

**A SOCIOLINGUISTIC SURVEY OF KISAN:
AN INDO-ARYAN LANGUAGE**

A REPORT

SUBMITTED

TO

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CHAPTER 1

INTRODUCTION

1.1 Background

This is a report of a sociolinguistic survey of the Kisan language, an Indo-Aryan language spoken in Jhapa district of eastern region of Nepal. Kisan people are also spread over the other districts of eastern part of Nepal such as Morang, Sunsari but its density is negligible. The Kisan belongs to the minority and endangered ethnic group of Nepal. They live in Jhapa, Morang, Sunsari (Kattel 2006:464); Parsa and Rupandehi (Gurung 2006:184). But the majority of the kisan population mainly lives in the Jhapa district.

This chapter deals with general background of the Kisan people and their language. It includes the Kisan people, caste/ethnic groups, religion, literacy, occupation. This chapter consists of nine sections. Section 1.1 deals with general background of the study and in section 1.2 we discuss about Kisan people, caste/ethnic groups, religion, literacy, and occupation. Section 1.3 presents the demography and distribution the Kisan language. Similarly, section 1.4 deals with geographical location of the survey points in Kisan. In section 1.5, we discuss the linguistic affiliation of the Kisan language. Similarly, section 1.6 deals with previous research works available about Kisan language in general and Kisan language in specific. Section 1.7 presents the purpose and goals of the study and 1.8 deals with the organization of the report.

Kisan is also known as Sadri. However, the term Sadri is not acceptable for some of the elites of Kisan community (personal communication with Bhim Kisan, a Kisan language activist). But the field study shows that the Kisan people of Bahundangi have named their language as Sadri (see figures 5.4, 4.4, 8.4, 9.4) and the Kisan of Kalakhutta prefer to refer to themselves as Teliya Kisan (see figure 4.3, 5.3, 8.3 and 9.3). For the detail information, the ethnographic study of Kisan community is necessary. Government of Nepal has recognized Kisan as an official nationality. According to the recent census report of Nepal 2011, the total number of speakers is 1,178 where the total number of population is 1739 (CBS 2011).

1.2. The Kisan people

It is not easy to trace the origin of Kisan people in Nepal. It is believed that their ancestor had come from Chhotanpur of India (Yadav and Uraw 2008). However, the exact date of migration to Nepal is not traced, and they are said to be one of the oldest indigenous groups in eastern Tarai. According to Poudel, Kisans identify themselves as 'Nagasiya' ethnic group but over the period of time they have lost their identity. They are brought in Nepal by the landlords of Nepal for agricultural purpose. And it is believed that since they used to work as a farmer, they are named as Kisan (a common term used for farmer in South Asia)(Poudel,2011). It is generally agreed that the original habitat of Kisan is Dhaijan VDC of Jhapa district (Yadav and Uraw, 2008). Dhaijan is situated on the bank of the Ninda River and near to Charkose Jhadi (a famous Tarai forest). They are scattered all over the eastern Tarai of Nepal.

The word Kisan literally means 'the farmer'. Hence, Kisan community works as farmer. They are living in on the plain areas. Nowadays they are also involved in other labor work for their livelihood. This community lives in the organized society and celebrates their cultural norms and systems uniquely.

Kisan community primarily has arranged marriage systems for their matrimonial institution. However, the changing scenario of today's capitalism and globalization has also changed the value of arrange marriage system. Previously all the family members stay together and work together to sustain their family and consequently in every cultural norm parents are the important decision holder. In arrange marriage system primarily the brides or bridegroom were used to be parents choice and marriage is celebrated in the structured system of the community. But today, kisan are not completely dependent on their parents, they go for labor work outside their community village. They have also adopted the individualistic choice to spend their life in their own way and consequently the cord of the structured system of the community started losing day by days. Consequently, most of the adolescent started to do love marriage based on their own choice where the girl may be of their own caste or intercaste as well. The intercaste marriage system is not allowed in their community but parents become silent if their son/daughter prefer to bring intercaste bride in their family.

From the field study it was found that primarily Kisan community are Hindu and also believe in nature worship. However, very few Kisan have adopted Christian religion also.

1.2.1 Caste/ethnic groups

The Kisan speech community is divided into Teliya and Sinduriya. The people of Kisan of Kalakhutta like to call themselves as Teliya Kisan. The website also stored the information regarding the variation adopted by the Kisan people such as the Kisan society is divided into that is, Telia and Sinduria sections. The women of Telia section apply oil on the occasion of marriage. They do not put vermilion and wear chuddi (bangles). The women of Sinduria section applies vermilion at the time of marriage. (http://en.wikipedia.org/wiki/Kisan_tribe)

They are living in different places of Jhapa district of Eastern regions of Nepal. Among them, we visited five spots i.e Shantinagar VDC, Jhapa; Dhaijan-8 VDC; Magurmari-4, Mechinagar Municipality; Kalakhuta-2, Nindabasti-1, Mechinagar ; Bahun Dangi-3 of Jhapa district. In these five spots we found two groups of Kisan: in Kalakhutta-2 they say themselves as Teliya kisan and rest of other spots the simply say themselves as Kisan. Table 1.1 presents castes/ethnic situation in Kisan in Jhapa district.

	Castes/ethnic Groups	Place
1.	Kisan	Shantinagar-1,2 VDC, Jhapa
2.	Kisan	Dhaijan-8 VDC, Jhapa
3.	Kisan	Magurmari-4, Mechinagar Municipality, Jhapa
4.	Kisan	Nindabasti-1, Mechinagar, Jhapa
	Teliya Kisan	Kalakhuta-2, Mechinagar, Jhapa
5.	Kisan	Bahun Dangi-3, Jhapa

Source: Field study, 2013

Table 1.1 shows the Kisan densely populated area.

1.2.2 Religion

Kisan in Jhapa districts in general follow Hinduism. However, some Kisan people practice nature worship (*Prakriti Puja*) also as their religions. In the field survey, one Kisan reported that he follow Christianity. Table 1.2 presents the situation of religion in the Kisan speech community in Jhapa district.

Table 1. 2 : The situation of the religion in Kisan in Jhapa districts

	Religions	Number	Percentage
1	Hinduism	56	93%
2	Christianity	1	2%
3	Nature worship	3	5%
	Total	60	100%

Source: Field study, 2013

Table 1.2 shows that majority (93%) Kisan are Hindus and only 2% of them are Christians. However 5% are reported them as they do nature worship.

1.2.3 Occupation

Kisan literally means farmer in Hindi and also in Nepali language. As their community name implied, they are farmer by occupation. The eastern Tarai of Nepal was full of thick forest and the population density was thin. They cultivated the land by deforesting and converted the land into fertile farmland. In those times, they were landlord but after the malaria eradication, the hill migration to Tarai degraded these rich people into the poor and minority one. (Yadav and Uraw 2008). Nowadays, they are also engaged in business and government and public jobs, and also in other occupations like labor work.

1.3 Demography and distribution

Total ethnic population of Kisan is 1,739 where male is 831 and femal is 908 (CBS, 2011). The number of Kisan mother tongue speaker is less than the total population of Kisan. (see Table 1.4) Kisan speaker primarily live in Jhapa district. The table 1.3 presents the distribution of Kisan language in Nepal.

Table 1.3 Distribution of Kisan by districts	
Districts	Kisan speakers
Jhapa	1169
Ilam	1
Kanchanpur	1
Lalitpur	1
Morang	6
Total	1178

Source: Social Inclusion Atlas of Nepal Language Groups, 2014

Table 1.3 shows that Kisan language is primarily spoken in Jhapa district by Kisan people.

Similarly, table 1.4 shows the distribution of Kisan population and Kisan speaker by VDC of Jhapa and Morang districts.

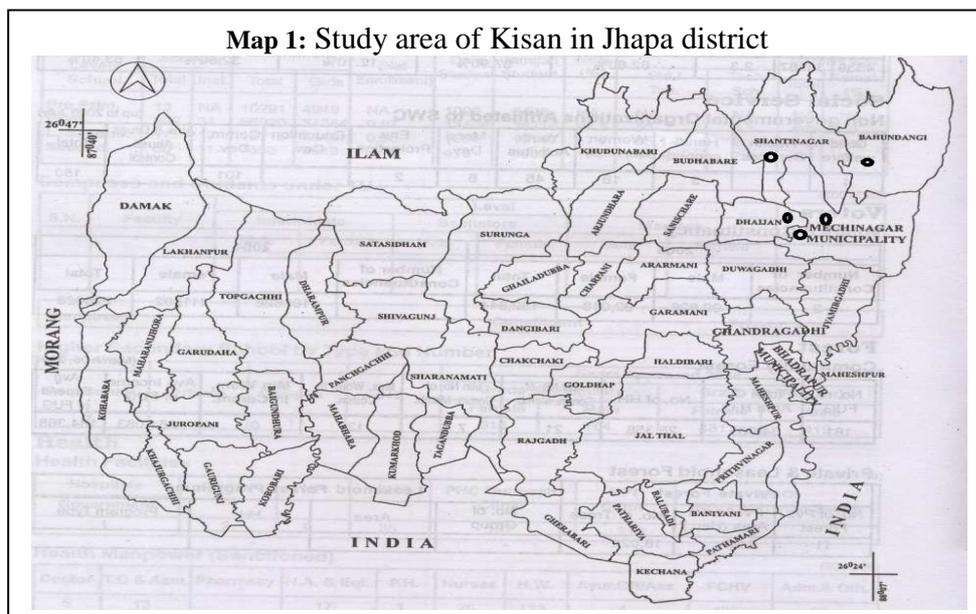
Table 1.4 Distribution of Kisan people and Kisan language speaker by VDC¹

Districts	VDC/Municipality	Number of speakers	No. of populations
Jhapa	Anarmani	x	17
	Bahundangi	66	111
	Dhaijan	68	117
	Duwagadhi	15	22
	Mechinagar (N.P.)	218	607
	Sanischare	12	14
	Santinagar	32	104
	Surunga	x	5
Morang	Kerabari	x	30
	Urlabari	x	10

Source: CBS 2001

1.4 Geo-linguistic situation

Table 1.3 shows that Kisan speaker lives in 5 districts of Nepal. However, they are densely populated in Jhapa districts of Eastern Nepal only. In Jhapa district they are scattered all over the district but they are densely populated in only few VDCs such as Shantinagar, Bahundangi, Dhaijan and Mechinagar Municipality (see Table 1.4). The Map 1 shows the densely populated Kisan areas where the survey is also administered.



¹ VDC wise population distribution is not available in 2011 CBS.

1.5 Linguistic affiliation

Kisan is claimed as the dialects of Maithili by different scholar. (Yadav and Uraw,2008; Social Inclusion Atlas of Nepal Language Groups, 2014). Similarly, Ethnologue (2012) has classified the Kisan language as a member of the Eastern Bihari dialect under the Indo-Aryan sub-group of Indoi-Iranian group of Indo European language family.

1.6 Review of the earlier works

Kisan language has been first time reported in census of Nepal in 2001. The tradition of writing on Kisan people and language, in Nepal, has recently started. There are a few works about Kisan language and Kisan people. In this report, an attempt has been made to review chronologically. Table 1.5 presents a glimpse of the review of earlier works.

Table 1.5: A glimpse of the review of earlier works

1	Devnarayan (2012)	It presents the grammar sketch of Kisan language and short discussion on Kisan people.
2	Ethnologue (2012)	It shows the genetic affiliation of Kisan language.
3	Poudel (2011)	It discusses the issues of Kisan in terms of their land displacement.
4	Uraw and Devnarayan (2008)	It presents a sociolinguistic picture of the Kisan language. It briefly provides about people, Kisan culture Kisan geographically as well as the brief sketch of grammar also.
5	Yadav(2012)	It presents some brief picture of sociolinguistic and grammar sketch of Sadri ²
6	Kattel (2006)	It presents the Socio-cultural context Kisan.
7	Gurung (2006)	It gives the geographical location of Kisan people.
8	Yadav (2007a)	It provides a sort glimpse of Kisan language while discussing the other languages of Nepal
9	Yadav (2007b)	It presents the issues and context of Kisan language among discussing the other languages of Tarai.
10	Yadava (2003)	It provides the genetic affiliation of Kian language

1.7 Purpose and goals

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

² Though this book published by Devnarayan Yadav (2012) as addressing it the 'Sadri grammar', this is based on Kisan language and most of the Kisan speakers do not prefer to say their language as Sadri. Rather they prefer to say it as Kisan because they believe that Sadri is linguafranca spoken mainly among the workers of tea plantation.

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

1.8 Organization of the study

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

CHAPTER 2

RESEARCH METHODOLOGY

2.1 Outline

In this chapter, we discuss the research methodology adopted in this survey in detail. It consists of altogether three sections. Section 2.2 presents a brief overview of the major goals of the survey, the research methods/tools used in the survey. Further, it also provides 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 adopted in the survey. Section 2.4 presents the sampling of this study. Similarly, section 2.5 presents the limitations of this survey.

2.2 Overview

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

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

	Tools/ methods	Tools
1.	Sociolinguistic Questionnaire (SLQ)	Sociolinguistic Questionnaire A Sociolinguistic Questionnaire C
2.	Participatory Method (PM)	Domains of Language Use (DLU) Bilingualism (BLM) Dialect Mapping (DLM) Appreciative Inquiry (ACI)
3.	Wordlist Comparisons (WLC)	210 Wordlist

Table 2.1 shows that the methods/tools consist of Sociolinguistic Questionnaire (SLQ), Wordlist Comparisons (WLC) and Participatory Method (PM). The Sociolinguistic Questionnaire (SLQ) consists of 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 2.2 presents the major goals of the survey, the research methods/tools used, and a brief description of the methods/tools including the major focus of the tools in the survey.

