

respondents reported that they feel embarrassed while speaking their mother tongue. 100% of the participants responded that they want their children study in their mother tongue at primary school. It shows that the participants are aware of the language and they are equally positive in their language.

CHAPTER 6

LANGUAGE RESOURCES AND LANGUAGE DEVELOPMENT

6.1 Outline

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

6.2 Language resources

As the informants in key points reported that there are oral literatures available in Khaling such as folk tales, songs and religious literatures. There is not FM station of their own but they have got a few accesses in FM broadcast program. A few programs are broadcast from Salleri FM which is located at headquarter of Solukhumbu district. While writing the language the Devanagari script, which has been suggested for unwritten Tibeto-Burman languages of Nepal, is used. According to the informants, Khaling has a dictionary¹ and textbooks published for non-formal education. There is a bible published in Khaling language to enhance Christianity. Besides, there are other materials like *Khyaltamra (a mundum)* by Buddhi Kiran Rai (2062 B.S.) in Khaling language which seems to be a way of documenting the ritual language. In fact, *mundumi* language differs from common varieties in most of the Kirati language.

Some other resource materials like magazines named *Sunmasyang* and *Gyandam*. Of them, *Sunmasyang* is a bilingual Nepali and Khaling where is *Gyandam* is in Khaling.

Albums are also found to have released in the Khaling language named *Mukcham Part 1-3*. There are some paintings² which reflect the Khaling socio-cultural scenarios of the Khaling community. To be precise, they are mostly based on the issues of the identity. There is an organization of this community named *Kirat Rai Khaling Utthan Sangh* which drives to preserve the language and culture of Khaling community. Some of the

¹ This dictionary is just a collection of words (edited by Dhan Khaling) which are not based on purely linguistic in nature. We were reported that they are forming a trilingual dictionary. There is a dictionary by Sueyoshi Toba () at the phrase level.

² Arjun Khaling, an artist has reflected the Khaling cultures and other identical assets in his painting.

researchers and language activists have contributed to preserve the language and cultures. Map 6.1 presents resource materials available in Khaling.



Photograph 6.1: Resource materials available in Khaling language

6.3 Language development

The survey has used two tools to examine the views about language development in Khaling: appreciative inquiry and sociolinguistic questionnaire C.

6.3.1 Appreciative inquiry

In the survey, a participatory tool known as appreciative inquiry was used in all five key points in Khaling. The main purpose of this survey was to gather information about the dreams and aspirations of the Khaling community members for the development of their language as well their culture. It was conducted in each point in a group of at least eight 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 of their language or culture.



Photograph 6.1: Participatory method conducted at Jubhing



Photograph 6.2: Participatory method conducted (cf. see Table 6.1)

They were asked to write down the ‘good things’ in a piece of paper and placed them serially in the floor. Then they were asked to, based on those good things in Khaling 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. Table 6.1 presents the summary of the responses to major queries in all seven key points in Khaling.

Table 6.1: Summary of the findings from the appreciative inquiry in Khaling

Survey points	Good things that made Khaling feel happy or proud of their language	Dreams about how they could make their language even better	Most important dream to start on planning
TAKSINDU	<ul style="list-style-type: none"> ▪ mother tongue of Khaling ▪ identity of Khaling ▪ legacy of <i>Mundumi</i> language 	<ul style="list-style-type: none"> ▪ to prepare a grammar and a dictionary in Khaling ▪ to prepare textbooks for children in Khaling ▪ to have equal access to media ▪ to start mother tongue based education at primary level 	<ul style="list-style-type: none"> ▪ to pressurize the local authorities to initiate FM and TV programs in Khaling ▪ to pressurize the government for high school to University level courses
JUVING	<ul style="list-style-type: none"> ▪ ancestral language ▪ easy to communicate secrete matters 	<ul style="list-style-type: none"> ▪ to prepare textbooks in Khaling ▪ to have any program in T.V ▪ to have Khaling teachers 	<ul style="list-style-type: none"> ▪ to pressurize the local authorities to initiate FM and TV programs in Khaling ▪ to establish the University courses in Khaling language
BASA	<ul style="list-style-type: none"> ▪ symbol of ethnic identity of ▪ easy to communicate 	<ul style="list-style-type: none"> ▪ to prepare textbooks in Khaling ▪ to have any program in T.V ▪ to have Khaling teachers 	<ul style="list-style-type: none"> ▪ to pressurize the local authorities to initiate FM and TV programs in Khaling ▪ to establish the University courses in Khaling language
KAKU	<ul style="list-style-type: none"> ▪ symbol of ethnic identity of Khaling ▪ ancestral language ▪ easy to communicate 	<ul style="list-style-type: none"> ▪ to start mother tongue based education at primary level ▪ to prepare textbooks in Khaling ▪ to use Khaling in government office 	<ul style="list-style-type: none"> ▪ to pressurize the local authorities to initiate FM and TV programs in Khaling
WAKU	<ul style="list-style-type: none"> ▪ symbol of ethnic identity of Khaling ▪ Khaling culture embodied in this language 	<ul style="list-style-type: none"> ▪ to start mother tongue based education at primary level ▪ to prepare textbooks in Khaling ▪ to have any program in T.V 	<ul style="list-style-type: none"> ▪ to pressurize the local authorities to initiate FM and TV programs in Khaling

Table 6.1 summarizes the responses of how we could make queries to the participants in all the five key points. The first key point where the appreciative inquiry tool was used is

Waku. In response to enumerate the good things that made them feel happy or proud of their language and culture, the participants in group came to a conclusion that Khaling apart from being their mother tongue is an ancestral and a long established language in which many traits of their culture have been embodied since long. The group is very concerned about the status of their language. In response to express their dreams how they could make their language or culture even better, they concluded that they wanted to prepare the grammar and dictionary in their language. They shared their dreams that they need to have textbooks for their children at primary level. Apart from this, they would like to have equal access to the mass media like FM and TV. In other words, they would like to have any program in their language transmitted nationally or regionally or locally. They think that mass media is a very powerful means to motivate the people to think about the development of their language and culture. At the end they were asked to discuss what were the most important 'dreams and aspirations' which they would like to get realized. As it was not possible to do everything at a time, they were asked to choose most important among their dreams in order to start on developing plans on developing plans such as who else should be involved, what the first step should be and what resources they needed they concluded that they would like to make plans for transmission of the programs about Khaling language and culture through FM. For this they decided to held a meeting immediately in the village and appoint some people (both male and female) to pressurize the local bodies, members of parliament and their central committee to take immediate steps for this.

The participants of other key points, namely, Kaku, Basa, Juving and Taksindu have almost the same aspirations as Waku has. FM and TV in their language is their dire need. However, they have very few accesses in FM radio. They have also made the plans for this as the participants of Waku had. However, unlike Waku, the participants from Basa and Taksindu have concluded that their language is so important because it is easy to communicate secret matters in this language in the presence of the speakers of any dominant languages of the areas where they live in.

Juving and Taksindu were also very important key points in the survey. The participants of this point strongly believe that language is the symbol of ethnic identity and language may preserve the culture. The participants, though they have three dreams so far they

want first to start preparing textbooks in their language so that they can run mother tongue based multilingual education at the primary level. They want their children to speak this language formally at the school.

Based on Table 6.1, taking all the responses together, we see that there are basically five things which made them feel happy or proud of their language. They are as follows:

- a) Khaling is supposed to be devised from *Mundhum*, an oral text based on the Kirat culture
- b) Khaling is the mother tongue of the Khaling community to which they call *khyalbra*.
- c) Khaling culture is embodied in this language, i.e., while performing was or the rites of passage, Khaling language is must.
- d) It is easy to communicate secret matters in this language.
- e) It is the symbol of ethnic identity.

Based on those good things in Khaling language and culture as mentioned above, they had the following “dreams” about how they could make their language even better:

- a) to prepare grammar and dictionary in Khaling;
- b) to prepare textbooks for children at primary level and University courses;
- c) to have equal access to media;
- d) to start mother tongue based education at primary level; and
- e) to have Khaling teachers;

They have basically three most important “dreams” which they would like to get realized immediately. They include pressurizing the local authorities to start program in T.V in Khaling, starting preparing textbooks in Khaling and beginning mother tongue based education at primary level. However, they could not articulate concrete plans to get realized their “dreams”.

Table 6.2 presents the summary of hopes and plans of the Khaling community for their mother tongue promotion and development.

Table 6.2: Hopes and plans for Khaling language

Hopes	development and preservation of Khaling <i>khyal tamra (Mundum)</i>
	development of script (though there is debate on the Srijanga script);
	identification and development of Khaling literature;
	identification and development of Khaling folk music;
	identification and documentation of Khaling myths/ folklore;
	identification and documentation of Khaling art,
	getting support from National Foundation for Development of Indigenous Nationalities(NFDIN) for preserving Khaling language and culture and producing reading materials in Khaling;
	application of Khaling mother tongue at primary level education;
	Khaling language be broadcast <i>via</i> local media;
	scholarship support be provided by the government for the study of linguistics;
	discussion is carried out for making plans;
Plans	awareness program in the community be carried out;
	informal education be implemented;
	fund raising from the community, related organization, government agencies, etc; and
	financial management for the Khaling language development and promotion.

Source: Linguistic field survey of Khaling (2014)

Their major hopes for their language development and promotion are recognition of Khaling identity, identification and development of proper script, identification and development of Khaling literature, identification and development of Khaling folk art and music, identification and documentation of Khaling myths, *mundum* etc.

6.3.2 Sociolinguistic questionnaire C

This questionnaire was especially designed for evaluating views of the village heads / language activists how they could support the preservation and promotion of their mother tongue. It was administered to male (8) and female (2) such informants in all the key points of the survey. There were two very important questions regarding the preservation and promotion of the language. They are:

- a) Should anything be done to preserve or promote your mother tongue?
- b) In what ways do you can support the preservation and promotion of your mother tongue?

All the respondents said that there must be done something immediately to promote and preserve their language. However, in responses to the ways they could do vary in Khaling community. Table 6.3 presents the responses to the ways of preservation and promotion the mother tongue in Khaling.

Table 6.3: Responses to the ways of preservation and promotion the mother tongue in Khaling

Ways of preservation and promotion the mother tongue	N=60	Respondents	%
by devising the script	10	4	40%
by making the spelling system systematic	10	3	30%
by compiling dictionary	10	3	30%
by writing grammar	10	4	40%
by encouraging people to write literature in mother tongue	10	6	60%
by writing and publishing textbooks	10	3	30%
by publishing newspapers	10	3	30%
by making use of the language in administration	10	9	90%
by making use of the language in the medium of instruction at primary level	10	9	90%
in any other ways	-	-	-

Source: Linguistic field survey of Khaling (2014)

Table 6.3 shows 40% of the respondents could preserve and promote the language by devising the script and publishing newspapers in the language. 30-40% of the informants responded that they could preserve their mother tongue by making the spelling system systematic, compiling dictionary and writing grammar. Similarly, 60% of the informants responded that they could encourage the people to write literature in mother tongue. Of them, 30% informants responded that they could preserve their language by writing and publishing text books and publishing news papers. 90% of the informants replied that they could preserve their mother tongue by making use of the language in administration.

It is also shown in the table that all the respondents could preserve their mother tongue by making use of the language in the medium of instruction at primary level.

6.4 Summary

In this chapter, we outlined language resources, dreams and plans of the speech community for language development in Khaling. Khaling community is rich in oral literature: folk tales, songs and religious literature. They practice *Mundhum* as the religious norms. They have no access to mass media like television, FM radio, etc. Undoubtedly, Khaling is a preliterate language. They use the Devanagari script if they want to write in their language. There are a few organizations like Kirat Khaling Utthan Sangh devoted for the cultural, linguistic and educational development of the Khaling community. So far as the knowledge of the informants is concerned, they have neither grammar nor full-fledged dictionary and textbooks. In general, the Khaling community is aware that the language is very important for them. They think that Khaling is not only their mother tongue. Moreover, it is the symbol of ethnic identity. The language has embodied many aspects of their culture. They have very particular dreams and aspirations for the development of their language and culture.

They have dreams of preparing textbooks for children in Khaling, having equal access to media, starting mother tongue based education at primary level, establishing an organization for language development, having Khaling teachers and using Khaling language in government office. They have basically five most important dreams: a) to prepare grammar and dictionary in Khaling b) to prepare textbooks for children at primary level and University courses c) to have equal access to media d) to start mother tongue based education at primary level and e) to have Khaling teachers.

However, they have not been systematically articulated in the plans All the village heads are convinced that they could preserve their mother tongue by making use of the language in the medium of instruction at primary level and a greater number of the village heads/language activists would like to take immediate steps to make use of the language in administration.

CHAPTER 7

SUMMARY OF FINDINGS AND RECOMMENDATIONS

7.1 Summary of findings

The main purpose of this study was to present a sociolinguistic situation of Khaling, a Rai Kirati language of Nepal. The survey has included a plenty of information about the possible dialectal variations and bi/multilingualism, language vitality, language maintenance and language attitudes in Khaling. Moreover, the survey has also attempted to collect information about language resources, dreams and plans of the speech community for the development the Khaling language. The major findings of the survey are presented as follows:

- a) Khaling is one of the distinct Rai Kirati languages having indigenous nationality (2002 NFDIN Act, No. 20, Section 2C).
- b) Khaling is spoken mainly in Kaku, Waku, Basa, Jubhing, Pawai, Buksa villages of Solukhumbu district in Nepal. However, they are found to have spread over in the districts like Okhaldhunga, Khotang, Udayapur, Sunsari, Jhapa, Sankhuwasabha and Kathmandu.
- c) It is spoken by fourteen thousand four hundred and sixty seven Khalings in eastern region of Nepal;
- d) This language is overwhelmingly used in all domains of language use; however, there is insignificant use of language in the domains like counting, praying and singing;
- e) Mother tongue proficiency is significantly high and strong in the speech community;
- f) The study, on the basis of the comparison of standardized 210 wordlists by employing the computer program, COG, shows that there is more than 95% and less than 97% of lexical similarity among the key points in Khaling. This fact shows that Khaling does not have any dialects as such.
- i) In the domains like counting, singing, joking, bargaining/ shopping/ marketing, storytelling, discussing/debate, praying, quarrelling, abusing,

telling stories to children, singing at home, family gatherings and village meetings, Khaling speakers yield to have been shifting to Nepali, a wider communication slowly and gradually. In almost all the domains, a great number of the respondents of the age ranging from 15-34 and 35-59 years use Nepali more. The number of respondents of sixty and above using Nepali is smaller than that of the respondent's age ranging from 15-34 and 35-59 years. The illiterate use Khaling more than Khaling and Nepali in almost all the domains of language use;

- j) Male respondents make use of Nepali more than that of their mother tongue in comparison to the female respondents in Khaling community. The domain of speaking with their children is supposed to be the greatest domain in all domains. There is found almost the same percentage of the Khaling speakers in both sexes. The percentage shows that there is being loose of intergenerational transmission of Khaling language to the children. A3 respondents in comparison to A1 and A2 use Nepali less frequently than Khaling and Nepali and Khaling.
- k) In the same way, while speaking to children while discussing social events and family matters, in comparison to A1 and A2 age groups, the A3 age groups use Nepali less frequently. The majority of literate speakers were found to have used Nepali most frequently than those of the illiterate speakers while discussing social events and family matters with the major family members.
- l) More strikingly, the literate respondents are found to have been shifting towards Nepali, the language of wider communication, quite more while discussing social events and family matters. In the same way, the illiterate respondents responded that they used Nepali, the language of wider communication, but not as much the literate ones. Nepali is greatly used for marriage invitations and writing minutes in community meetings in Khaling community.

- m) The female use their mother tongue more frequently than the male. Those who are over sixty and illiterate use mother tongue more frequently than those below sixty and illiterate. Almost all those below 35 use Nepali, the language of wider communication every day. Nepali is exclusively used when the speakers of other languages visit Khaling at home. Majority of both sexes prefer their mother tongue as the children's medium of instruction at primary level. There are also some respondents who prefer English as the medium of instruction for children at primary level.
- n) Khaling community is found to have been shifting to Nepali, the language of the wider communication. Few of them were found that they could speak English and Hindi. Mostly the Khaling children do not speak their mother tongue as they ought to. 70% of them only reported that their children speak it. The rest 45% children speak Nepali. The language vitality in Basa and Taksindu is very low because the Khaling people of this area do not speak as they ought to. In response to the second question, they reported that their children do not speak the way they ought to speak it. When they were asked what language most parents in the village speak with their children, 70% of them said that the parents speak their mother tongue with their children and 30% of them were shifting to Nepali. It shows the tendency of how language is shifting towards Nepali in Khaling community.
- p) Similarly, the inter-caste or inter-ethnic marriage system is also one of the causes of language shift. They were found to have got married with Sherpa, Thulung, Kulung, Wambule and Chheri-Brahman. Khaling people seem to be quite positive towards their language and cultural preservation. There is an association called Kirat Khaling Utthan Sangh which initiates for the development and preservation of the language and culture. As the respondents reported that around 46.67% male feel prestigious when they speak their mother tongue in the presence of the speakers of the dominant language. The rest 53.33% were neutral in the response to this question. Around 43.33% female respondents told that they feel prestigious when they speak their mother tongue in the presence of the speakers of the

dominant language. Of them, 55% of the female consultants responded that they have never had any problem because of being a native speaker of the Khaling language. No respondents reported that they feel embarrassed while speaking their mother tongue. 100% of the participants responded that they want their children study in their mother tongue at primary school. It shows that the participants are aware of the language and they are equally positive in their language.