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

	Goals of the survey	Research methods/ tools	Brief description	Focus of the methods/tools
1.1	To examine the patterns of language use in certain domains, language attitudes, and language vitality, language maintenance, mother-tongue proficiency and multilingualism and language resources in Kisan language;	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	Lexical variation among selected varieties in the language

2.3 Research methods/tools

2.2.1 Sociolinguistic Questionnaire (SLQ)

The survey has employed three sets of sociolinguistic questionnaires. They are discussed as follow: (a) Sociolinguistic Questionnaire A (SLQ A)

This set, consisting of eighty questions, is intended to be administered to the individuals of the speech community. The main purpose of this set is to gather information from the individuals about the language resources, mother-tongue proficiency and multilingualism, domain of language use, language vitality, language maintenance and their language

attitudes. The opinions from the individuals are often influenced by factors such as location, education, age and sex. Prior to the administration of this set, first, two points of the Kisan speaking areas were selected on the basis of pre-information about the Kisan community. The all selected points are Dhajjan-8 VDC; Shantinagar VDC; Magurmari-4, Mechinagar Municipality; Kalakhuta-2, Nindabasti-1, Mechinagar; Bahun Dangi-3 of Jhapa district. Secondly, the individuals were chosen from different categories of sex, age and educational background from each survey points.³ Figure 1 presents a model for sampling of informants from each point in Kisan speech community.

The survey has a specific checklist for the Sociolinguistic Questionnaire A. Table 2.2 presents the checklist for Questionnaire A.

Table 2.3: Checklist for Sociolinguistic Questionnaire A
Checklist for Sociolinguistic Questionnaire (SLQ) A
Point X

Male						Female					
A1		A2		A3		A1		A2		A3	
L	IL	L	IL	L	IL	L	IL	L	IL	L	IL
1	1	1	1	1	1	1	1	1	1	1	1

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

The survey has a specific checklist for Sociolinguistic questionnaire A.

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 data were processed and analyzed by using the SPSS data analyzing software to see the findings 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 the Kisan participants of each survey points. The tools include Domains of Language Use (DLU), Bilingualism

³ 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).

(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 the Kisan language i.e., what is the situation of bilingualism in the Kisan community; in which situations they use the Kisan language; and what are their dreams and aspirations for the development of 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 should 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; at least, one parent must be from the target language.
- c) The participants must be grown up in the survey point and must have been living here now. If s/he has lived elsewhere it should not be more than five years and s/he must have lived in the village for the past five years.

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

(i) Domains of language use

We used the domains of language use tool in order to help the Kisan speakers to think about and visualize the language which they speak in various situations. In this tool, the language participants discussed and thought about the situations in which they use Nepali, the language of wider communication (LWC) and wrote them on pieces of paper. Then they wrote down the situations in which they use their mother tongue, Kisan and the situations in which they use both Nepali and Kisan. After that, they were asked to place the labels Nepali, Kisan, and both Nepali and Kisan. Then, they were asked to organize the labels in each category according to the situations which occurred daily and those occurred less than often. At last, the participants provided us the information about the

uses of different language at different situation. Further, that information was captured in snap and analyzed further.

(ii) Dialect mapping (DLM)

The main purpose of dialect mapping tool is to help the community members to think about and visualize the different varieties of Kisan language. Participants in the group of 8-12 were asked to write on a separate sheet the name of each district and major towns where Kisan is spoken and placed them on the floor. The places written on the paper sheet were further rearranged to present the geographical location from east west. Then, they were asked to use the string and keep the places within that string. The places kept within a string show the identical language. Next, they used the number to show the ranking from easier to understand to most difficult. They were advised to use colored plastic tokens to mark those they understand very well, average and poorly.

(iii) Bi/multilingualism

This tool is used to help the community members to think about and visualize the levels of fluency in both Kisan and Nepali by different subsets of the Kisan community. The participants were asked to use two overlapping circles, one representing the Kisan people who speak mother tongue well and the other the Kisan who speak Nepali well. The overlapped area represents those who speak both the languages well. Then, the participants were advised to write down the names of subgroups of people that spoke Nepali well. For each group they also discussed whether they also spoke Kisan well or not so well. Then, they were asked to place them in the appropriate location in circles. After that they were advised to write down the names of Kisan speakers who spoke Kisan well; the names of those speakers who spoke both language; and the names of those speakers who spoke LWC (language in wider community). At the end, they discussed which of the three circle sections had the most people and which was increasing, and how they felt about that.

(iv) Appreciative inquiry

The main purpose of this tool is to gather information about the dreams and aspirations for the language the Kisan community members have in different survey points. In this tool, the participants were asked to describe things that made them feel happy or proud

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

Hasselbring (2009 as cited in Regmi 2011:21) points out that the first three tools helped the participants to verbalize things they already knew intuitively about their language where as this tool helped them to think about future possibilities.

(c) Sociolinguistic Questionnaire C (SLQ C)

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

2.2.2 Wordlist

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

From each survey points, at least two informants were chosen as the wordlist source. In the selection, those speakers were selected who were born in the village or in the near vicinity, had to speak Kisan as his/her mother tongue and should not have lived outside the village for extended periods of time.

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

were compared in order to determine similarities and differences among the varieties sampled. This tool provides an initial indication of possible dialect groupings in Kisan.

2.4 Sampling

2.4.1 Survey points

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

Table 2.4: Survey points

	Survey points	Point types	VDCs	Ward No.
1.	Basbari	Core	Dhaijan V.D.C,	8
2.	Devibasti	North-West	Santinagar V.D.C	1
3.	Magurmari	North	Mechinagar M.C	4
4.	Kalakhutta,Nindatol	South-East	Mechinagar M.C	1, 2
5.	Dokandada,Barakhal	North-East	Bahundangi, VDC	3

Source: Field study, 2013

Table 2.4 shows that the survey was conducted in one district, namely, Jhapa. Dhaijan was selected as a core point of survey because it is known as an origin point of all the five areas of the Kisan (Yadav, 2012). And other four points are selected to represent the north, south, east and west from the core point as well as densely populated area of Kisan community.

2.4.2 Sample size

Table 2.5 presents the sample size and different tools used in the survey.

Table 2.5: Sample size and different tools used in the survey

Survey Points	Sociolinguistic Questionnaires			Wordlist
	A(Individual)	B(Participatory): DLU, DLM, MLT, APE	C (Language activist/head)	210 wordlist
Core	12	1+1+1+1	2	2
Far north	12	1+1+1+1	2	2
Far south	12	1+1+1+1	2	2
Far west	12	1+1+1+1	2	2
Far east	12	1+1+1+1	2	2
Total	60	20	10	10

DLU= domains of language use, DLM= dialect mapping, MLT: multilingualism, APE= appreciative inquiry

2.4.3 Data collection

Table 2.6 presents the total number of the data collected by using different tools in survey points in Kisan.

Table 2.6: Total number of the data collected in the survey points

Survey Points	Sociolinguistic questionnaires			Wordlist
	A(Individual)	B(Participatory)	C (Language activists/head)	210 Wordlist
Dhaijan	12	1+1+1+1	2	2
Magurmari	12	1+1+1+1	2	2
Kalakhutta, Ninda basti	12	1+1+1+1	2	2
Bahundangi	12	1+1+1+1	2	2
Shantinagar	12	1+1+1+1	2	2
Total	60	20	10	10

Source: Field study, 2013

2.5 Limitations: Time, access, area, methods and informants

Especially, 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 three 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. We have tried to gathered information from different age group (A1, A2, A3) but did not analyze age wise in this report.

CHAPTER 3

LANGUAGE RESOURCES AND ORGANIZATIONS

3.1 Outline

This chapter deals with the language resources and organizations. Section 3.2 deals with the language resources in the Kisan language. In section 3.3, we discuss the organizations for the development of language and culture in the Kisan community and their responsibilities. Similarly, section 3.4 presents the summary of the major findings of this chapter.

3.2 Language resources

The resources available in the Kisan language are folk stories and folklore, songs, religious literatures. The Kisan speech community is very rich in folk music and religious literature. They have different types of songs for different rites and rituals. The modern language transmission resources like radio, cinema, films and CD/DVD are also available in the language. Table 3:1 lists the different sources in Kisan language.

Table 3.1 :Lists of available resources

Domains	Folklore	Music	Religious literature	radio	Cinema	Cd/Dvd
No. (n=60)	40	44	41	39	37	42
%	67	73.3	69	65	62	70

Source: Field study, 2013

In Table 3.1, out of 60 respondents 62% to 73% respondents responded that resources like folklore, music, religious literature, radio, cinema and CD/DVD are available in Kisan

Regarding the listening to the radio program broadcast in Kisan, Table 3.2 presents its frequency.

Table 3.2: Frequency of listening to radio program broadcast in Kisan

N= 39	Always	Sometimes	Never
	13 (33%)	23 (59%)	3 (8)%

Source: Field study, 2013

Table 3.2 shows that out of the 39 respondents, majority (59%) of the Kisan speakers sometimes listen to radio programs broadcast in their mother tongue; however, 8% do not listen to the Kisan program in radio. Table 3.2 is shown in figure 3.1

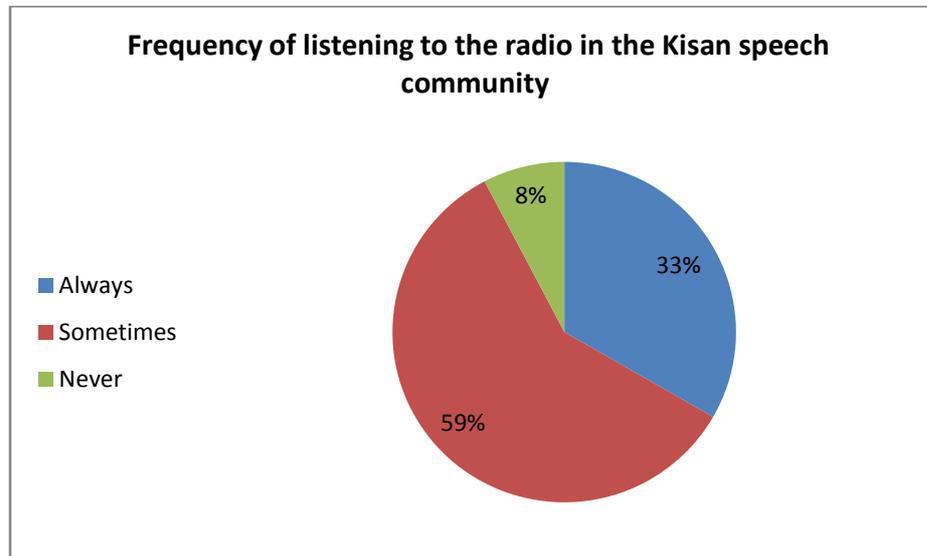


Figure: 3.1 Frequency of listening radio in the Kisan speech community

Similarly, Table 3.3 presents the language resources available in Kisan.

Table 3.3: Lists of written resources available in Kisan

S. N.	Resources	Yes/No	Script
1.	Phonemic inventory	Yes	Devanagari
2.	Grammar	Yes	Devanagari
3.	Dictionary	Yes	Devanagari
4.	Textbooks	Yes	Devanagari
5.	Literacy materials	Yes	Devanagari
6.	Newspapers	Yes	Devanagari
7.	Newspapers	Yes	Devanagari
8.	Written literature	Yes	Devanagari
9.	Folklore	Yes	Devanagari
10.	Music	Yes	-
11.	Religious literature	Yes	Devanagari

Source: Field study, 2013

Table 3.3 shows that the language resources available in the Kisan are phonemic inventory grammar, dictionary, textbooks, literary materials, newspapers, magazines, and written literatures. All these materials are written in Devanagari script.

In this survey out of 60 respondents, 28 were literate respondents who helped to gather the data for written resources in the Kisan language.

Table 3.4 presents whether the literate Kisan speakers read these materials available in their language or not.

Table 3.4: Reading of written resources of Kisan by sex (N=28)

Responses	Male (n=15)	Female (n=13)	Total
Yes	7 (25%)	2 (7%)	9 (32%)
No	8 (29%)	11 (39%)	19(68%)
Total	15 (54%)	13 (46%)	28 (100%)

Source: Field study, 2013

Table 3.4 shows that out of 28 literate respondents 15 are male and 13 are female. Out of 28 literate respondents, 25% of male respondents replied that they read the materials available in their language whereas 29% respondents do not read these materials. The response for reading and not reading among male is almost similar. On contrary, in 28 literate respondents only 7% female respondents responded that they read the materials available in their language whereas rests of the female i.e., 39% responded that they do not read the materials available in their language. Figure 3.2 can display more clearly the situation of reading and writing Kisan written materials by Kisan people.

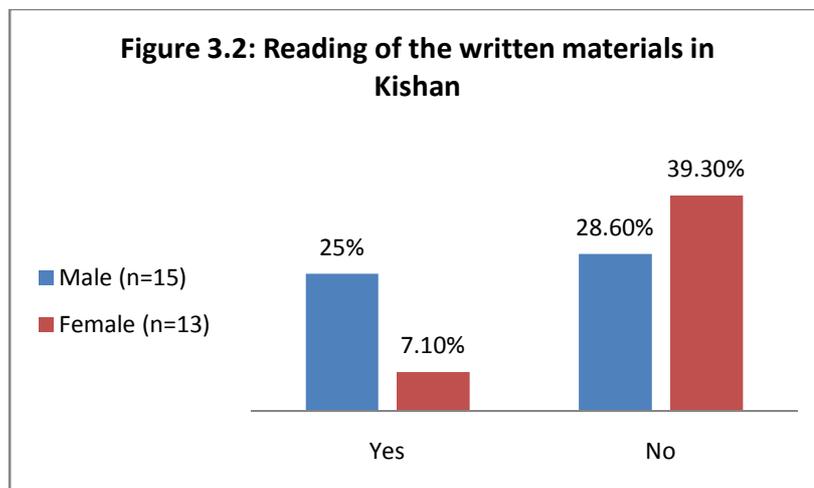


Figure 3.2: Reading of the written materials in Kisan

This figure 3.2 shows that more literate males read and write in the Kisan language. Similarly, the literate respondents have also reported that the kisan written materials are written in Devnagari script.

3.3 Organization working for language development

After the restoration of democracy in 2047 B.S., a number of organizations emerged to promote their ethnic identity. Kisan community also started some of the activities to promote and preserve their cultural identity. Consequently there are a few organizations focused on the preservation and promotion of the cultural identity of the Kisan community. Table 3.5 presents the awareness of people towards their organization whether they know about their organization or not.