- q) Khaling community is rich in oral literature: folk tales, songs and religious literature. They practice *Mundhum* as the religious norms. They have no access to mass media like television, FM radio, etc. Undoubtedly, Khaling is a preliterate language. They use the Devanagari script if they want to write in their language. There are a few organizations like Kirat Khaling Utthan Sangh devoted for the cultural, linguistic and educational development of the Khaling community. So far as the knowledge of the informants is concerned, they have neither grammar nor full-fledged dictionary and textbooks.
- r) In general, the Khaling community is aware that the language is very important for them. They think that Khaling is not only their mother tongue. Moreover, it is the symbol of ethnic identity. The language has embodied many aspects of their culture. They have very particular dreams and aspirations for the development of their language and culture.
- s) They have dreams that preparing textbooks for children in Khaling, having equal access to media, starting mother tongue based education at primary level, establishing an organization for language development, having Khaling teachers and using Khaling language in government office. They have basically three most important “dreams” which they would like to get realized immediately. They include pressurizing the local authorities, starting program in T.V in Khaling, starting preparing textbooks in Khaling and beginning mother tongue based education at primary level. However, they have not been systematically articulated in the

plans All the village heads are convinced that they could preserve their mother tongue by making use of the language in the medium of instruction at primary level and a greater number of the village heads/language activists would like to take immediate steps to make use of the language in administration.

7.2 Recommendations

On the basis of the findings, the following recommendations are surfaced for the promotion and development of the Khaling language:

- a) As Khaling children face difficulties in basic education because of their unfamiliarity with the vernacular and textbooks in Nepali as well as the Constitution of Nepal (2072) has to guarantee the right of mother tongue based multilingual education;
- 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 Khaling 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) Unless the domains of use of language are broadened the language cannot be preserved. The Khaling 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 generations through advocacy.
- g) Non-formal education programs should be carried out in the mother tongue preparing the reading materials; and
- h) Specific language development programs such as developing orthography, textbooks, pedagogical grammar and dictionaries should be immediately launched.

10.	tongue	जिब्रो	<i>lem</i>	<i>lem</i>	<i>lem</i>	<i>lem</i>	<i>lem</i>
11.	breast	स्तन	<i>dit</i>	<i>dit</i>	<i>dit</i>	<i>dit</i>	<i>dit</i>
12.	belly	पेट	<i>mupa</i>	<i>mupa</i>	<i>mupa</i>	<i>mupa</i>	<i>mupa</i>
13.	arm/ hand	हात	<i>k^hAr</i>	<i>k^hAr</i>	<i>k^hAr</i>	<i>k^hAr</i>	<i>k^hAr</i>
14.	elbow	कुइनो	<i>k^hetsulu</i>	<i>k^hetsulu</i>	<i>k^hetsulu</i>	<i>k^hetsulu</i>	<i>k^hetsulu</i>
15.	palm	हत्केला	<i>p^hlem</i>	<i>p^hlem</i>	<i>p^hlem</i>	<i>p^hlem</i>	<i>p^hlem</i>
16.	finger	आँला	<i>breptso</i>	<i>breptso</i>	<i>breptso</i>	<i>breptso</i>	<i>breptso</i>
17.	fingernail	नङ	<i>sendi</i>	<i>sendi</i>	<i>sendi</i>	<i>sendi</i>	<i>sendi</i>
18.	leg	खुट्टा	<i>sjal</i>	<i>sjal</i>	<i>sjal</i>	<i>sjal</i>	<i>sjal</i>
19.	skin	छाला	<i>sAkA</i>	<i>kA</i>	<i>kA</i>	<i>kA</i>	<i>kA</i>
20.	bone	हाड	<i>sulu</i>	<i>sulu</i>	<i>sulu</i>	<i>sulu</i>	<i>sulu</i>
21.	heart	मुटु	<i>tsjolum</i>	<i>tsjolum</i>	<i>tsjolum</i>	<i>tsjolum</i>	<i>tsjolum</i>
22.	blood	रगत	<i>fii</i>	<i>fii</i>	<i>fii</i>	<i>fii</i>	<i>fii</i>
23.	urine	पिसाब	<i>tsesme</i>	<i>tsesme</i>	<i>tsesme</i>	<i>tsesme</i>	<i>tsesme</i>
24.	feces	दिसा	<i>k^hil</i>	<i>k^hil</i>	<i>k^hil</i>	<i>k^hil</i>	<i>k^hil</i>
25.	village	गाउँ	<i>del</i>	<i>del</i>	<i>del</i>	<i>del</i>	<i>del</i>
26.	house	घर	<i>kAm</i>	<i>kAm</i>	<i>kAm</i>	<i>kAm</i>	<i>kAm</i>
27.	roof	छानो	<i>ts^hana</i>	<i>ts^hana</i>	<i>ts^hana</i>	<i>ts^hana</i>	<i>ts^hana</i>
28.	door	ढोका	<i>laska</i>	<i>laska</i>	<i>laska</i>	<i>laska</i>	<i>laska</i>
29.	firewood	दाउरा	<i>sAŋ</i>	<i>sAŋ</i>	<i>sAŋ</i>	<i>sAŋ</i>	<i>sAŋ</i>
30.	broom	कुचो	<i>wats^hibim</i>	<i>wats^hibim</i>	<i>wats^hibim</i>	<i>wats^hibi</i>	<i>wats^hibim</i>
31.	mortar	सिलौटो	<i>silouŋa</i>	<i>silouŋa</i>	<i>silouŋa</i>	<i>silouŋa</i>	<i>silouŋa</i>
32.	pestle	लोहोरो	<i>ɟAkde</i>	<i>ɟAkde</i>	<i>ɟAkde</i>	<i>ɟAkde</i>	<i>ɟAkde</i>
33.	hammer	हथौडा	<i>g^hAn</i>	<i>g^hAn</i>	<i>g^hAn</i>	<i>g^hAn</i>	<i>g^hAn</i>
34.	knife	चक्कु	<i>tsAkku</i>	<i>tsAkku</i>	<i>tsAkku</i>	<i>tsAkku</i>	<i>tsAkku</i>
35.	axe	बञ्चरो	<i>pAndi</i>	<i>pAndi</i>	<i>pAndi</i>	<i>pAndi</i>	<i>pAndi</i>
36.	rope	डोरी	<i>riba</i>	<i>riba</i>	<i>riba</i>	<i>riba</i>	<i>riba</i>
37.	thread	धागो	<i>seule</i>	<i>seule</i>	<i>seule</i>	<i>seule</i>	<i>seule</i>
38.	needle	सियो	<i>tsume</i>	<i>tsume</i>	<i>tsume</i>	<i>tsume</i>	<i>tsume</i>
39.	cloth	लुगा (कपडा)	<i>gu</i>	<i>gu</i>	<i>gu</i>	<i>gu</i>	<i>gu</i>
40.	ring	आँठी	<i>ãut^hi</i>	<i>ãut^hi</i>	<i>ãut^hi</i>	<i>ãut^hi</i>	<i>ãut^hi</i>
41.	sun	घाम	<i>nAm</i>	<i>nAm</i>	<i>nAm</i>	<i>nAm</i>	<i>nAm</i>
42.	moon	चन्द्रमा	<i>lelmAdu</i>	<i>lelmAdu</i>	<i>lelmAdu</i>	<i>lelmAdu</i>	<i>lelmAdu</i>
43.	sky	आकाश	<i>akas</i>	<i>akas</i>	<i>akas</i>	<i>akas</i>	<i>akas</i>
44.	star	तारा	<i>saŋar</i>	<i>saŋar</i>	<i>saŋar</i>	<i>saŋar</i>	<i>saŋar</i>
45.	rain	वर्षा	<i>hue</i>	<i>hue</i>	<i>hue</i>	<i>hue</i>	<i>hue</i>