Table 3.5: Availability of organizations to promote the knowledge and use of Kisan

		Yes	No	don't know
Sex	Male	24 (80%)	4 (17%)	2 (7%)
	Female	23 (77%)	5 (22%)	2 (7%)
Literacy	Literate	26 (93%)	1 (4%)	1 (4%)
	Illiterate	21 (66%)	8 (25%)	3 (9%)

Source: Field study, 2013

Table 3.5 displays that 93% literate respondents have reported that there are some organizations where Kisan cultural activities occur where as very few (4%) literate respondents responded that there is no organization and they do not know about this matter. The illiterate respondents 66% also responded that they know about their organization.

Across gender majority of the respondents (77% female and 80% male) have reported that they know about their organization.

From this analysis it is clear that literate Kisans are more aware towards their organization than illiterate one.

There are some institutions and organizations for the preservation and promotion of language and culture of Kisan. Table 3.6 presents the institutions and their responsibilities in the Kisan community.

Table 3.6 : Institutions and their responsibilities in Kisan community

	Name of the Institutions	Responsibilities
1.	Kisan Federation	To preserve Kisan cultural, linguistic, educational identity
2.	Kisan community development Academy	To preserve Cultural, linguistic, educational identity
3.	National Academy	To preserve Cultural and linguistic identity
4.	Kisan Group	To do Economic activities
5.	Adiwasi Janjati Rastriya Uthan Pratisthanc (National Foundation for the Development of Indigeneous nationalities?)	To preserve Cultural, linguistic identity

Source: Field study, 2013

Table 3.6 shows that there are altogether 5 organizations of Kisans dedicated for the preservation and the promotion of their language and culture. These organizations mainly work for literacy, cultural, educational, and awareness programs. These organizations are also eager to work for the promotion and preservation of the Kisan language and culture.

3.4 Summary

In this chapter, we discussed that in Kisan language the resources like folk stories and folklore; songs; religious literatures are available in the Kisan language. Similarly, some modern language transmission resources like radio, cinema, films, and CD/DVD are also available in the language. We also discussed that script, grammar, dictionary, textbook, literary materials, newspaper, magazines, and written literatures are also available in the Kisan language and these written sources are written in the Kisan, Nepali and Hindi languages as well. For the written materials, Kisan use Devnagari script.

Similarly, majority of Kisan speakers listen to radio programs in their language only sometimes. Regarding the reading of the materials in their language, majority of literate male speakers than female speakers read the reading materials available in Kisan language. There are altogether 5 organizations which do activities for the preservation and promotion of their language and culture. These organizations mainly work for literacy, cultural, educational, and awareness programs. These organizations are also eager to work for the promotion and preservation of Kisan language and culture.

CHAPTER 4

MOTHER TONGUE PROFICIENCY AND BI/MULTILINGUALISM

4.1 Outline

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

4.2 Mother tongue proficiency

Mother tongue proficiency (in speaking, reading and writing) has been measured in terms of three degrees: very well, some and only a little. SLQA was administered in the informants in the survey points of survey in Kisan. Table 4.1 shows the present picture of mother tongue proficiency in speaking, reading and writing in Kisan.⁴

Kisans are very much proficient in speaking their language. However, as literacy rate⁵ is not so good in Kisan people, male speakers are reported to be very good at reading and writing in their language but most of the female speaker reported as poor at reading and writing in their language. Table 4.1 and 4.2 presents mother tongue proficiency in speaking, reading and writing in Kisan.

Table 4.1: Mother tongue proficiency in speaking in Kisan

Speaking (n=60)			
Degrees	Male (n=30)	Female (n=30)	Total
Very well	25 (83%)	23 (77%)	48(80%)
Some	5(17%)	6 (20%)	11 (18%)
Only a little	-	1 (3%)	1 (2%)
Total	30 (50%)	30 (50%)	60 (100%)

Source: Field study, 2013

⁴ Table 4.1 is based upon the responses to Q.N. (46-47) of SLQ A.

⁵ The literacy rate of Kisan is 17%. (en.wikipedia.org/wiki/Kurukh_language)

Table 4.1 shows that 83% male and 77% females of Kisan community are very good at speaking their language. Similarly, 17% females and 20% males are average in speaking their language

Figure: 4.1 can display more clearly the picture of Kisan mother tongue proficiency.

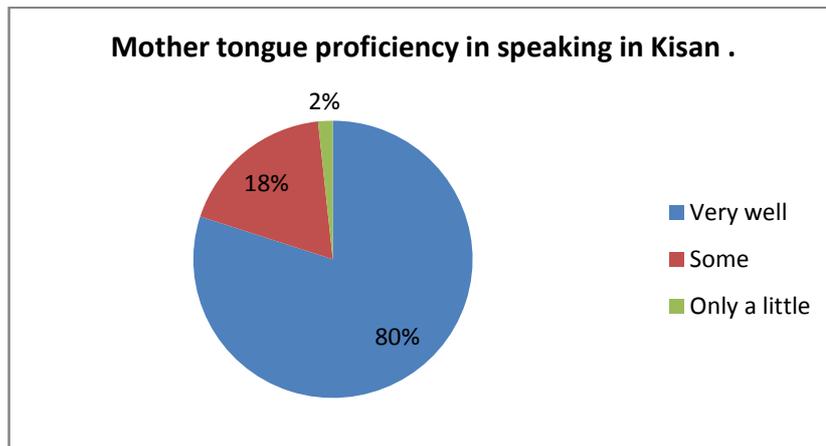


Figure: 4.1: Mother tongue proficiency in speaking in Kisan

Table 4.2 presents the mother tongue proficiency in reading and writing in Kisan language.

Table 4.2 : Mother tongue proficiency in reading and writing in Kisan

N=28	Male (n=15)		Female(n=13)		Total	
Very good	12	80%	7	54%	19	68%
Average	1	7%	2	15%	3	11%
Little	2	13%	4	39%	6	21%
Total	15	100%	13	100%	28	100%

Source: Field study, 2013

Table 4.2 reflects that out of 28 literate Kisan respondents, 68% reported that their reading and writing proficiency is very good. However, 21% respondent reported that their reading and writing proficiency is little. Across gender, table 4.2 reflects that the reading and writing proficiency in Male is higher (80%) than that of their female (54%) counterpart. Moreover, the table 4.2 also reveals that the percent (13%) of little proficiency of reading and writing in male is less than the percent (39%) of little proficiency of reading and writing in female. This analysis shows that reading and writing in Kisan people is not good in general and this is poor among female in particular.

The figure 4.2 presents the picture of reading and writing proficiency in Kisan clearly.

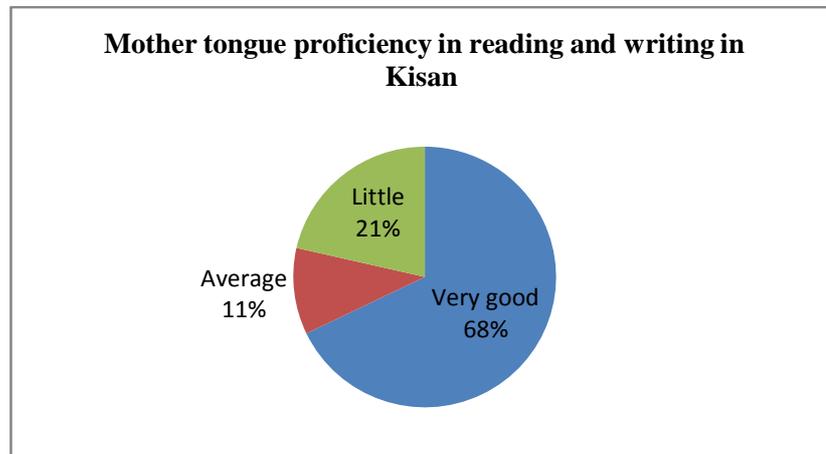


Figure 4.2: Mother tongue proficiency in reading and writing in Kisan

4.3 Bi/multilingualism

4.2.1 General situation of bi/multilingualism

Kisan is a multilingual speech community. Kisan people speak a number of languages. They are fluent speakers of their mother tongue and the language of wider communication i.e. Nepali. In addition to this, Kisans can speak Nepali, Hindi, Rajbansi, Bangala, Maithili, Danuwar, and Khadiya. Table 4.3 presents the general situation of bi/multilingualism in the Kisan speech community.

Table 4.3 Situation of multilingualism in Kisan people

N=60	Male (n=30)		Female (n=30)		Literate (n=28)		Illiterate (n=32)		Total
	No	%	No	%	No	%	No	%	
Languages									No (%)
Kisan	30	100%	30	100%	28	100%	32	100%	60 (100%)
Nepali	30	100%	30	100%	28	100%	32	100%	60 (100%)
Hindi	13	43%	7	23%	13	46%	7	22%	20(33%)
Rajbansi	4	13%	-	-	4	14%	-	-	4 (7%)
Maithili	4	13%	-	-	3	11%	1	3%	4(7%)
Bhojpuri	1	3%	-	-	1	4%	-	-	1(2%)
English	1	3%	-	-	1	4%	-	-	1(2%)
Khadiya	1	3%	-	-	1	4%	-	-	1(2%)
Danuwar	1	3%	-	-	1	4%	-	-	1(2%)
Bangala	6	20%	-	-	4	14.3%	2	6%	6(10%)

Source: Field study, 2013

Table 4.3 shows all the Kisan speakers are proficient in their mother tongue. All the male as well as female Kisan speakers are bilingual in Nepali. In addition, male speak more language such as Maithili, Rajbansi, Bangla, English and Bhjojpuri than female.

Similarly, across literacy, all the literate as well as illiterate Kisan have reported that they speak Nepali well. However, the table reflects that literate Kisan know more language than illiterate. The literate Kisan know additional language such as Ranjbansi (14%), Bhojpuri (4%) English (4%) Khadiya (4%) Danuwar (4%) than illiterate Kisan. Figure 4.3 shows the findings of 4.3 in terms of gender.

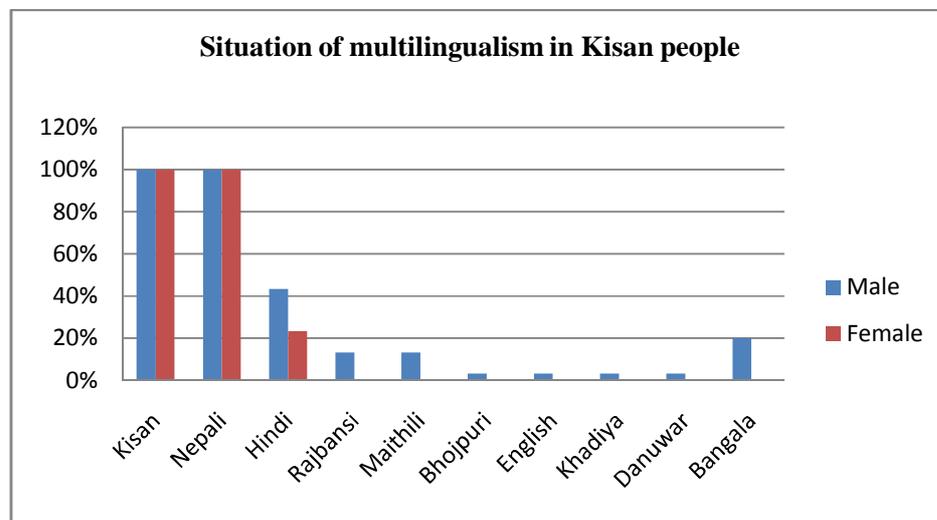


Figure 4.3: Situation of multilingualism in Kisan people

4.2.2 Bi/multilingualism in families

As mentioned above, most of the Kisan speakers are bilingual as well as multilingual; their family members are also bilingual in different languages. Table 4.4 presents the bi/multilingualism in Kisan family members by male.

Table 4.4: Other languages known to family members by male (N=30)

Other languages known ...	Father	Mother	Wife
Kisan only	2 (7%)	1 (3%)	1 (3%)
Nepali	16(53%)	16 (53%)	23 (77%)
Hindi	6 (20%)	2 (7%)	6 (20%)
Rajbansi	3 (10%)	1 (3%)	-
Maithili	1 (3%)	-	-
Bangali	3 (10%)	1 (3%)	-
Danuwar	-	1 (3%)	-
Meche	-	1 (3%)	-

Source: Field study, 2013

Table 4.4 shows that out of 30 male respondents, 53% respondents' fathers are bilingual in Nepali. Further we can see that the respondents' fathers are bilingual in Hindi (20%), Rajbansi (10%), Bangle (10%) and in Maithili (3.3). In the same way 53% respondents' mother are bilingual in Nepali. Some respondents' mother also speaks Hindi, Rajbansi, Bangla, Danuwar, Meche which is less than 7%. Regarding respondents' wives majority (77%) is bilingualism in Nepali. However, respondents' wives also speak Hindi (20%).

Table 4.5 presents the bi/multilingualism in Kisan family members by male.

Table 4.5: Other language known to family members by Female (N=30)

<i>Other languages known ...</i>	Father	Mother	Husband
Kisan only	1 (3%)	1 (3%)	1 (3%)
Nepali	23 (77%)	23 (77%)	23 (77%)
Hindi	13 (43%)	9 (30%)	9 (30%)
Rajbansi	3(10%)	2 (7%)	-
Maithili	4 (13%)	1 (3%)	2 (7%)
Bangali	3(10%)	2 (7%)	4(13%)

Source: Field study, 2013

Table 4.5 shows that majority (77%) of female respondents' father speaks Nepali, 43% speak Hindi and less than 14% speak Maithili, Bangla and Meche. In the same way majority (77%) of the female respondents' mother speak Nepali and 30% speak Hindi, but less than 7% female respondents' mother speak Rajbansi, Maithili and Bangla. Similarly, (77%) and 30% female respondents' husband speak Nepali and Hindi respectively, whereas less than 14% speak Maithili and Bangala

4.2.3 Bi/multilingualism in children

As Kisan speech community is multilingual, most of the children in this community are multilingual as well. They are bilingual in Nepali, Hindi, English, Bangla and Khadiya languages. Table 4.6 presents bi/multilingualism in Kisan children.