46.	water	पानी	<i>ku</i>	<i>ku</i>	<i>ku</i>	<i>ku</i>	<i>ku</i>
47.	river	नदी	<i>nadi</i>	<i>nadi</i>	<i>nadi</i>	<i>nadi</i>	<i>nadi</i>
48.	cloud	बादल	<i>kufum</i>	<i>kufum</i>	<i>kufum</i>	<i>kufum</i>	<i>kufum</i>
49.	lightening	बिजुली चम्कनु	<i>blasmuine</i>	<i>blasmuine</i>	<i>blasmuine</i>	<i>blasmuine</i>	<i>blasmuine</i>
50.	rainbow	इन्द्रेणी	<i>roktom</i>	<i>roktom</i>	<i>roktom</i>	<i>roktom</i>	<i>roktom</i>
51.	wind	बतास	<i>fiawa</i>	<i>fiawa</i>	<i>fiawa</i>	<i>fiawa</i>	<i>fiawa</i>
52.	stone	ढुङ्गा	<i>luṅ</i>	<i>luṅ</i>	<i>luṅ</i>	<i>luṅ</i>	<i>luṅ</i>
53.	path	बाटो	<i>ljam</i>	<i>ljam</i>	<i>ljam</i>	<i>ljam</i>	<i>ljam</i>
54.	sand	बालुवा	<i>baluwa</i>	<i>baluwa</i>	<i>baluwa</i>	<i>baluwa</i>	<i>baluwa</i>
55.	fire	आगो	<i>mi</i>	<i>mi</i>	<i>mi</i>	<i>mi</i>	<i>mi</i>
56.	smoke	धुवाँ	<i>mi?kmjʌ</i>	<i>mi?kmjʌ</i>	<i>mi?kmjʌ</i>	<i>mi?kmjʌ</i>	<i>mi?kmjʌ</i>
57.	ash	खरानी	<i>pui</i>	<i>pui</i>	<i>pui</i>	<i>pui</i>	<i>pui</i>
58.	mud	माटो	<i>puek</i>	<i>puek</i>	<i>puek</i>	<i>puek</i>	<i>puek</i>
59.	dust	धुलो	<i>d^hulo</i>	<i>d^hulo</i>	<i>d^hulo</i>	<i>d^hulo</i>	<i>d^hulo</i>
60.	gold	सुन	<i>sun</i>	<i>sun</i>	<i>sun</i>	<i>sun</i>	<i>sun</i>
61.	tree	रूख	<i>suṅ</i>	<i>suṅ</i>	<i>suṅ</i>	<i>suṅ</i>	<i>suṅ</i>
62.	leaf	पात	<i>p^ho</i>	<i>p^ho</i>	<i>p^ho</i>	<i>p^ho</i>	<i>p^ho</i>
63.	root	जरा	<i>sjam</i>	<i>sjam</i>	<i>usjam</i>	<i>usjam</i>	<i>usjam</i>
64.	thorn	काँडो	<i>g^hrʌŋ</i>	<i>g^hrʌŋ</i>	<i>g^hrʌŋ</i>	<i>g^hrʌŋ</i>	<i>g^hrʌŋ</i>
65.	flower	फूल	<i>puṅma</i>	<i>puṅma</i>	<i>puṅma</i>	<i>puṅma</i>	<i>puṅma</i>
66.	fruit	फलफूल	<i>bʌpsasʌ</i>	<i>bʌpsasʌ</i>	<i>bʌpsasʌ</i>	<i>bʌpsasʌ</i>	<i>bʌpsasʌ</i>
67.	mango	आँप	<i>ãp</i>	<i>ãp</i>	<i>ãp</i>	<i>ãp</i>	<i>ãp</i>
68.	banana	केरा	<i>leṅaksi</i>	<i>leṅaksi</i>	<i>leṅaksi</i>	<i>leṅaksi</i>	<i>leṅaksi</i>
69.	wheat(husked)	गहुँ	<i>d^hotser</i>	<i>d^hotser</i>	<i>dotser</i>	<i>dotser</i>	<i>dotser</i>
70.	barley	जौ	<i>dzeu</i>	<i>dzeu</i>	<i>dzeu</i>	<i>dzeu</i>	<i>dzeu</i>
71.	rice (husked)	चामल	<i>seur</i>	<i>seur</i>	<i>seur</i>	<i>seur</i>	<i>seur</i>
72.	potato	आलु	<i>ki</i>	<i>ki</i>	<i>ki</i>	<i>ki</i>	<i>ki</i>
73.	eggplant	भण्टा	<i>b^hʌŋʈa</i>	<i>b^hʌŋʈa</i>	<i>b^hʌŋʈa</i>	<i>b^hʌŋʈa</i>	<i>b^hʌŋʈa</i>
74.	groundnut	बदाम	<i>bʌdʌm</i>	<i>bʌdʌm</i>	<i>bʌdʌm</i>	<i>bʌdʌm</i>	<i>bʌdʌm</i>
75.	chili	खुर्सानी	<i>k^horsjai</i>	<i>k^horsjai</i>	<i>k^horsjai</i>	<i>k^horsjai</i>	<i>k^horsjai</i>
76.	turmeric	बेसार	<i>fiʌrdi</i>	<i>fiʌrdi</i>	<i>fiʌrdi</i>	<i>fiʌrdi</i>	<i>fiʌrdi</i>
77.	garlic	लसुन	<i>ʌsun</i>	<i>ʌsun</i>	<i>ʌsun</i>	<i>ʌsun</i>	<i>ʌsun</i>
78.	onion	प्याज	<i>pjadz</i>	<i>pjadz</i>	<i>pjadz</i>	<i>pjadz</i>	<i>pjadz</i>
79.	cauliflower	काउली	<i>kauli</i>	<i>kauli</i>	<i>kauli</i>	<i>kauli</i>	<i>kauli</i>

80.	tomato	गोलभेंडा	<i>b^hendarani</i>	<i>b^hendarani</i>	<i>b^hendarani</i>	<i>b^hendarani</i>	<i>b^hendarani</i>
81.	cabbage	बन्दा	<i>b^handakopi</i>	<i>b^handakopi</i>	<i>b^handakopi</i>	<i>b^handakopi</i>	<i>b^handakopi</i>
82.	oil	तेल	<i>tel</i>	<i>tel</i>	<i>tel</i>	<i>tel</i>	<i>tel</i>
83.	salt	नुन	<i>r^ham</i>	<i>r^ham</i>	<i>r^ham</i>	<i>r^ham</i>	<i>r^ham</i>
84.	meat	मासु	<i>sei</i>	<i>sei</i>	<i>sei</i>	<i>sei</i>	<i>sei</i>
85.	fat (of meat)	बोसो	<i>ts^hodobe</i>	<i>ts^hodobe</i>	<i>ts^hodobe</i>	<i>ts^hodobe</i>	<i>ts^hodobe</i>
86.	fish	माछा	<i>ŋyo</i>	<i>ŋyo</i>	<i>ŋyo</i>	<i>ŋyo</i>	<i>ŋyo</i>
87.	chicken	चल्ला	<i>bupla</i>	<i>bupla</i>	<i>bupla</i>	<i>bupla</i>	<i>bupla</i>
88.	egg	अण्डा	<i>ti</i>	<i>ti</i>	<i>ti</i>	<i>ti</i>	<i>ti</i>
89.	cow	गाई	<i>boi</i>	<i>boi</i>	<i>boi</i>	<i>boi</i>	<i>boi</i>
90.	buffalo	भैंसी	<i>mes</i>	<i>mes</i>	<i>mes</i>	<i>mes</i>	<i>mes</i>
91.	milk	दुध	<i>d^hat</i>	<i>d^hat</i>	<i>d^hat</i>	<i>d^hat</i>	<i>d^hat</i>
92.	horns	सिङ्	<i>groŋ</i>	<i>groŋ</i>	<i>groŋ</i>	<i>groŋ</i>	<i>groŋ</i>
93.	tail	पुच्छर	<i>mer</i>	<i>mer</i>	<i>mer</i>	<i>mer</i>	<i>mer</i>
94.	goat	वाख्रो	<i>g^hrodne</i>	<i>g^hrodne</i>	<i>g^hrodne</i>	<i>g^hrodne</i>	<i>g^hrodne</i>
95.	dog	कुकुर	<i>k^hlep</i>	<i>k^hlep</i>	<i>k^hlep</i>	<i>k^hlep</i>	<i>k^hlep</i>
96.	snake	सर्प (साँप)	<i>b^hei</i>	<i>b^hei</i>	<i>b^hei</i>	<i>b^hei</i>	<i>b^hei</i>
97.	monkey	बाँदर	<i>nus</i>	<i>nus</i>	<i>nus</i>	<i>nus</i>	<i>nus</i>
98.	mosquito	लामखुट्टे	<i>lamk^hut^he</i>	<i>lamk^hut^he</i>	<i>lamk^hut^he</i>	<i>lamk^hut^he</i>	<i>lamk^hut^he</i>
99.	ant	कमिला	<i>ts^hampulem</i>	<i>ts^hampule m</i>	<i>ts^hampule m</i>	<i>ts^hampulem</i>	<i>ts^hampule m</i>
100.	spider	माकुरो	<i>protsi</i>	<i>protsi</i>	<i>protsi</i>	<i>protsi</i>	<i>protsi</i>
101.	name	नाम	<i>n^hŋ</i>	<i>n^hŋ</i>	<i>n^hŋ</i>	<i>n^hŋ</i>	<i>n^hŋ</i>
102.	man	मान्छे	<i>f^has</i>	<i>f^has</i>	<i>f^has</i>	<i>f^has</i>	<i>f^has</i>
103.	woman	आइमाई	<i>melsem</i>	<i>melsem</i>	<i>melsem</i>	<i>melsem</i>	<i>melsem</i>
104.	child	बच्चा	<i>tsetse</i>	<i>tsetse</i>	<i>tsetse</i>	<i>tsetse</i>	<i>tsetse</i>
105.	father	बाबा	<i>pja</i>	<i>pja</i>	<i>pja</i>	<i>pja</i>	<i>pja</i>
106.	mother	आमा	<i>mjam</i>	<i>mjam</i>	<i>mjam</i>	<i>mjam</i>	<i>mjam</i>
107.	older brother	दाजु	<i>u[?]fi^e</i>	<i>u[?]fi^e</i>	<i>u[?]fi^e</i>	<i>u[?]fi^e</i>	<i>u[?]fi^e</i>
108.	younger brother	भाइ	<i>fi^u?e</i>	<i>fi^u?e</i>	<i>fi^u?e</i>	<i>fi^u?e</i>	<i>fi^u?e</i>
109.	older sister	दिदी	<i>fi^u?e</i>	<i>fi^u?e</i>	<i>fi^u?e</i>	<i>fi^u?e</i>	<i>fi^u?e</i>
110.	younger	बहिनी	<i>u[?]fi^e</i>	<i>u[?]fi^e</i>	<i>u[?]fi^e</i>	<i>u[?]fi^e</i>	<i>u[?]fi^e</i>

	sister						
111	son	छोरो	<i>tsjo</i>	<i>tsjo</i>	<i>tsjo</i>	<i>tsjo</i>	<i>tsjo</i>
112	daughter	छोरी	<i>tsjo</i>	<i>tsjo</i>	<i>tsjo</i>	<i>tsjo</i>	<i>tsjo</i>
113	husband	लोये (श्रीमान)	<i>laspja</i>	<i>laspja</i>	<i>laspja</i>	<i>laspja</i>	<i>laspja</i>
114	wife	स्वाम्नी (श्रीमती)	<i>dzafan</i>	<i>dzafan</i>	<i>dzafan</i>	<i>dzafan</i>	<i>dzafan</i>
115	boy	केटो	<i>lespja</i>	<i>lespja</i>	<i>lespja</i>	<i>lespja</i>	<i>lespja</i>
116	girl	केटी	<i>melsij</i>	<i>melsij</i>	<i>melsij</i>	<i>melsij</i>	<i>melsij</i>
117	day	दिन	<i>unjol</i>	<i>unjol</i>	<i>unjol</i>	<i>unjol</i>	<i>unjol</i>
118	night	रात	<i>usene</i>	<i>usene</i>	<i>usene</i>	<i>usene</i>	<i>usene</i>
119	morning	विहान	<i>udikts^hja</i>	<i>udikts^hja</i>	<i>udikts^hja</i>	<i>udikts^hja</i>	<i>udikts^hja</i>
120	noon	मध्यान्ह	<i>unjol</i>	<i>unjol</i>	<i>unjol</i>	<i>unjol</i>	<i>unjol</i>
121	evening	साँझ	<i>somina</i>	<i>somina</i>	<i>somina</i>	<i>somina</i>	<i>somina</i>
122	yesterday	हिजो	<i>Λmiski</i>	<i>Λmiski</i>	<i>Λmiski</i>	<i>Λmiski</i>	<i>Λmiski</i>
123	today	आज	<i>anjol</i>	<i>anjol</i>	<i>anjol</i>	<i>anjol</i>	<i>anjol</i>
124	tomorrow	भोली	<i>disja</i>	<i>disja</i>	<i>disja</i>	<i>disja</i>	<i>disja</i>
125	week	हप्ता (साता)	<i>flapta</i>	<i>flapta</i>	<i>flapta</i>	<i>flapta</i>	<i>flapta</i>
126	month	महिना	<i>mlaina</i>	<i>mlaina</i>	<i>mlaina</i>	<i>mlaina</i>	<i>mlaina</i>
127	year	वर्ष	<i>barsa</i>	<i>barsa</i>	<i>barsa</i>	<i>barsa</i>	<i>barsa</i>
128	old	बूढो	<i>purano</i>	<i>purano</i>	<i>purano</i>	<i>purano</i>	<i>purano</i>
129	new	नयाँ	<i>nlja</i>	<i>nlja</i>	<i>nlja</i>	<i>nlja</i>	<i>nlja</i>
130	good	राम्रो (असल)	<i>b^hΛppja</i>	<i>b^hΛppja</i>	<i>b^hΛppja</i>	<i>b^hΛppja</i>	<i>b^hΛppja</i>
131	bad	नराम्रो (खराब)	<i>mΛb^hΛppja</i>	<i>mΛb^hΛppja</i>	<i>mΛb^hΛppja</i>	<i>mΛb^hΛppja</i>	<i>mΛb^hΛppja</i>
132	wet	चिसो	<i>dz^hΛispja</i>	<i>dz^hΛispja</i>	<i>dz^hΛispja</i>	<i>dz^hΛispja</i>	<i>dz^hΛispja</i>
133	dry	सुख्खा	<i>dz^hoηppja</i>	<i>dz^hoηppja</i>	<i>dz^hoηppja</i>	<i>dz^hoηppja</i>	<i>dz^hoηppja</i>
134	long	लामो	<i>soηppja</i>	<i>soηppja</i>	<i>soηppja</i>	<i>soηppja</i>	<i>soηppja</i>
135	short	छोटो	<i>ts^hofo</i>	<i>ts^hofo</i>	<i>ts^hofo</i>	<i>ts^hofo</i>	<i>ts^hofo</i>
136	hot	तातो	<i>tato</i>	<i>tato</i>	<i>tato</i>	<i>tato</i>	<i>tato</i>
137	cold	चिसो	<i>tsiso</i>	<i>tsiso</i>	<i>tsiso</i>	<i>tsiso</i>	<i>tsiso</i>
138	right	दाहिने	<i>dz^hΛp</i>	<i>dz^hΛp</i>	<i>dz^hΛp</i>	<i>dz^hΛp</i>	<i>dz^hΛp</i>
139	left	देब्रे	<i>peη</i>	<i>peη</i>	<i>peη</i>	<i>peη</i>	<i>peη</i>
140	near	नजिक	<i>nΛdzik</i>	<i>nΛdzik</i>	<i>nΛdzik</i>	<i>nΛdzik</i>	<i>nΛdzik</i>
141	far	टाढा	<i>kakt^hΛm</i>	<i>kakt^hΛm</i>	<i>kakt^hΛm</i>	<i>kakt^hΛm</i>	<i>kakt^hΛm</i>