Table 4.6: Other languages known to Kisan children

N=60	No.	%	Where learnt?
Nepali	45	75	Schools, colleges, in towns, cities
Hindi	10	17	Local markets, India, watching Hindi movies and televisions
English	2	3	School, colleges
Bangla	3	5	In the society
Khadiya	1	2	In the society

Source: Field study, 2013

Table 4.6 shows that majority of Kisan children are bilingual in Nepali and Hindi. Out of 60 respondents 75%, responded that their children are bi/multilingual in Nepali. However, they also know, Hindi (17%), English (3%), Bangla (5%) and Khadiya (2%) languages.

Most of them learnt Nepali in schools, colleges and in markets. Similarly, they learnt Hindi in local markets, in India, and by watching Hindi movies and television. They learnt English in school and colleges, and learnt Khadiya, Bangla languages in the society.

4.4 Levels of understanding of Nepali in school

As mentioned earlier most of the Kisan children have learnt Nepali in schools and colleges, they have difficulties in understanding Nepali when they first go to school. Table 4.7 presents the levels of understanding of Nepali when a child first goes to school.

Table 4.7: Levels of understanding of Nepali when a child first goes to school by sex and Literacy

N=60	Male (n=30)		Female (n=30)		Literate (n=28)		Illiterate (n=32)	
Understand all	25	83%	21	70%	19	68%	27	84%
Average	5	17%	9	30%	9	32%	5	16%
Total	30	100%	30	100%	28	100%	32	100%

Source: Field study, 2013

Table 4.7 shows that 83% male and 70% female respondents reported that their children understand all Nepali when s/he first goes to school. However, Table 4.7 also reveals the fact that 17% males and 30% female respondents reported that their children understand Nepali in average when s/he first goes to school.

Across of literate people the data slightly vary where 70% literate respondents reported that children understand well and 84% illiterate respondents reported that children understand well. Similarly, 32% literate responded as their children understanding of Nepali in average and 16% illiterate responded as their children understanding of Nepali in average.

From this analysis we can conclude that majority of Kisan children understand Nepali speaking teacher when s/he first goes to school. However, the average understanding Nepali is not negligible. Since, most of the Kisan use their own mother tongue at home; their children are monolingual before going to school. Therefore, they face difficulty when they first go to school. It shows that there is the need of mother tongue based multilingual education (MLE). The data of table 4.7 is mainly for grown up children. It can also be shown through the figure 4.3.

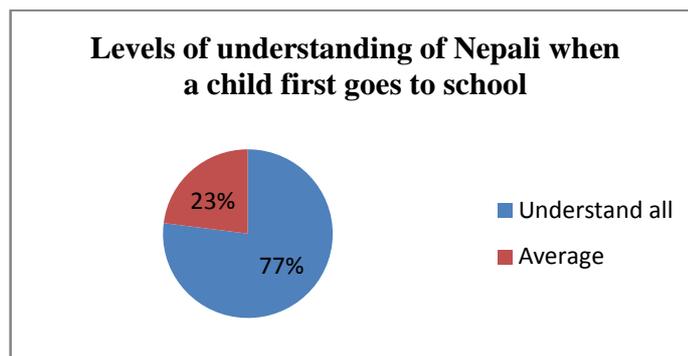


Figure 4.4: Levels of understanding of Nepali when a child first goes to school

Figure 4.4 shows that out of 60 respondents 77% has reported that children know Nepali in the school. And 23% has responded that they know Nepali in average.

In order to examine the situation of bi/multilingualism in Kisan, bi/multilingualism, a participatory tool was used in a group of at least eight to twelve participants of mixed category, was administered in all the reference points of the survey in Kisan. The pictures of bilingualism tools used in Dhaijan VDC, Magurmari-4 of Mechinagar Municipality, Kalakhuta-2 of Mechinagar Municipality, Bahun Dangi VDC and Shantinagar VDC of Jhapa present the situation of bi/multilingualism in Kisan speech community. Pictures⁶

⁶ Pictures display the default date set in the camera. The snap was taken during the field study conducted in 2013



Photograph 4.3: Bilingualism in Kisan at Kalakhutta-2, Mechinagar Municipality



Photograph 4.4: Bilingualism in Kisan at Bahundangi-VDC



Photograph 4.5: Bilingualism in Kisan at Shantinagar VDC

There are four common findings from this participatory method:

1. Only a few old man and women are monolingual in Kisan.
2. The Kisan speakers who are not going outside the village, women, farmers, elderly people, priests, and pre-literates speak the mother tongue better than Nepali, an LWC.
3. School going children, educated people, leaders of the community, businessmen, teachers, students, driver are bilingual in both Kisan and Nepali.
4. In all these five places participants have responded that the speaker of only native speaking is decreasing day by day because they speak either both language (Nepali and Kisan) or Nepali as LWC. The situation of speaking both languages (Nepali and Kisan) and only Nepali is increasing.

4.5 Summary

In this chapter, we discussed the multilingual/bilingual situation in Kisan. Kisans are very much proficient in speaking their mother tongue. All the members of Kisan speech

community speak their language very well but only educated speakers of Kisan can read and write in their language. From the observation it is observed that most of them are bilingual and majority of them are multilingual as well. Similarly, majority of Kisan families are bilingual as well as multilingual. They are bilingual and multilingual in Nepali, Hindi, Maithili, and Rajbansi languages. However, some respondents have responded that their mother, father, spouse speak Kisan only but it is context specific because those people did not encounter with other language speaker. Most of the Kisan children are bilingual in Nepali and Hindi, Rajbansi and Maithili languages and some of them are also bilingual in English and Bangali languages also. Most of them learnt Nepali in schools, colleges and in urban markets. Similarly, they learn Hindi in local markets, in India, and by watching Hindi movies and televisions. They learnt English in school and colleges and learnt Rajbansi and Maithili in the society. But these facts are applicable for the grown up children. Regarding pre-school going children majority of Kisan children do not understand Nepali at all when s/he first goes to school because most of the Kisan use their own mother tongue at home. This is why Kisan children are monolingual at pre-school stage. So, they prefer multilingual education for primary level education.

There are very few older people observed as monolingual and some respondent responded as their family member speak only Kisan but it did not mean that they do not understand other language.

The Kisan speakers who are not going outside the village, women, farmers, elderly people, priests, and pre-literates speak the mother tongue better than Nepali, an LWC. Similarly, school going children, educated people, leaders of the community, businessmen, teachers, driver, and students are bilingual in both the Kisan and Nepali languages.

CHAPTER 5

DOMAINS OF LANGUAGE USE

5.1 Outline

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

5.2 Language use in general domains

This section looks at the languages most frequently used by the Kisan speakers in general domains. Such domains consists are counting, singing, joking, bargaining/shopping/marketing, storytelling, discussing/debate, praying, quarrelling, abusing (scolding/using taboo words), telling stories to children, singing at home, family gatherings and village meetings. In this section, first, we present the general picture of patterns of language use and then, we present such patterns in terms of demographic category of sex.

5.2.1 Patterns of language use in general

Domains of language evaluate the vitality of the language. 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. Table 5.1 presents the languages most frequently used in different domains in the Kisan speech community.

Table 5.1: Languages most frequently used in different domains in the Kisan speech community (N=60)

Domains of language use	Kisan	Nepali	Both(Ki/Ne)	Hindi	Ne+Hi+Ki
Counting	23(38%)	35 (58%)	2(3%)	-	-
Singing	38 (63%)	17(28%)	4(7%)	1(2%)	-
Joking	39 (65)	17(28%)	4(7%)	-	-
Bargaining/ shopping/ marketing	12 (20)	43(72%)	5(8%)	-	-
Story-telling	37 (62%)	19(32%)	4(7%)	-	-
Discussing/ debate	25 (42%)	24(40%)	11(18%)	-	-
Praying	46 (77%)	13(22%)	1(2%)	-	-
Quarrelling	36 (60)	16(27%)	8(13%)	-	-
Abusing (scolding/using taboo words)	41 (68%)	14(23%)	5(8%)	-	-
Telling stories to children	40 (67%)	18(30%)	2(3%)	-	-
Singing at home	43 (72%)	13(22%)	3(5%)	-	1(2%)
Family gatherings	50 (83%)	8(13%)	2(3%)	-	-
Village meetings	18 (30)	20(33%)	22(37%)	-	-

Source: Field study, 2013

Table 5.1 shows that in the Kisan speech community, apart from Kisan, Nepali, both Kisan and Nepali, Kisan people also use Hindi, and Kisan, Hindi and Nepali in different general domains of language use. Out of 60 informants, 58% to 72% have responded that Nepali is used in the domain of counting and bargaining in the Kisan speech community. Similarly 40% of the total informants have responded that Kisan is used in discussing. Less than one-third have responded that they use Nepali in other domains like singing, joking, quarrelling, abusing and telling stories and others.

Table 5.1 also shows that in most of the domains like family gathering, singing, joking, storytelling, abusing and praying, Kisan is used by 60% to 83% respondents of Kisan speech community. In village meeting around 37% of the total informants have responded that they use both language (Kisan and Nepali), while in rest of the domain the percent of using both language is comparatively very low(less than 20%). In domain like

singing, very minority percent (2%) of respondents reported that Kisan people also use Hindi or some time Hindi, Nepali and Kisan.

Figure 5.1 presents the patterns of language use in different domains in Kisan speech community.

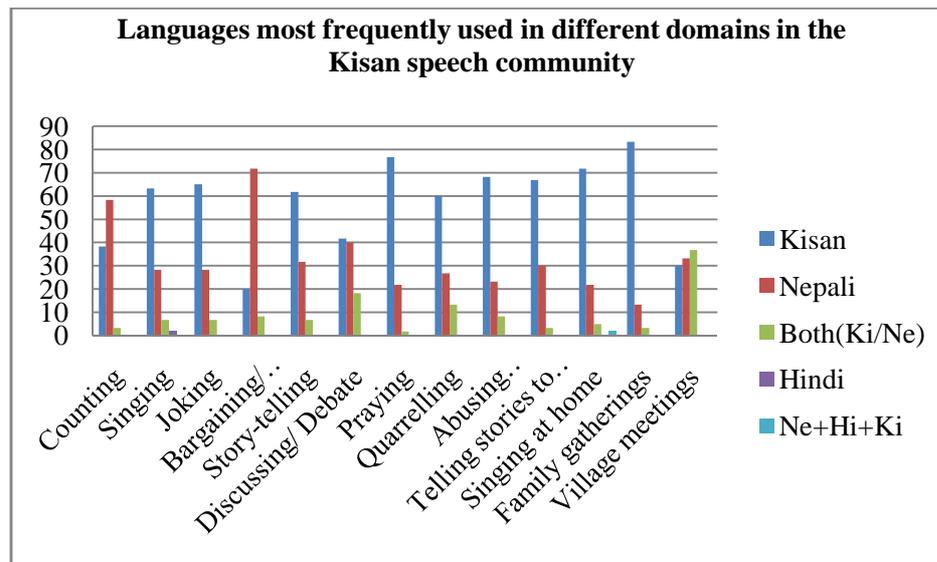


Figure 5.1: Patterns of language use in different domains in the Kisan speech community

5.2.2 Patterns of language use by sex

Kisan people mostly use their mother tongue at home whereas they use Nepali and Hindi while talking to the people other than their community. Table 5.2 presents the languages frequently used by Kisan male speakers in different domains.

Table 5.2: Languages most frequently used in different domains by male (N=30)

Domains of language use	Kisan	Nepali	Both (Ki+Ne)	Hindi	Ne+Hi+Ki
Counting	9 (30%)	21(70%)			
Singing	18 (60%)	9(30%)	2(7%)	1(3%)	
Joking	18(60%)	9(30%)	3(10%)		
Bargaining/ Shopping/ Marketing	6(20%)	22(73%)	2(7%)		
Story-telling	19(63%)	8(27%)	3(10%)		
Discussing/ Debate	14(47%)	10(33%)	6(20%)		
Praying	23(77%)	7(23%)			
Quarrelling	17(57%)	8(27%)	5(17%)		
Abusing (scolding/ using taboo words)	20(67%)	7(23%)	3(10%)		
Telling stories to children	21(70%)	8(27%)	1(3%)		
Singing at home	22(73%)	7(23%)			1(3%)
Family gatherings	26(87%)	3 (10%)	1(3%)		
Village meetings	10(33%)	10(33%)	10(33%)		

Source: Field study, 2013

Table 5.2 shows that out of 30 male informants, more than 70% have responded that Nepali is used in the domains of counting and bargaining in the Kisan speech community. Similarly 30% to 33% of the total male informants have responded that Nepali is used in singing, joking, discussing and village meeting. Less than one-third have responded that they use Nepali in other domains like, quarrelling, abusing and telling stories, praying, family gatherings and others.

Table 5.2 also shows that in most of the domains like family gathering, singing, joking, storytelling, abusing and praying, Kisan is used by 60% to 87% Kisan speech community while less than 30% of the respondents have reported that they use Kisan in domain like counting and bargaining. In village meeting around 33% of the total informants have responded that Kisan use both language (Kisan and Nepali) while in rest of the domain the percent of using both language is comparatively very low(less than 20%). In domain like singing, very minority percent (3%) of respondents reported that Kisan people also use Hindi or some time Hindi,Nepali and Kisan.

Figure 5.2 presents the patterns of language use in different domains in Kisan speech community.