142	big	डूलो	<i>g^hʌlpja</i>	<i>g^hʌlpja</i>	<i>g^hʌlpja</i>	<i>g^hʌlpja</i>	<i>g^hʌlpja</i>
143	small	सानो	<i>jakk^hi</i>	<i>jakk^hi</i>	<i>jakk^hi</i>	<i>jakk^hi</i>	<i>jakk^hi</i>
144	heavy	गह्रौँ	<i>pjaʔlipja</i>	<i>pjaʔlipja</i>	<i>pjaʔlipja</i>	<i>pjaʔlipja</i>	<i>pjaʔlipja</i>
145	light	हलुका	<i>fiʌluŋ</i>	<i>fiʌluŋ</i>	<i>fiʌluŋ</i>	<i>fiʌluŋ</i>	<i>fiʌluŋ</i>
146	above	माथि	<i>uk^hoʈu</i>	<i>uk^hoʈu</i>	<i>uk^hoʈu</i>	<i>uk^hoʈu</i>	<i>uk^hoʈu</i>
147	below	तल	<i>ud^hʌlu</i>	<i>ud^hʌlu</i>	<i>ud^hʌlu</i>	<i>ud^hʌlu</i>	<i>ud^hʌlu</i>
148	white	सेतो	<i>bubum</i>	<i>bubum</i>	<i>bubum</i>	<i>bubum</i>	<i>bubum</i>
149	black	कालो	<i>kekem</i>	<i>kekem</i>	<i>kekem</i>	<i>kekem</i>	<i>kekem</i>
150	red	रातो	<i>fiʌʌʌlam</i>	<i>fiʌʌʌlam</i>	<i>fiʌʌʌlam</i>	<i>fiʌʌʌlam</i>	<i>fiʌʌʌlam</i>
151	one	एक	<i>tu</i>	<i>tu</i>	<i>tu</i>	<i>tu</i>	<i>tu</i>
152	two	दुई	<i>sak</i>	<i>sak</i>	<i>sak</i>	<i>sak</i>	<i>sak</i>
153	three	तीन	<i>suk</i>	<i>suk</i>	<i>suk</i>	<i>suk</i>	<i>suk</i>
154	four	चार	<i>b^hjal</i>	<i>b^hjal</i>	<i>b^hjal</i>	<i>b^hjal</i>	<i>b^hjal</i>
155	five	पाँच	<i>b^hjoŋ</i>	<i>b^hjoŋ</i>	<i>b^hjoŋ</i>	<i>b^hjoŋ</i>	<i>b^hjoŋ</i>
156	six	छ	<i>ra</i>	<i>ra</i>	<i>ra</i>	<i>ra</i>	<i>ra</i>
157	seven	सात	<i>ri</i>	<i>ri</i>	<i>ri</i>	<i>ri</i>	<i>ri</i>
158	eight	आठ	<i>tjar</i>	<i>tjar</i>	<i>tjar</i>	<i>tjar</i>	<i>tjar</i>
159	nine	नौ	<i>g^hu</i>	<i>g^hu</i>	<i>g^hu</i>	<i>g^hu</i>	<i>g^hu</i>
160	ten	दश	<i>tʌdʌm</i>	<i>tʌdʌm</i>	<i>tʌdʌm</i>	<i>tʌdʌm</i>	<i>tʌdʌm</i>
161	eleven	एघार	<i>tʌdʌmtu</i>	<i>tʌdʌmtu</i>	<i>tʌdʌmtu</i>	<i>tʌdʌmtu</i>	<i>tʌdʌmtu</i>
162	twelve	बाह्र	<i>tʌdʌmsak</i>	<i>tʌdʌmsak</i>	<i>tʌdʌmsak</i>	<i>tʌdʌmsak</i>	<i>tʌdʌmsak</i>
163	twenty	बीस	<i>sadʌm</i>	<i>sadʌm</i>	<i>sadʌm</i>	<i>sadʌm</i>	<i>sadʌm</i>
164	one hundred	एक सय	<i>sjar</i>	<i>sjar</i>	<i>sjar</i>	<i>sjar</i>	<i>sjar</i>
165	who	को	<i>sju</i>	<i>sju</i>	<i>sju</i>	<i>sju</i>	<i>sju</i>
166	what	के	<i>maŋ</i>	<i>maŋ</i>	<i>maŋ</i>	<i>maŋ</i>	<i>maŋ</i>
167	where	कहाँ	<i>k^hebi</i>	<i>k^hebi</i>	<i>k^hebi</i>	<i>k^hebi</i>	<i>k^hebi</i>
168	when	कहिले	<i>fielo</i>	<i>fielo</i>	<i>fielo</i>	<i>fielo</i>	<i>fielo</i>
169	how many	कति	<i>fiebe</i>	<i>fiebe</i>	<i>fiebe</i>	<i>fiebe</i>	<i>fiebe</i>
170	which	कुन	<i>ufiem</i>	<i>ufiem</i>	<i>ufiem</i>	<i>ufiem</i>	<i>ufiem</i>
171	this	यो	<i>tja</i>	<i>tja</i>	<i>tja</i>	<i>tja</i>	<i>tja</i>
172	that	त्यो	<i>mjam</i>	<i>mjam</i>	<i>mjam</i>	<i>mjam</i>	<i>mjam</i>
173	these	यिनीहरू	<i>tefiem</i>	<i>tefiem</i>	<i>tefiem</i>	<i>tefiem</i>	<i>tefiem</i>
174	those	उनीहरू	<i>mefiem</i>	<i>mefiem</i>	<i>mefiem</i>	<i>mefiem</i>	<i>mefiem</i>
175	same	उही	<i>mep^hem</i>	<i>mep^hem</i>	<i>mep^hem</i>	<i>mep^hem</i>	<i>mep^hem</i>
176	different	फरक (अलग)	<i>tjakʌmjak^hʌ</i>	<i>tjakʌmjak^h</i>	<i>tjakʌmjak^h</i>	<i>tjakʌmjak^hʌ</i>	<i>tjakʌmjak^h</i>
177	whole	सबै	<i>k^holeŋʌ</i>	<i>k^holeŋʌ</i>	<i>k^holeŋʌ</i>	<i>k^holeŋʌ</i>	<i>k^holeŋʌ</i>

178	broken	फुटेको	<i>b^hrokpja</i>	<i>b^hrokpja</i>	<i>b^hrokpja</i>	<i>b^hrokpja</i>	<i>b^hrokpja</i>
179	few	थोरै	<i>dokohai</i>	<i>dokohai</i>	<i>dokohai</i>	<i>dokohai</i>	<i>dokohai</i>
180	many	धेरै	<i>g^hole</i>	<i>g^hole</i>	<i>g^hole</i>	<i>g^hole</i>	<i>g^hole</i>
181	all	सबै	<i>k^holeŋʌ</i>	<i>k^holeŋʌ</i>	<i>k^holeŋʌ</i>	<i>k^holeŋʌ</i>	<i>k^holeŋʌ</i>
182	to eat	खानु	<i>dzune</i>	<i>dzune</i>	<i>dzune</i>	<i>dzune</i>	<i>dzune</i>
183	to bite	टोकु	<i>kjanne</i>	<i>kjanne</i>	<i>kjanne</i>	<i>kjanne</i>	<i>kjanne</i>
184	to be hungry	भोकाउनु	<i>solune</i>	<i>solune</i>	<i>solune</i>	<i>solune</i>	<i>solune</i>
185	to drink	पिउनु	<i>tune</i>	<i>tune</i>	<i>tune</i>	<i>tune</i>	<i>tune</i>
186	to be thirsty	तिर्खाउनु	<i>kuminlune</i>	<i>kuminlune</i>	<i>kuminlune</i>	<i>kuminlune</i>	<i>kuminlune</i>
187	to sleep	सुत्नु	<i>ʌmsine</i>	<i>ʌmsine</i>	<i>ʌmsine</i>	<i>ʌmsine</i>	<i>ʌmsine</i>
188	to lie	पल्टनु	<i>ʌnsine</i>	<i>ʌnsine</i>	<i>ʌnsine</i>	<i>ʌnsine</i>	<i>ʌnsine</i>
189	to sit	बस्नु	<i>ŋjane</i>	<i>ŋjane</i>	<i>ŋjane</i>	<i>ŋjane</i>	<i>ŋjane</i>
190	to give	दिनु	<i>bine</i>	<i>bine</i>	<i>bine</i>	<i>bine</i>	<i>bine</i>
191	to burn	डढाउनु	<i>ŋʌine</i>	<i>ŋʌine</i>	<i>ŋʌine</i>	<i>ŋʌine</i>	<i>ŋʌine</i>
192	to die	मर्नु	<i>mʌnne</i>	<i>mʌnne</i>	<i>mʌnne</i>	<i>mʌnne</i>	<i>mʌnne</i>
193	to kill	मार्नु	<i>senne</i>	<i>senne</i>	<i>senne</i>	<i>senne</i>	<i>senne</i>
194	to fly	उड्नु	<i>b^herne</i>	<i>b^herne</i>	<i>b^herne</i>	<i>b^herne</i>	<i>b^herne</i>
195	to walk	हिँड्नु	<i>ʌmt^hine</i>	<i>ʌmt^hine</i>	<i>ʌmt^hine</i>	<i>ʌmt^hine</i>	<i>ʌmt^hine</i>
196	to run/ run	दौडनु	<i>g^hʌrne</i>	<i>g^hʌrne</i>	<i>g^hʌrne</i>	<i>g^hʌrne</i>	<i>g^hʌrne</i>
197	to go /go	जानु	<i>k^honne</i>	<i>k^honne</i>	<i>k^honne</i>	<i>k^honne</i>	<i>k^honne</i>
198	to come	आउनु	<i>pine</i>	<i>pine</i>	<i>pine</i>	<i>pine</i>	<i>pine</i>
199	to speak/ speak	बोल्नु	<i>dzine</i>	<i>dzine</i>	<i>dzine</i>	<i>dzine</i>	<i>dzine</i>
200	to hear/hear/listen	सुत्नु	<i>ŋine</i>	<i>ŋine</i>	<i>ŋine</i>	<i>ŋine</i>	<i>ŋine</i>
201	to look/look	हेर्नु	<i>seine</i>	<i>seine</i>	<i>seine</i>	<i>seine</i>	<i>seine</i>
202	I	म	<i>uŋ</i>	<i>uŋ</i>	<i>uŋ</i>	<i>uŋ</i>	<i>uŋ</i>
203	you (informal)	तँ	<i>in</i>	<i>in</i>	<i>in</i>	<i>in</i>	<i>in</i>
204	you (formal)	तपाईं	<i>in</i>	<i>in</i>	<i>in</i>	<i>in</i>	<i>in</i>
205	he	ऊ	<i>mjam</i>	<i>mjam</i>	<i>mjam</i>	<i>mjam</i>	<i>mjam</i>
206	she	उनी	<i>mjam</i>	<i>mjam</i>	<i>mjam</i>	<i>mjam</i>	<i>mjam</i>
207	we (inclusive)	हामी (समावेशी)	<i>ik</i>	<i>ik</i>	<i>ik</i>	<i>ik</i>	<i>ik</i>