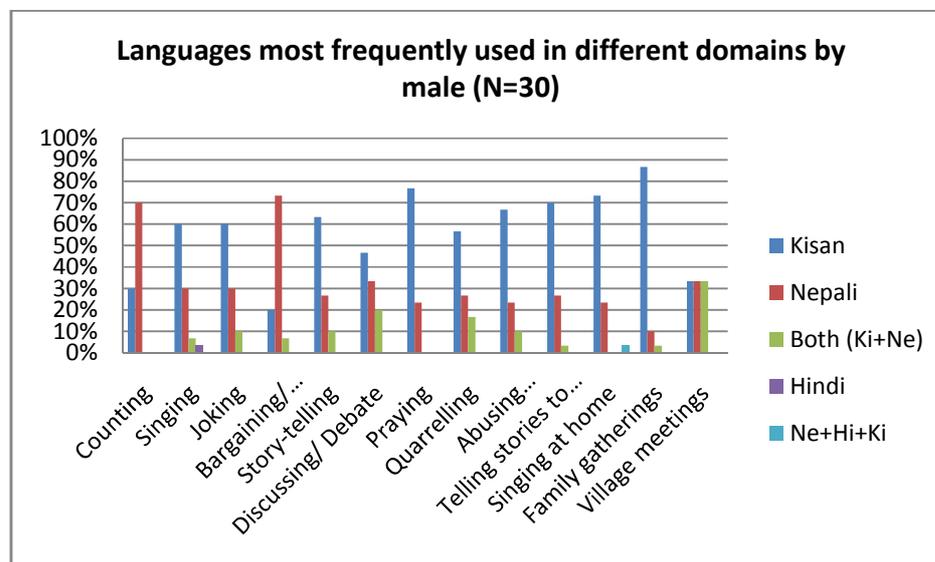


Figure 5.2: Patterns of language use in different domains in the Kisan speech community by male

Table 5.3 presents the languages most frequently used by the Kisan female speakers in different domains.

Table 5.3 Languages most frequently used in different domains by female

Domains of language use	Kisan	Nepali	Both(Ki/Ne)
Counting	14 (47%)	14(47%)	2(7%)
Singing	20(67%)	8(27%)	2(7%)
Joking	21(70%)	8(27%)	1(3%)
Bargaining/ Shopping/ Marketing	6(20%)	21(70%)	3(10%)
Story-telling	18(60%)	11(37%)	1(3%)
Discussing/ Debate	11(37%)	14(47%)	5(17%)
Praying	23(77%)	6(20%)	1(3%)
Quarrelling	19(63%)	8(27%)	3 (10%)
Abusing (scolding/ using taboo words)	21(70%)	7(23%)	2(7%)
Telling stories to children	19(63%)	10(33%)	1(3%)
Singing at home	21(70%)	6(20%)	3(10%)
Family gatherings	24(80%)	5(17%)	1 (3%)
Village meetings	8(27%)	10 (33%)	12(40%)

Source: Field study, 2013

Table 5.3 shows that out of 30 female informants, 70% have responded that Nepali is used in the domain of bargaining and 47% have responded that Nepali is used in counting and discussion in the Kisan speech community. Similarly 33% to 37% of the total female informants have responded that Nepali is used in storytelling and village meeting. Less than one-third have responded that they use Nepali in other domains like, quarrelling, abusing, praying, family gatherings and others.

Table 5.3 also shows that in most of the domains like family gathering, singing, joking, storytelling, abusing and praying, 60% to 80% Kisan language is used by Kisan speech community while less than 30% of the respondents have reported that they use Kisan in domain like bargaining and village meeting. In village meeting around 40% of the total informants have responded that Kisan use both language (Kisan and Nepali) while in rest of the domain, presented in Table 5.3, the percent of using both language is comparatively very low (less than 17%).

Figure 5.3 presents the patterns of language use in different domains in Kisan speech community.

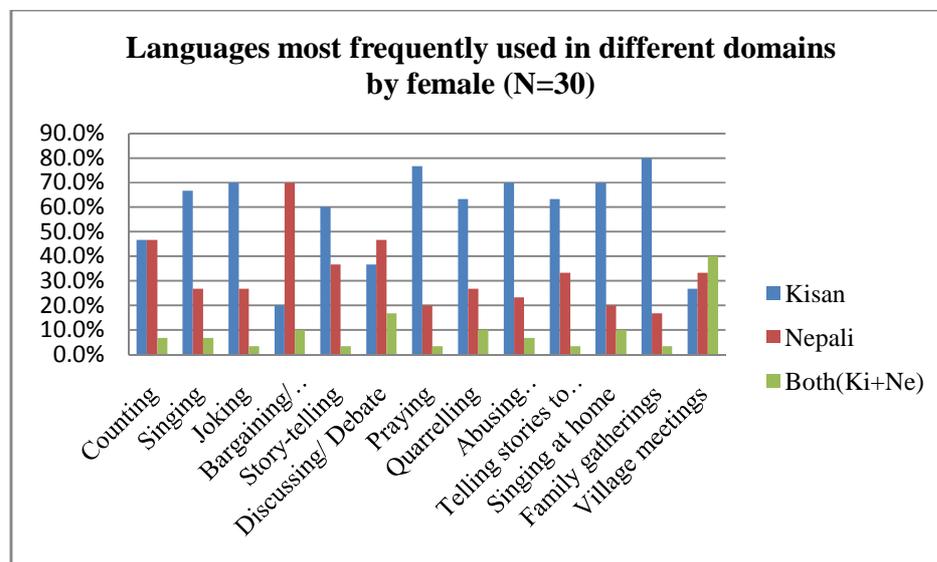


Figure 5.3: Patterns of language use in different domains in the Kisan speech community by female

5.3 Language use in specific domains

In this section, we discuss the specific domains in which languages are used in the Kisan community.

5.3.1 Language use at home

This section examines the patterns of language use at home especially while talking about education matters (i.e., school, admission, ,teacher, etc), discussing social events and other family matters (like festivals, election, ceremonies, marriage, saving, spending, etc) and in writing letters.

a.) Language use in educational and social matters

People change their language as per the context/subject matter of conversation. While focusing on Kisan speakers, they use only their mother tongue and also sometimes Nepali while discussing on educational and social matters with their different family members. Table 5.4 presents the situation of language use discussing about educational and social matters with the family members in Kisan community.

Table: 5.4 Use of languages while talking about social and educational matters

<i>Language most frequently used at home while... (N=60)</i>	Male (n=30)			Female (n=30)		
	n=	Kisan	Nepali	n=	Kisan	Nepali
Grand Father	6	6 (100%)		9	9(100%)	
Grand mother	6	6 (100%)		8	8(100%)	
Father	14	12 (86%)	2 (14%)	18	15 (83%)	3 (17%)
Mother	14	12 (86%)	2 (14%)	20	17 (85%)	3 (15%)
Wife	22	20 (91%)	2 (9%)	22	19 (86%)	3 (13.6%)
Child	23	19 (83%)	4 (17%)	21	18 (86%)	3 (14.3%)

Source: Field study, 2013

Table 5.4 reflects that 100% male and female respondents responded that they use Kisan while talking about social and educational matter with their grandfather and grandmother. Similarly, more than 80% speaker use their mother tongue to discuss on social and educational matter with their other family members (father, mother), however there are some (less than 17%) male and female respondents who have reported that they use Nepali also while talking with their father, mother, spouse and children. Most of the

respondents have not responded on this matter because they do not have those family members with them.

b.) Languages use in letter writing

Most of the Kisan use their own language in most of the domain. However, in letter writing some use Nepali also. As per the field survey, it was found that Kisan speaker generally do not write letter with their family member so they hesitate to respond for the use of language for letter writing. Table 5.5 presents the use of languages used in letter writing by the speaker of Kisan community.

<i>Language most frequently used at home while... (N=60)</i>	Male			Female		
	n=	Kisan	Nepali	n=	Kisan	Nepali
Grand Father	2	1	1	1		1
Grand mother	1		1	1		1
Father	3	1	2	1		1
Mother	1		1	1		1
Wife	1		1	1		1
Child	2		2			

Source: Field study, 2013

Table 5.5 reflects that Kisan community rarely write letter to their family members. However, the people who use to write letters do generally use Nepali language.

5.3.2 Language use in the community

In this sub-section, we look at the pattern of language use in the Kisan speech community in marriage invitations and writing minutes in community meetings. Table 5.6 presents the patterns of language use in marriage invitations and writing minutes in community meetings.

<i>What language does the community use in/for ...</i>	Male (n=30)			Female (n=30)		
	Kisan	Nepali	Both(Ki+Ne)	Kisan	Nepali	Both(Ki+Ne)
Marriage invitations?	25(83%)	4(13%)	1(3%)	24(80%)	4(13%)	2(7%)
Writing minutes in community meetings?		30 (100%)			30 (100%)	

Source: Field study, 2013

Table 5.6 shows that more than 80% male and female respondents responded that Kisan community use Kisan language for marriage invitation while 100% respondents responded that for minute writing in community meetings only Nepali language is used.

5.3.3 Language spoken by the children

There are three domains to examine the patterns of language used by the children: Playing with other children and talking with neighbors and at school. Table 5.7 presents the languages usually spoken by children in such situations.

Table 5.7: Languages Kisan children usually speak (N=60)

<i>What language do your children usually speak while...</i>	Kisan	Nepali	Both (Ki/Ne)	Total
Playing with other children?	14 (23%)	38 (63%)	8 (13%)	60(100%)
Talking with neighbors?	15 (25%)	36 (60%)	9 (15%)	60(100%)
At school?		58 (97%)	2 (3%)	60(100%)

Source: Field study, 2013

Table 5.5 reflects that out of 60 respondents, majority (63%) of the children use Nepali while playing with other friends.

Similarly, to talk with neighbor, majority 60% of the child use Nepali language.

Conversely, 98% children use Nepali language in school. It is because they have their all the books in Nepali, and teachers as Nepali speakers.

5.4 Use of mother tongue and language of wider communication

Kisan is the most prominent language in the Kisan community so the speakers of the community use their mother tongue very frequently. Table 5.7 presents the responses of the informants of the key survey points related to the frequency of the use of mother tongue.

Table 5.8: Frequency of the use of Kisan

N = 60	Male (n=30)		Female (n=30)	
Daily	28	93%	28	93%
Sometimes	2	7%	2	7%
Never	-	-	-	-
Total	30	100%	30	100%

Source: Field study, 2013

Table 5.8 shows that majority (93%) the speakers (male and female) of Kisan speech community uses their mother tongue daily. However, some respondents (7%) who

responded that they use sometimes their mother tongue. These sometimes user are staying in urban area of Jhapa districts. Therefore, it can be said that the Kisan language is very frequently used in the speech community.

Similarly, they responded that the languages of wider communication are Nepali and Hindi languages. Table 5.9 presents the responses provided by the respondents about the languages of wider communication and their frequencies.

Table 5.9: Languages of wider communication and their frequencies

N=60	Male (n=30)		Female (n=30)	
Nepali	30	100%	29	97%
Hindi	-	-	1	3%
Total	30	100%	30	100%

Source: Field study, 2013

The table 5.9 shows that all (100%) of male used Nepali as their contact language, and majority (97%) of female Nepali as their contact language. However, some uses Hindi also as their contact language.

Table 5.10 shows the frequency of using contact language with the non native Kisan

Table 5.10: frequency of Use of wider communication

Frequency	Male		Female	
Daily	28	93%	24	80%
Sometime	2	7%	6	20%
Never	-	-	-	-
Total	30	100%	30	100%

Source: Field study, 2013

Similarly, Table 5.10 presents that majority (more than 80%) of them use these contact languages (mentioned in 5.9) daily.

5.5 Language used with the visitors at home

They are asked as ‘which language you usually use when the speakers of other languages visit their home?’. In response of this question all the respondents responded that they usually have Nepali speaker as their visitor so they speak Nepali with the non- Kisan visitor.

language is not used daily rather it is used sometimes. For example in meeting, festivals or rites and rituals the Kisan language is not used daily because it occurs occasionally. However with family members or in home in singing Kisan is used daily.

2. The Nepali language, language of wider communication (LWC), is used in the government offices, with non-Kisan and hill people, in minute writing, hospitals, delivering speech and in urban area markets. In some domains like minute writing or hospital the LWC is not used daily whereas the domain like market, the LWC is used daily.
3. Both Kisan (the mother tongue) and Nepali, and the language of wider communication (LWC), are used in travelling, in VDC office, in pre-primary level in government schools, in trainings, in district-headquarter, in NGOs and INGOs offices, in general assemblies and in business.

The responses collected from respondent can be seen in the photographs 5.1, 5.2, 5.3, 5.4 and 5.5. There are also some overlapping domains in the entire three categories which can be seen in the photographs.

5.7 Summary

In this chapter, we examined the patterns of language use in different domains in Kisan speech community. In the domains like bargaining, village meeting, Nepali is exclusively used by the respondents of both sexes. However, in other domains such as counting, joking, storytelling, discussing/ debate, praying, quarrelling, abusing, telling stories to children and family gatherings Kisan is overwhelmingly used by the respondents of both sexes. Kisan children use both the mother tongue and Nepali with their friends and in neighborhood and they predominantly use Nepali in school.

There is the dominance of Kisan in social works. All the speakers of Kisan speech community use their mother tongue daily. Similarly, the languages of wider communication are mainly Nepali. They normally use Nepali, as the languages of wider communication (LWC) when the speakers of other languages visit at their home.

The domains in which mother tongue is used are the family, home, celebrating different rites and rituals, praying, neighborhood, village meetings, local markets, abusing, and

storytelling. The language of wider communication (LWC) is used in the government offices, with non-Kisan and hill people, in minute writing, hospitals, and in urban area markets. In both language categories which are Kisan and Nepali are used in VDC office, in the beginning classes in government schools, in trainings, in district headquarter, in NGOs and INGOs offices, and in field. The language used here in the different domain did overlap in the three categories classified by this tool.

CHAPTER 6

LANGUAGE VITALITY, TRANSMISSION AND MAINTENANCE

6.1 Outline

This chapter deals with language vitality, transmission and maintenance. It consists of four sections. Section 6.2 deals with the language vitality of the language. Section 6.3 deals with the language transmission and maintenance of the Kisan language and in section 6.4, we present the summary of this chapter.

6.2 Language vitality

Kisan community in common with other indigenous communities is gradually shifting in other language of Tarai because they are using other languages of Tarai for LWC (Language in wider community).

6.2.1 Language vitality in the children

Kisan community in common seems to have maintained their language vitality. However, the language is shifting slowly toward Nepali. Table 6.1 presents the data based on the responses to the question 'Do all your children speak your mother tongue?'

Table 6.1: Mother tongue spoken by children

N=60	Male (n=30)		Female (n=30)	
No response	4	13%	4	13%
Yes	25	83%	26	87%
No	1	3%	-	-
Total	30	100%	30	100%

Source: Field study, 2013

Table 6.1 displays that the 87% female and 83% male respondents have responded that their children speak mother tongue whereas 1 (3%) male respondent also responded that his children do not speak Kisan. Some of them have not responded because they are unmarried. It shows that the Kisan language has vitality in the current situation.

6.2.2 Language used by the parents in the community

Intergenerational transmission plays a pivotal role for language vitality. If the new generation is provided enough opportunity to speak their mother tongue, it will be acquired and spoken and transferred to generation to generation. To look at this aspect, the question: "What language do most parents in their village usually speak with their children?", was asked to the informants.

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

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

Language	Male	Female
Mother tongue	27 (90%)	29(97%)
Nepali	3 (10%)	1 (3%)
Total	30 (100%)	30 (100%)

Source: Field study, 2013

Table 6.2 shows that 90% male and 97% female parents speak only their mother tongue with their children in the Kisan community. It is also clear that female’s contribution is more in preserving their language than male. It also shows that the Kisan language has high degree of vitality.

6.2.3 Language spoken by younger people

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

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

Responses	Male		Female	
Yes	26	87%	26	87%
No	4	13%	4	13%
Total	30	100%	30	100%

Source: Field study, 2013

Table 6.3 shows that out of 30 male respondents majority (87%) of the respondents responded that young people in their village/town speak their mother tongue well, the way it ought to be spoken and only 13% said that the young people of their village/town do not speak their mother tongue well, the way it out to be spoken. There is similar finding with the case of female. The table 6.3 is presented through figure 6.1 also.

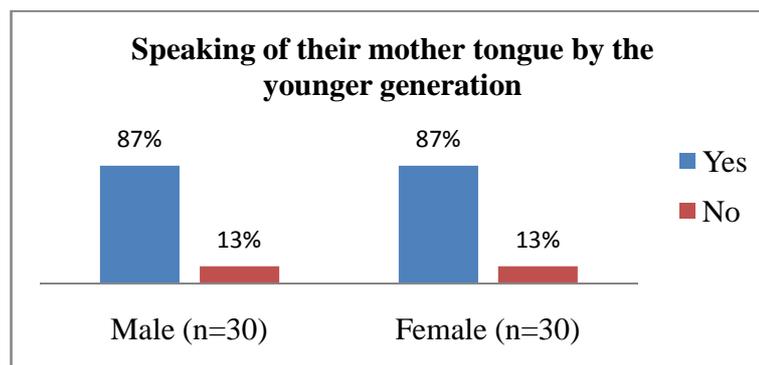


Figure 6.1: speaking of their mother tongue by the younger generation

6.3 Language Transmission and Maintenance

Language maintenance in Kisan is satisfactory till now. In the following sections we shortly discuss the factors of language maintenance.

6.3.1 Inter-marriage situation

Almost all the respondents have responded that inter-caste marriage is not allowed by the community norms of Kisan. So there is no arrange-marriage practice in terms of inter-caste system in this community. However, the respondents also revealed the fact that love marriage is prevalent in Kisan community which happens without parents consent. And in love marriage practice there is no valid record of the particular ethnic community with whom Kisan young people get married. So it is hard to exact the caste or ethnic group with whom the young Kisan do love marriage.

6.3.2 Use of mother tongue in education

Kisan have positive attitudes towards the maintenance of the language. They are eager to maintain the transmission and vitality of the language. The use of mother tongue in education fosters the vitality of the language. Table 6.4 presents the responses of the Kisan speakers in response to the question “Do you like your children learn/study in mother tongue?”

Table 6.4: Likeness of the children’s learning/studying in mother

<i>Do you like your children learnt/study in mother tongue?</i>	Male (n=30)	Female (n=30)	Total
Yes	30(100%)	30(100%)	60 (100%)
No	-	-	-
Total	30(100%)	30(100%)	60 (100%)

Source: Field study, 2013

Table 6.4 shows that 100% male and 100% female respondents said that they like their children learn/study in their mother tongue.

6.3.3 Support to the mother tongue school

Similarly, the informants were asked how they would support if school are opened for teaching their mother tongue. Table 6.5 presents the responses to how the informants support if schools are opened for teaching their mother tongue.

Table 6.5: The ways of supporting mother tongue teaching schools

N=60	Male (n=30)		Female (n=30)	
By sending your children?	27	90%	23	77%
By encouraging other people to send their children?	20	67%	15	50%
By providing financial help?	12	40%	10	33%
By teaching?	3	10%	2	7%
By helping with the school?	24	80%	15	50%

Source: Field study, 2013

Table 6.5 shows that 90% male and 77% female respondents said that they will support the schools by sending their children if schools are opened for teaching their language. Similarly, 77% males and 50% females responded that they will support the school by encouraging other people to send their children. But less than 50% males and females responded that they will support the school by providing financial help. Similarly, less than 10% male and female respondents are eager to support the mother tongue teaching school by teaching themselves.. However, way 80% male and 50% female respondents will support the schools by helping with the school.

Figure 6.2 presents the figure of table 6.5.

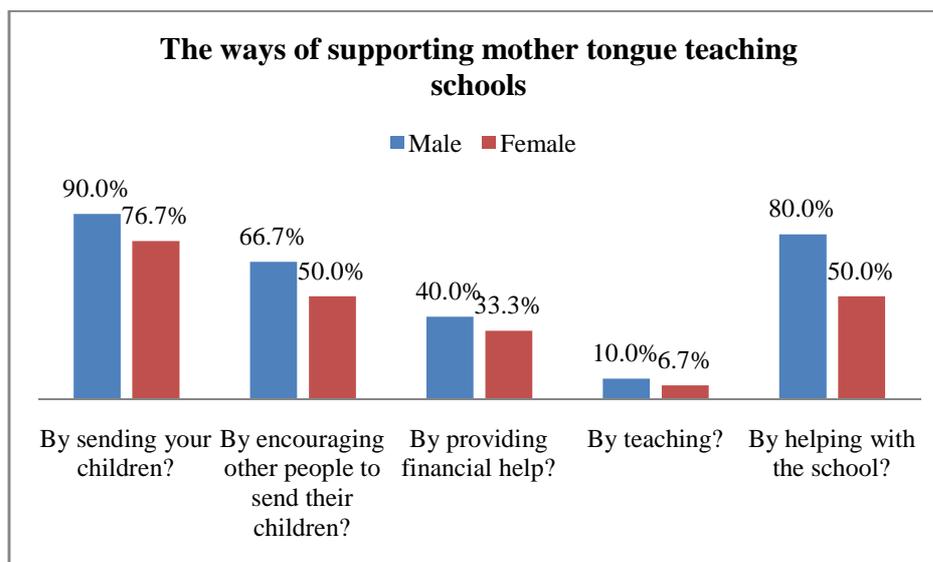


Figure 6.2: The ways of supporting mother tongue teaching schools

6.4 Summary

In this chapter, we looked at language vitality and language maintenance in Kisan. The Kisan language has 100% vitality as all their children speak their mother tongue; most of the parents in their community usually speak their mother tongue to their children; most of the young people use their mother tongue in their day-to-day communication and highest rate of the young people in their village/town speak their mother tongue well, the way it ought to be spoken.

No respondent has responded for the occurrence of the inter-caste marriage in that Kisan community but the love marriage is still in practice. So, there is hard to exact the other language community with whom the inter-caste marriage is happening. Similarly, all the Kisan speakers like their children learn/study in mother tongue. Kisan speakers are positive for the development of their language since they are ready to send their children to the mother tongue schools and also encouraging others to send their children. Moreover, some of them are also ready for financial support. Likewise, some of the educated Kisan speakers can teach their language themselves.

CHAPTER 7

LANGUAGE ATTITUDES

7.1 Outline

This chapter deals with the attitude of the Kisan speakers towards their language. It consists of eight sections. Section 7.2 deals with the attitude of the speakers towards their language. In section 7.3, we discuss the problem because of being a native speaker of Kisan and in section 7.4, we present feelings about children's marriage with non-Kisan speakers. Similarly, section 7.5 deals with grandchildren's language and section 7.6 with first language of the children. Similarly, in section 7.7, we deal with the medium of instruction at primary level, in section 7.8, we discuss the differences in the use of language between the present speakers and their grandparents and in section 7.9 we present the summary of the chapter.

7.2 Language attitudes

There is an extremely positive attitude of the Kisan people towards their language. In the following sections, we briefly discuss about the feelings of Kisan people towards their language.

7.2.1 Preference of language

Loving the language by heart is the positive symbol of continuity and preservation of language. Table 7.1 presents the distribution of the responses to what languages they love most.

Table 7.1: Distribution of the responses to what languages they love most (N=60)

<i>What languages do they love most?</i>	Male(30)	Female(30)	Total
Kisan	29(97%)	30 (100%)	59(98%)
Nepali	1(3%)		1(2%)
Total	30 (100%)	30 (100%)	60 (100%)

Source: Field study, 2013

Table 7.1 shows that 97% male and 100% female respondents love their language (Kisan) the most whereas 3% of the informants (only male) love Nepali.

7.2.2 Feeling of the speakers towards their language

In general, Kisan speakers have positive attitudes towards their language. In response to the question “When you speak your mother tongue in the presence of the speaker of the dominant language what do you feel?” Table 7.2 presents the responses of the informants of the key survey points.

Table 7.2: Feeling of speaking mother tongue in the presence of the speaker of the dominant languages

Feelings (N=60)	Male (n=30)		Female (n=30)	
Prestigious	12	40%	13	43%
Embarrassed	7	23%	7	23%
Neutral	11	37%	10	33%
Total	30	100%	30	100%

Source: Field study, 2013

Table 7.2 shows that out of the total male respondents of Kisan community 40% male and 43% female responded that they feel prestigious when they speak their mother tongue in the presence of the speaker of the dominant language like Nepali. However, 23% both male and female feel embarrassed and 37% male and 33% female feel neutral when they speak Kisan in the presence of the speakers of the dominant languages. The figure 7.1 can display this response clearly.

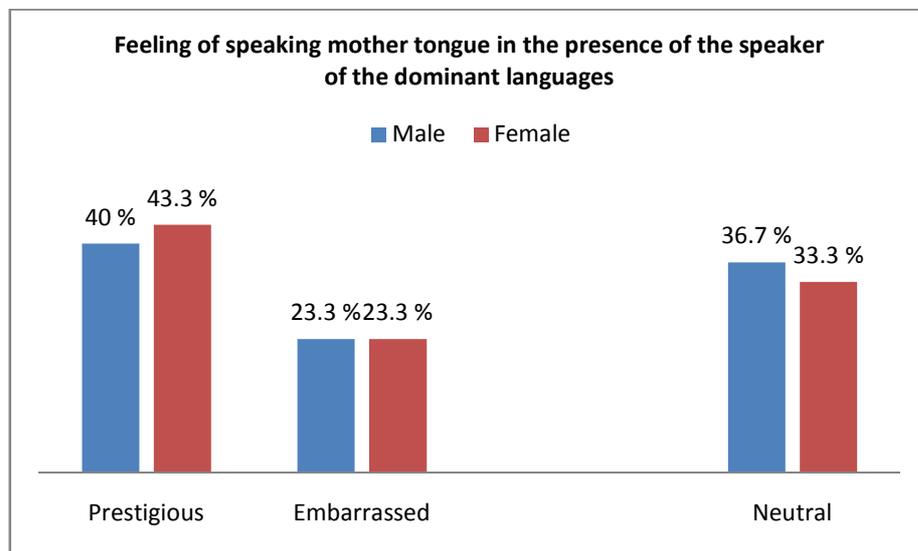


Figure 7.1: Feeling of speaking mother tongue in the presence of the speaker of the dominant languages

7.2.3 Feeling about children’s marriage with non-Kisan speakers

Most of the Kisan speakers feel bad if their son or daughter married someone who does not know their mother tongue. To know the feelings of Kisan people for their children’s marriage with non-Kisan speakers the question was asked as “How would you feel if your son or daughter married someone who does not know your language?” Table 7.3 presents the responses of the respondents of the key survey points.

Table 7.3: Feeling about children’s marriage with non-Kisan speakers

Feelings	Male (n=30)		Female (n=30)	
	Good	3	10%	2
Average	5	17%	4	13%
Bad	22	73%	24	80%
Total	30	100%	30	100%

Source: Field study, 2013

Table 7.3 shows that majority of male (73%) and female (80%) Kisan feel bad if their son or daughter married someone who does not know their mother tongue. And 17% male and 13% female Kisan speakers feel neutral if their son or daughter married someone who does not know their mother tongue. However, there is 10% male speaker and 7% female speaker who feel good if his son or daughter married someone who does not know their mother tongue. Thus this is indication of their positive attitude towards their language. The figure 7.3 can make the output more visible.

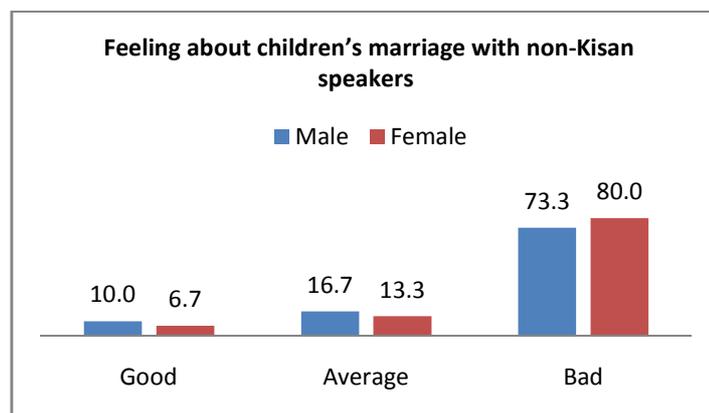


Figure 7.3: Feeling about children’s marriage with non-Kisan speakers

7.3 Problem faced because of their language

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

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

Responses	Male (n=30)		Female (n=30)	
Yes	2	7%	3	10%
No	28	93%	27	90%
Total	30	100%	30	100%

Source: Field study, 2013

Table 7.2 shows that out of the total male respondents 7% said that they had faced some problems because of being a native speaker of Kisan. However majority (93%) of male respondents responded that they didn’t have faced any problem because of being a native speaker of Kisan. Similarly, only 10% female respondents responded that they had faced some problems because of being a native speaker of Kisan whereas 90% responded that they didn’t have faced any problem because of being a native speaker of Kisan. It can also be shown through the figure 7.2 to make it more visible.