)					
208	we (exclusive)	हामी (असमावे शी)	<i>ok</i>	<i>ok</i>	<i>ok</i>	<i>ok</i>	<i>ok</i>
209	you (plural)	तिमीहरू	<i>enhem</i>	<i>enhem</i>	<i>enhem</i>	<i>enhem</i>	<i>enhem</i>
210	they	उनीहरू	<i>enhem</i>	<i>enhem</i>	<i>enhem</i>	<i>enhem</i>	<i>enhem</i>

Annex B: Sociolinguistic Questionnaire A

Shaded items are NOT to be read aloud.

Introduce yourself first:

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

INFORMED CONSENT: Given: Not Given:

A. Meta data (Baseline information)

Enter the answers to the following BEFORE the INTERVIEW:

Question	Answer
Interview Number	
Date	Day..... Month.....Year..... VS Day.....Month Year..... AD
Place of Interview	Ward No: Village/Town: VDC/Municipality: District: Zone: GPS Coordinates:EN

Interviewer Name	(a) (b) (c) (d) (e)
Language of Elicitation	
Language of Response	
Interpreter Name (if needed)	

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

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

SCREENING CRITERIA #1: At least one parent from target MT.	YES <input type="checkbox"/>	NO <input type="checkbox"/>
--	------------------------------	-----------------------------

24. Mother tongue of your husband/ wife

25. What village were you born in?

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

Where do you live now?

How many years have you lived here?

Have you lived anywhere else for more than a year?

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

SCREENING CRITERIA #2:	YES <input type="checkbox"/>
NO <input type="checkbox"/>	
Grew up here, Live here now, and, If they have lived elsewhere, it is not a significant amount of recent time.	

B. Language resources

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

- (a) folk tales,
- (b) songs,
- (c) religious literature,
- (d) radio,
- (e) films,
- (f) CD/ DVD,
- (g) Other.....

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

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

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

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

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

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

- (a) Yes (b) No

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

What script(s) is your language written in?

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

- (a) Yes (b) No

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

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

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

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

C. Mother-tongue Proficiency and Multilingualism

39. What languages can you speak?

40. What language did you speak first?

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

Which language do you speak...

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

D. Domain of Language Use

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

	Domain	Language
A	Counting	
B	Singing	
C	Joking	
D	Bargaining/ Shopping/ Marketing	
E	Story telling	
F	Discussing/ Debate	
G	Praying	
H	Quarrelling	
I	Abusing (scolding/using taboo words)	

J	Telling stories to children	
K	Singing at home	
L	Family gatherings	
M	Village meetings	

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

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

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

(c) While writing letters? (enter below)

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

56. What language do your children usually speak while:

(a) playing with other children?

(b) talking with neighbors?

(c) at school?

57. What language does your community use for marriage invitations?

58. What language is usually used to write minutes in community meetings?

59. How often do you use your mother tongue?

(a) Every day (b) Rarely (c) Never

60. How often do you use the language of wider communication (LWC)?

(a) Every day (b) Rarely (c) Never

61. Which language do you usually use when speakers of other languages visit you at home?

62. What language do you prefer for your children's medium of instruction at primary level?

(a) Mother tongue (b) Nepali (c) English (d) Other.....

E. Language Vitality

63. Do all your children speak your mother tongue?

- (a) Yes (b) No

64. What language do most parents in this village usually speak with their children?

- (a) Mother tongue (b) Nepali (c) Other.....

65. Do young people in your village/town speak your mother tongue well, the way it ought to be spoken?

- (a) Yes (b) No

F. Language Maintenance

66. Is there intermarriage in your community?

- (a) Yes (b) No

67. (If "Yes") Which other language groups have common marital relationship with your language group?

- (i)..... (ii)..... (iii).....

68. Do you like your children learn/study in mother tongue?

- (a) Yes (b) No

69. (If "Yes") If schools are opened for teaching your language will you support it:

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

G. Language Attitudes

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

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

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

- (a) Yes (b) No

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

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

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

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

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

- (a) Yes (b) No

75. How do you feel about this?

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

76. What language should your children speak first?

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

- (a) Yes (b) No

78. (If "Yes") How?

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

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

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

Comments (anything unusual or noteworthy about this interview)

Sociolinguistic Questionnaire A (in Nepali)

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

८. भाषासूचकको नाम:

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

१०. उमेर:

११. तपाईंलाई लेख-पढ गर्न आउँछ?

(क) आउँछ (ख) आउँदैन

१२. (आउँछ भने) तपाईंले लेख-पढ गर्न कसरी सिकु 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:

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

छ छैन

२४. तपाईंको श्रीमान्/श्रीमतीको मातृभाषा:

२५. तपाईं जन्मेको स्थान/गाउँ कहाँ हो?

(क) वार्ड नं.: (ख) गाउँ/नगर:

(ग) गाविस/नगरपालिका: (घ) जिल्ला:

(ङ) अञ्चल:

२६. हाल तपाईं कहाँ बस्नु हुन्छ?

(क) वार्ड नं.: (ख) गाउँ/नगर:

(ग) गाविस/नगरपालिका: (घ) जिल्ला:

(ङ) अञ्चल:

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

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

(क) छ (ख) छैन

२९. (यदि बस्नु भएको छ भने)

(क) कहाँ: (ख) कहिले: (ग) कति समयसम्म:

छनौटको आधार #२ 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,

(ङ) सिनेमा,

(च) सीडी/डीभीडी,

(छ) अन्य:.....

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

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

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

३३. (छन् भने) कुन भाषामा लेखिएका छन्?

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

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

(क) पढ्छु (ख) 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			
ङ. 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 काहीँ (ग) कहिल्यै गर्दिन

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

.....

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

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

(उ) भाषिक जीवन्तता

६३. तपाईंका सबै छोराछोरीले मातृभाषा बोल्छन्?

- (क) बोल्छन् (ख) बोल्दैनन्

६४. यस गाउँका धेरै जसो अभिभावकहरू आफ्ना केटाकेटीसँग कुराकानी गर्दा 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. (पराउनु 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) स्कूललाई 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)	
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A. सहयोगका लागि धेरै धेरै धन्यवाद।

Annex C: Sociolinguistic Questionnaire B: Participatory Method

A. Meta data (Baseline information)

Question	Answer
Interview Number	
Date	Day..... Month.....Year..... VS Day.....Month Year..... AD
Place of Interview	Ward: Village/Town: VDC/Municipality: District: Zone: GPS Coordinates:EN
Interviewer Name	(a) (b) (c)

	(d)
	(e)
Language of Elicitation	
Language of Response	
Interpreter Name (if needed)	

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

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

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

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

15. Where do you live?
 (a) Ward No..... (b) Village/Town..... (c) VDC/municipality.....

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

(a) Yes (b) No

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

SCREENING CRITERIA #2: YES
 NO
 Grew up here, Live here now, and, If they have lived elsewhere, it is not more than 5 years and they have lived in this village for the past 5 years.

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

B. Domains of language use

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

- G. How do you feel about the languages that you use and who you use them with? Would you like to begin using either language more in any other situations?