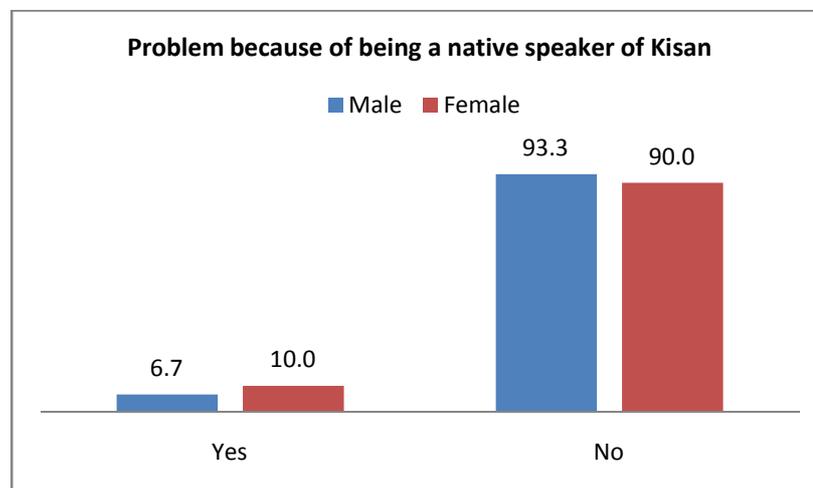


Figure 7.2: Problem because of being a native speaker of Kisan

Similarly, in response to the question “If you had problems because of being a native speaker of your mother tongue, what kinds of problems have you had?”

On the responses to this question, they reported that they feel problem in political and educational matters.

7.4 Feelings for the children/grandchildren's young generations language

Kisan speakers are positive towards their language and culture. Majority of the Kisan speakers said that their grandchildren will speak their language. Table 7.4 presents the responses in the key survey points regarding the question “Will the grandchildren also speak your language?”

Table 7.4: Whether the grand children will speak mother tongue in future (N=60)

Responses	Male (n=30)	Female (n=30)
Speak	29 (97%)	27 (90%)
Won't speak	1 (3%)	3 (10%)
Total	30(100%)	30(100%)

Source: Field study, 2013

Table 7.4 shows that most of the male and female respondents have responded that the children of the present Kisan children will speak their language. However, 1 (3%) male and 10% female also responded that children of present Kisan children will not speak Kisan language. It shows that they are very hopeful towards their language.

Similarly, regarding the question “If speak, how do you feel about this?” Table 7.5 presents the responses of the Kisan speakers in the key survey points.

Table 7.5: Feeling of the speakers if their grand-children will speak their language

Feelings	Male (n=30)	Female (n=30)
Good	30 (100%)	29 (97%)
Neutral	-	1 (3%)
Bad	-	-
Total	30 (100%)	30 (100%)

Table 7.5 shows that all the male respondents and almost all the female respondents feel good if their grandchildren will speak their language. It shows that they have hopeful attitude towards their language.

Similarly, in response to the question “If they will not speak, how do you feel about this?” Table 7.6 presents the responses of the Kisan speakers in the key survey points.

Table 7.6: Feeling of the speakers if their grandchildren will not speak their language (N=30)

Feelings	Male (n=30)		Female (n=30)	
Good	-	-	1	(3%)
Neutral	3	(10%)	6	(20%)
Bad	27	(90%)	23	(77%)

Source: Field study, 2013

The table 7.6 reflects that 90% male and 77% female feel bad if their grandchildren will not speak their language. From this analysis, it can be concluded that they are very much responsive to their language.

Similarly, in response to the question “How do you feel when you hear young people of your own community speaking other languages instead of Kisan?” Table 7.7 presents the responses of the language participants in the key survey points.

Figure 7.7: Feeling towards the user of other languages instead of their mother tongue (N=60)

Feelings	Male (n=30)		Female (n=30)	
Good	1	(3%)	1	(3%)
Indifferent	2	(7%)	5	(17%)
Bad	27	(90%)	24	(80%)
Total	30	100%	30	100%

Source: Field study, 2013

Regarding the language attitude table 7.7 shows that majority of male (90%) and female (80%) feel bad when they hear young people of their own community speaking other languages instead of their first language. However, 7% male and 17% female Kisan speakers responded that they feel indifferent and 1 male and female respondent have responded that they feel good when they hear young people of their own community speaking other languages instead of their first language. In this way, 13% females responded that they feel good and 23% responded as indifferent when they hear young people of their own community speaking other language instead of their mother tongue. Figure 7.4 can clearly present the responses of table 7.7

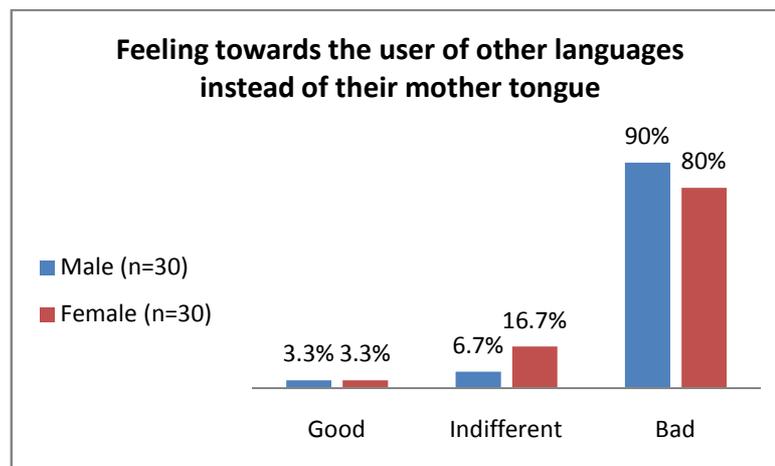


Figure 7.4: Feeling towards the user of other languages instead of their mother tongue

7.5 Desire for the language of the children

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

Table 7.8: The languages Kisan children should speak first

N=60	Male (n=30)	Female (n=30)
Kisan	30 (100%)	30 (100%)
Nepali	-	-

Table 7.8 shows that all the respondents (male and female) reported that they think that their children should speak Kisan as their first language. This analysis shows that they are very much loyal towards their language.

7.6 Medium of instruction at primary level

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

Table 7.9: Preference for the medium of instruction at primary level (N=60)

Feelings	Male (n=30)		Female (n=30)	
Mother tongue	29	(97%)	28	(93%)
Nepali	-	-	2	(7%)
English	1	(3%)	-	-
Total	30	100%	30	100%

Source: Field study, 2013

Table 7.9 shows that majority of the male (97%) and female (93%) respondents responded that they prefer their own mother tongue, i.e. Kisan as their children’s medium of instruction at primary level. Whereas only 7% both male and female reported that they prefer the Nepali language and similarly only one (3%) male reported for English for their children’s medium of instructions at primary level. The table 7.9 is also presented through the figure 7.4 to make it more visible.

7.7 Differences in the use of language between two generations

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

Table 7.10: Differences between the languages spoken by the two generations (N=60)

Responses	Male (n=30)		Female (n=30)	
Yes	8	27%	7	23%
No	22	73%	23	77%
Total	30	100%	30	100%

Source: Field study, 2013

Table 7.10 shows that only 27% male Kisan speakers think that the language spoken by them is different from their grandparents whereas majority (73%) of male respondents do not think that there is differences in the language spoken by them and their grandparents. Similarly, out of the total female respondents only 23% said that they think that the language spoken by them is different from their grandparents and whereas majority (77%) of female respondents answered that they do not think that there are any differences between the languages spoken by them and their grandparents. The figure 7.5 can clearly depict the responses.

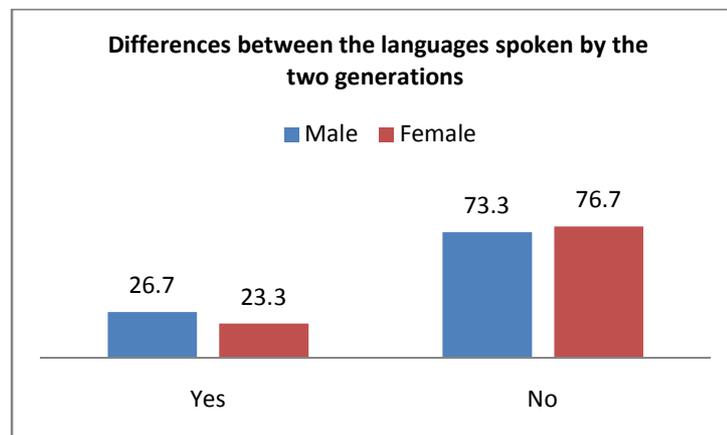


Figure 7.5: Differences between the languages spoken by the two generations

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

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

If yes, how do you think the language spoken by you is different from your grandparents?	Male (n=30)	Female (n= 30)
Pronunciation	3 (10%)	3 (10%)
Vocabulary	-	-
Use of specific type of sentences	-	1 (3%)
Mixing of other languages	7 (23%)	6 (20%)
Way of speaking	4 (13%)	2 (7%)

Source: Field study, 2013

Table 7.11 shows that out of the total male participants, 10% male and female both think that the language spoken by them is different than that of their grandparents in terms of pronunciation. Similarly, 23% male and 20% female think that the language they speak is different than that of their grandparents in terms of mixing other language and 13% male and 7% female respondent reported that there is difference in the way of speaking in Kisan language of now than that of their grandfather's time. And few (3%) female respondents have answered that there are differences using specific type of sentence in the language of now than that of their grandfather's time. No one has responded for vocabulary change between two generations.

This analysis shows that the language spoken by two different generations have some differences in the way of pronunciation, use of specific types of sentences, mixing of other languages and in the way of speaking of the language.

7.8 Summary

In this chapter, we examined the attitude of Kisan people towards their language. Kisan speakers have positive attitudes towards their language. Most of them feel prestigious when they speak their mother tongue in the presence of the speaker of the dominant language like Nepali. Only a few respondents had faced some problems such as in understanding of Nepali, in government offices, education and social problems, because of being a native speaker of Kisan. Similarly, most of the Kisan speakers feel bad if their son or daughter married someone who does not know their mother tongue.

Most of the Kisan speakers are optimistic that their grandchildren will speak their language and all of them feel good if his/her children will speak their mother tongue. Similarly, most of them feel bad if their grand-children will not speak their mother

tongue. It indicates that they are very much positive towards their language. Similarly, most of the males and females Kisan speakers said that their children should speak their own mother tongue first. Most of the males and females speakers feel bad when they hear young people of their own community speaking other languages instead of their first language.

Similarly, most of the Kisan speakers prefer their own mother tongue, i.e. Kisan as their children's medium of instruction at primary level and however very few prefer Nepali and English languages as well. Only a few Kisan speakers think that the language spoken by them is different from their grandparents and the differences are in the way of pronunciation, use of specific types of sentences, mixing of other languages and in the way of speaking.

CHAPTER 8

LANGUAGE DEVELOPMENT

8.1 Outline

This chapter deals with the language development in the Kisan language which is gathered through appreciative inquiry of participatory tool. It consists of two sections. In section 8.2, we discuss the dreams and planning of the Kisan people towards their language. In section 8.3, we present the summary of this chapter.

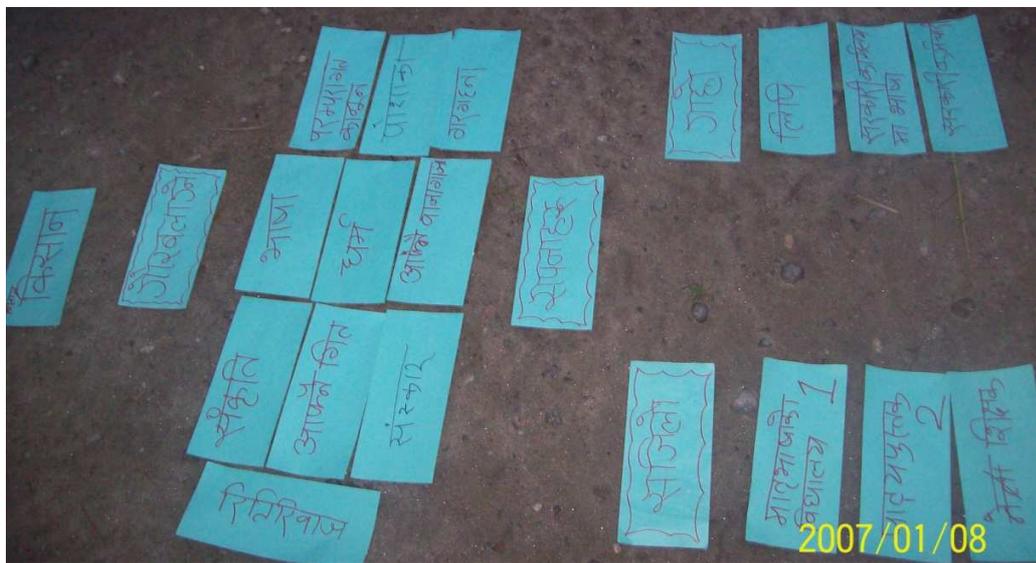
8.2 Appreciative inquiry

In the survey, a participatory tool known as appreciative inquiry was administered in all the five key points in Kisan community. The main purpose of this tool was to gather information about the dreams and aspirations of the Kisan community members for the development their language as well as their culture. It was conducted in each of selected five points. The tool was administered in group which comprises 8-12 people where the participants comprise of different demographic categories of sex, age and educational status. The participants in each key point were asked to describe things that made them proud about their language or culture. They were asked to write down the ‘good things’ on a piece of paper and placed them serially on the floor. Then they were asked to, based on those good things in Kisan language and culture, express their “dreams” 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 in the degree of easiest to the most difficult. Further they were asked to specify which ones were most important, and then to choose two/three of their dreams. Further the plan was made on those chosen dreams. The plan consisted three important categories of questions: what action should be done, who would be involved to fulfill the action and when should be the action initiated. In order to examine the language development in the Kisan language, appreciative inquiry, a participatory tool, need to be used in a group of at least eight to twelve participants of mixed category, was administered in all the survey points of the Kisan community. An appreciative inquiry tool is used in Dhaijan VDC, Magurmari-4 of Mechinagar Municipality, Kalakhuta-2 of Mechinagar Municipality, Bahundangi VDC

and Shantinagar VDC of Jhapa to present the dreams of Kisan people. Photographs⁸ 8.1, 8.2, 8.3, 8.4 and 8.5 shows the different dreams and proud things of Kisan people