C. Dialect mapping

- A. What is the name of your language? What is the name of your people? (write all names on a single piece of paper) (If more than one, then for each category ask) Which name is the one you prefer to use?
- i. (Language name preferred by group)...
 - ii. Different names of the language if any (Write these on other pieces of paper & place to the side of their paper).
 - iii. What do speakers of other languages call your language? (Write these on other pieces of paper & place to the side of their paper).
- B. Please name all the Districts/Villages where [L1] is spoken (Write each on a separate piece of paper.) (In some situations, rather than district or village one could ask for the confirmation in this way.
Be sure to get all the following information for each location:
(i) Ward No..... (ii) Village/Town..... (iii) VDC/municipality.....
(iv) District..... (v) Zone.....
- C. Place these papers on the ground to show which dialects/municipalities/districts are next to each other.
- D. What other languages are so similar to yours that when they speak, you can understand at least some words? (Write these on pieces of paper and add them to the “map” on the ground)
- E. Do any groups of villages all speak [L1] in the same way? (Place a loop of string around each such group)
- F. Which variety do you understand best? Second best? Etc. (Place numbers written on cardboard next to each municipality, language or group of municipalities)
- G. Now we want to show which of these varieties you understand very well, which you don’t understand at all, which you understand most of, but a few words you don’t understand and which you understand only a few words of. In which of these villages can you understand the language Very Well? (Place a Key, have them select the color of plastic marker for “very well”. Have them place those markers on each place they understand “very well.” Repeat for each other category of comprehension.)
- H. Some people have said they want to start writing books* in [L1]. If books were written in [L1], which villages would be able to use those books? (have them put a big string around those varieties) (*If they do not think books can or should be written in their language, then say they want to start making CDs using [L1])
- I. Out of all these you have grouped together, which variety should be used as the one for writing (or recording) [L1] so that all the others will understand it well? If that one could not be used, then which one? (use A, B, and C written on cardboard)

D. Multilingualism

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

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

E. Appreciative enquiry

- A. Describe something you saw, heard or did that made you proud of [L1] or your culture or that made you happy to see [L1] used in that way. (write summary labels for each)
- B. How can we take these good things and make them even better? Improve them? Build on them? What are your dreams for your language? (Share in 3s, give time – allow any dream – even impossible ones!)
- C. Let's come back to the big group and listen to the dreams of each small group. Who will write the dreams for the group? Write one dream per paper. (Everyone can help to summarize the dream in 3-4 words. Place each dream under the heading Dreams.)
- D. As we think about your dreams, some seem easy and others seem difficult. Let's put this in order from the 'Easiest' to the most 'Difficult'. (Put down these two labels then let the participants sort the dreams along a continuum.)
- E. Some of these dreams may be more important than others. Still keeping them in order, slide to this side, the ones that are most important. (Let them slide over the ones that they feel are most important. Take a photo now if possible!)
- F. Now you have the chance to begin making plans to make these dreams come true. Which of the dreams do you want to begin making plans for right now? Take the written dream and form a group. (Allow them to form groups. Encourage everyone to join a group)
- G. As you make your plans, think about 1) the steps you need to take, 2) the other people besides who could also be involved and 3) the things you need to begin making this dream happen. (Give them paper and markers to write their plans. Let them write in big letters for the group to see.)
- H. We would like each group to share their plans with all the others. Who would like to share first?

Sociolinguistic Questionnaire B (in Nepali)

छायाकृत कुराहरू मनमनै पढ्ने।

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

सहमति: छ छैन

(अ) आधारभूत सूचना

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

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

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

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

								हो वा होइन?
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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?

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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 अरू भाषा बोल्छन् भने सहभागीहरूले तिनलाई एक छेउमा वा अर्को छेउमा अझ नजिकै राख्नु हुने छ।)

ड. 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 टुकामा 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:

(ड) अञ्चल:

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

- घ. तपाईंको भाषासँग मिलने अरू कुन कुन भाषाहरू छन्, जुन त्यो भाषाको वक्ताहरूले बोलदा 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 छाप्ने बारेमा सोच्दैनन् भने उनीहरू कुन चाहीं भेदमा सीडी बनाउन चाहन्छन्? भनि सोध्नु होस्।)
- ञ. यी भेदहरू मध्ये लेखन र रेकर्डिङ्ग का लागि कुन चाहींलाई 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 भूईंमा घेरा बनाएर राख्नु होस्।)

- ख. जब हामीहरूले एउटा डोरीलाई अर्को डोरीमाथि खप्ट्याउँछौं, यो खप्टिएको क्षेत्रले के कुराको प्रतिनिधित्व गर्छ? (यसले मातृभाषा र सम्पर्क भाषा दुईवटै राम्ररी बोल्ने मानिसहरूको प्रतिनिधित्व गर्छ)
- ग. सब भन्दा पहिले हामीहरू सम्पर्क भाषा राम्रोसँग बोल्ने मानिसहरूका बारेमा कुरा गरौं। कस्ता मानिसले सम्पर्क भाषा राम्रोसँग बोल्छन्? (सहभागीहरूलाई कागजका टुक्राहरूमा लेखन 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 लेखन 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 लेखन 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 लेखन लगाउनु होस् (ती कागजका टुक्राहरूलाई आकाङ्क्षा लेखिएको शीर्षक मुनि राख्नु होस्)। (सहभागीहरूले व्यक्त गरेका आशा-आकाङ्खालाई तीन-चार शब्दमा संक्षेपीकरण गर्न लगाउनु होस्)।
- घ. उल्लेख गरिएका आशा-आकाङ्क्षा मध्ये केहीलाई कार्यन्वित गर्न सजिलो र केहीलाई गाह्रो जस्तो देखिन्छ? दुईवटा कागजको टुकामा सजिलो र गाह्रो लेखन लगाउनु होस् र तिनीहरूलाई

- दुई तिर राख्न लगाउनु होस्। आशा-आकाङ्खालाई सबैभन्दा सजिलो देखि सबैभन्दा गाह्रो क्रममा मिलाएर राख्न लगाउनु होस्।
- ड. केही आशा-आकाङ्खा अरू भन्दा महत्वपूर्ण जस्तो लाग्छ? सबैभन्दा महत्वपूर्ण आशा-आकाङ्खालाई एक छेउमा राख्न लगाउनु होस्। (छनौट गरिएका महत्वपूर्ण आशा-आकाङ्खालाई पनि बढी महत्वपूर्ण देखि कम महत्वपूर्णको क्रममा राख्न लगाउनु होस्, सम्भव भए एउटा फोटो पनि खिच्नु होस्)।
- च. छनौट गरिएका आशा-आकाङ्खालाई साकार पार्न योजना बनाउनु होस्। तत्कालै तपाईंहरू कुन आशा-आकाङ्खाको योजना बनाउन चाहनु हुन्छ? एक एक समूह बनाउन लगाउनु होस्। प्रत्येक सदस्यलाई समूहमा सक्रिय भएर काम गर्न उत्साहित गर्नु होस् र प्रत्येक आशा-आकाङ्खाको 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।

Annex D: Sociolinguistic Questionnaire C

(For Language Activist or Village Head)

Notes:

Shaded items are NOT to be read aloud.

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

INFORMED CONSENT: Given: Not Given:

A. Meta data (Baseline Information)

Enter the answers to the following BEFORE the INTERVIEW:

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

5. Name of language consultant:

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

7. Age:

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

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

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

Proceed to ask individual Sociolinguistic Questionnaire A, if appropriate.

Sociolinguistic Questionnaire C (in Nepali)

(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. (पछि भने): तपाईंले आफ्नो मातृभाषाको संरक्षण र सम्बर्धनको लागि केकस्ता काम गरेर सहयोग गर्न सक्नु हुन्छ?
- (क) लिपि विकासको लागि काम गरेर
(अ) सक्छु (आ) सकिदैन
- (ख) हिज्जेलाई व्यवस्थित गरेर
(अ) सक्छु (आ) सकिदैन
- (ग) शब्दकोष बनाएर
(अ) सक्छु (आ) सकिदैन
- (घ) व्याकरण लेखेर
(अ) सक्छु (आ) सकिदैन
- (ङ) मातृभाषामा साहित्य लेखन उत्साहित गरेर
(अ) सक्छु (आ) सकिदैन
- (च) पाठ्यपुस्तक लेखन तथा प्रकाशन गरेर
(अ) सक्छु (आ) सकिदैन
- (छ) पत्रपत्रिका निकालेर
(अ) सक्छु (आ) सकिदैन
- (ज) प्रशासनमा प्रयोग गर्न लगाएर
(अ) सक्छु (आ) सकिदैन
- (झ) प्राथमिक तहमा माध्यमको रूपमा प्रयोग गर्न लगाएर
(अ) सक्छु (आ) सकिदैन
- (ञ) अन्य प्रकारले:

उपयुक्त भएमा समाज-भाषावैज्ञानिक प्रश्नावली भर्न शुरु गर्ने।

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