Photograph 8.1: Appreciative enquiry at Dhajjan-8 VDC, Jhapa



Photograph 8.2: Appreciative enquiry at Magurmari-4, Mechinagar municipality, Jhapa

⁸ The dates depicted in these photos are by default set in the camera. The snap is taken during the field study in 2013



Photograph 8.5: Appreciative enquiry at Shantinagar-1 VDC, Jhapa

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

Table 8.1: Findings from the appreciative inquiry in Kisan

SURVEY POINTS	GOOD THINGS THAT MADE KISAN HAPPY OR PROUD ABOUT THEIR LANGUAGE	DREAMS ABOUT HOW THEY COULD MAKE THEIR LANGUAGE EVEN BETTER	MOST IMPORTANT DREAM TO START ON PLANNING
Dhajjan-8	<ul style="list-style-type: none"> ▪ Dance ▪ Story ▪ Pray song ▪ Books ▪ Films ▪ Marriage songs 	<ul style="list-style-type: none"> ▪ To have Kisan doctor ▪ To have Kisan dictionary ▪ To have Kisan school for primary level ▪ To be Kisan as national language ▪ To have Kisan teacher ▪ To have Kisan police 	<ul style="list-style-type: none"> ▪ Kisan primary school ▪ Kisan teacher

Shantinagar-1	<ul style="list-style-type: none"> ▪ Dress ▪ Culture ▪ Language ▪ Musical instruments ▪ Song ▪ Cinema ▪ Own jewellery 	<ul style="list-style-type: none"> ▪ To prepare textbooks in Kisan ▪ To have any program in T.V and F.M ▪ To have Kisan teachers ▪ To have Kisan school ▪ Kisan magazine ▪ Kisan script ▪ Use of Kisan language in office ▪ Recognition of Kisan language as national language 	<ul style="list-style-type: none"> ▪ Kisan teacher ▪ Kisan teaching materials
Bahun Dangi-3	<ul style="list-style-type: none"> ▪ Song ▪ Ancestral language ▪ Cinema ▪ Kisan singer ▪ Culture ▪ Musical instruments ▪ Marriage song ▪ Own jewellery ▪ Food system 	<ul style="list-style-type: none"> ▪ To prepare textbooks in Kisan ▪ To have any program on T.V ▪ To have Kisan teachers ▪ To have Kisan police ▪ Kisan language as official language ▪ Kisan identity ▪ Kisan magazine ▪ Kisan school ▪ Kisan script ▪ Kisan language recognition 	<ul style="list-style-type: none"> ▪ KisanTeacher ▪ Use of Kisan language in media
Magurmari-4, Mechinagar	<ul style="list-style-type: none"> ▪ Culture ▪ Ancestral language ▪ Custom ▪ Religion ▪ Musical instruments ▪ Traditional law ▪ Dress ▪ Traditional jewellery 	<ul style="list-style-type: none"> ▪ To start mother tongue based education at primary level ▪ To prepare textbooks in Kisan ▪ To use Kisan in government office ▪ Kisan script ▪ Kisan govern officers 	<ul style="list-style-type: none"> ▪ Mother tongue school ▪ Kisan textbooks (teaching materials)
Kalakhuta-2, Mechinagar	<ul style="list-style-type: none"> ▪ Kisan culture ▪ Language ▪ Kisan Music 	<ul style="list-style-type: none"> ▪ To start mother tongue based education at primary level ▪ To prepare textbooks in Kisan ▪ To have Kisan media ▪ Kisan as national language ▪ Kisan script 	<ul style="list-style-type: none"> ▪ Kisan media ▪ Kisan school

8.3 Summary

In this chapter, we examined the good things of their language and culture which make them to be proud, and dreams and planning for the development of their language and culture. The good things that made Kisan speakers feel happy or proud about their language and culture are their mother tongue Kisan, folklore, having their own culture

and costume, art, traditional ornaments, festivals, marriage system, dress, food pattern, religion etc.

They have certain dreams like having textbooks, mother tongue teachers, establishment of mother tongue based primary schools, development of their own script, Kisan should be taught at university level, Kisan should be used as an official language, recognition of Kisan language as national language, education for all Kisan, promotion and preservation of Kisan language, script, culture and religion and there should be a huge coverage of the language in the field of mass media such as radio, TV, and national level newspapers and journals.

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

CHAPTER 9

DIALECTAL VARIATION

9.1 Outline

This chapter assesses the levels of lexical similarity among the forms of speech spoken in survey areas in order to look at if there are any dialectal variations in Kisan. For this purpose, two tools were employed: Wordlist Comparison and Dialect Mapping. This chapter is organized into four sections. Section 9.2 deals with wordlist comparison in Kisan. In section 9.3, we discuss the results drawn from dialect mapping tool. Section 9.4 presents the summary of the findings of the chapter.

9.2 Wordlist comparison

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

9.2.1 Methodology

The methodology consists of the collection of wordlists and tool used in the analysis of the wordlists. First, the standardized wordlist of 210 words were elicited in the survey points, namely, Dhaijan VD; Magurmari-4, Mechinagar municipality; Kalakhutta-2, Mechinagar municipality; Bahundangi VDC; and Shantinagar VDC from the mother tongue speakers (grown up in the target locality, representing different sex, age and literacy), compiled them with phonetic transcriptions and cross-checked from other speakers from the same site (see Annex B for 210 wordlist). In each key point, at least two sets of wordlists were administered. Secondly, the words from the wordlists were entered into the WordSurv (Wimbish, 1989), a tool primarily used to determine the genetic relationship of the languages or dialects. Thirdly, the words from the selected wordlist were aligned on the basis of phonetic similarities and dissimilarities. Then the lexical similarity percentages were calculated in the WordSurv.

9.2.2 Evaluation criteria

Normally, 60% has been generally taken as a cutoff point for the evaluation of lexical similarity. However, the 60% threshold may not always be a strict cutoff point. Using such a method, the speech varieties having a lexical similarity of less than 60% are evaluated as different languages. However, languages or dialects with around 60% or greater lexical similarity should be tested for intelligibility using another tool referred to as Recorded Text Test (RTT). The attitudes and the perceptions of the speakers are also important factors. Table 6.1 presents the evaluation criteria of the lexical similarity percentages between the wordlists.

Table 9.1: 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	

9.2.3 Lexical similarity

The wordlists collected from different five points of Jhapa district of eastern region of Nepal are compared and the summary of the comparison is prepared. Table 9.2 presents the lexical similarity percentages among the survey points in Kisan.

Table 9.2: Lexical similarity percentages among the key points

Variety	Dhaijan VDC	Magurmari-4, Mechinagar	Kalakhutta_2, Mechinagar	Bahundangi VDC	Shantinagar VDC
Dhaijan-8 VDC	100%	88%	83%	88%	90%
Magurmari-4, Mechinagar	88%	100%	83%	100%	90%
Kalakhutta_2, Mechinagar	83%	83%	100%	83%	80%
Bahundangi-3 VDC	88%	100%	83%	100%	90%
Shantinagar-1 VDC	90%	90%	80%	90%	100%

Source: Field study, 2013

Table 9.2 clearly shows that Kisan has lexical similarity percentages ranging from 80% to 90% in the different survey areas. Generally, the 60% is used as a cutoff point for the evaluation of the lexical similarity. When lexical similarity percentages are less than 60% the form of the speech spoken in different key points are considered to be different languages. If such percentages are 60% or more the intelligibility testing is required by using RTT (Recorded Text Test). Normally, percentages higher than 85% are taken as the indicators to conclude that the speech varieties being compared are likely to be related dialects. Looking at the lexical similarity percentages, which are higher than 80%, we can say that Kisan presents dialectal variation. However, no respondent accepts that there is variation in Kisan language of Nepal. Some of the differences seem here but these may be because of personal style of speaking of the people (idiolects variation) and borrowing from other language.

9.3 Dialect mapping

In order to determine dialects among the Kisan speakers, the dialect mapping tool was administered in all the reference points of the survey. Photographs 6.1, 6.2, 6.3, 6.4 and 6.5 show results of the dialect mapping tools used in different survey points.



Photograph 9.1: Dialect mapping at Dhajjan VDC, Jhapa



Photograph 9.4: Dialect mapping at Bahundangi -3 VDC, Jhapa



Photograph 9.5: Dialect mapping at Shantinagar-1, Jhapa

The dialect mapping tool was used to help the community members to think about and visualize the different varieties. The language participants in group of 8 to 12 in each survey point were asked to write on a separate sheet of paper the name of each district and town where Kisan is spoken. They have mainly preferred to write the name of VDCs and villages and it was placed on the floor to represent the geographical location. Kisan is densely situated only in some VDC/Municipality of Jhapa districts. So, in common they write the name of Dhaijan VDC, Anarmani VDC, Bahundangi, Mechinagar (Kalakhutta, Magurmari, Pashupatigau, Majhargau, Itabhatta), Shantinagar VDC etc. of the Jhapa district.

When they are asked to give the boundary of the similar language to Kisan, Noone has preferred to differentiate between the different places of Kisan language. The photographs 9.1, 9.2, 9.3, 9.4 and 9.5 can illuminate the similarity preferred by that community. They all reported that there is no any language variation in the Kisan language.

Next, they are asked to show the ranking from easier to understand to most difficult. They were advised to use colored plastic to mark those they understand very well, average and poorly. Table 9.3 presents the ranking from easier to understand to most difficult in the Kisan language.

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

Key survey points	Forms of speech in Kisan		
	Very well	Average	Poorly
Dhaijan	All the places	-	-
Magurmari-4	All the places	-	-
Kalakhutta-2	All the places	-	-
Bahundangi	All the places	-	-
Shantinagar	All the places	-	-

Similarly, in response to the question “Which forms of speech they preferred for preparing writing materials”, the participants in group responded that there is no variation in Kisan language so any of the places may be used for preparing writing materials.

The statement can be illuminated from the evidence from the language similarity Table 9.3 and the Photographs 9.1 to 9.5 where they have decided.

9.4 Summary

In this chapter, we discussed the varieties in the Kisan language. All the varieties of Kisan are mutually intelligible to each other. There is lexical similarity ranging from 80% to 90% among the key survey points in Kisan. Kisan people do not see any variation in the key survey points of the Kisan language. Kisan at present does not show any dialectal variation that may hinder the mutual intelligibility among the Kisan speakers residing in different key survey points. The five places are recognized as the concentrated area of Kisan speaking people. These are Dhaijan, Magurmari-4, Kalakhutta-2, Bahundangi, Shantinagar and the languages of these areas are similar. No different in ranking of five survey points were recognized by the respondents and similarly no any variation in preferring the writing material was realized.

CHAPTER 10

FINDINGS AND RECOMMENDATIONS

10.1 Major findings

The main aim of this survey was to look at the sociolinguistic situation of the Kisan language, an Indo-Aryan language spoken in the Eastern Tarai of Nepal. The Kisans are one of the indigenous nationalities of Nepal who reside densely in Jhapa districts of Eastern Nepal though they are scattered in other district as well. They have their own culture and language. Government of Nepal has also recognized Kisan as a separate indigenous community. The Kisan language has been recognized for the first time in the Census report of Nepal 2001.

Among the five survey points the researchers surveyed using different tools. The survey has gathered a good deal of information about the language resources; mother tongue proficiency and bi/multilingualism; domains of language use; language vitality, transmission and maintenance; language attitudes; language development; and dialectal variation of the Kisan language.

The major findings of this survey are presented as follows:

The major findings of this survey are presented as follows:

- a) The Kisans are one of the indigenous nationalities of the nation and the language spoken by them is Kisan. Kisan, a language of Indo-Aryan family is mainly spoken in the Terai region of Eastern development regions of Nepal and some adjacent parts of Indian states of Bihar, Orissa.
- b) According to the recent Census of Nepal 2011, Kisan is spoken by 1,178 populations where the total ethnic population of Kisan is 1,739. Kisan mother tongue speakers have been dispersed in other than Jhapa districts; however it is only Jhapa district where the population is densely populated.
- c) There are two groups in Kisan, i.e., Sinduria Kisan and Teliya kisan. The Kisan people of Kalakhutta-2, Mechinagar say themselves as the Teliya Kisan but they donot prefer to seperate their language from one other. In the regards of religion, most of them follow Hinduism. However, a few of them believe in nature worship

and only one respondent was found as following christian religion. Majority of Kisan are deprived of education. The main occupation of Kisan is farming.

- d) The resources available in the Kisan language are folk stories and folklore, songs, and religious literatures. Moreover, the modern language transmission resources such as radio, cinema, films and CD/DVD are also available in the Kisan language. Similarly, script, grammar, dictionary, textbook, literary materials, newspaper, magazines, and written literatures are also available in the language.
- e) Kisans are very much proficient in speaking their language. All the members of Kisan speech community speak their language very well and only educated speakers of Kisan can read and write in their language. There is very few monolinguals in Kisan, particularly some older people especially the female speakers of the older age group. Most of them are bilingual and majority of them are multilingual as well. Most of them are bilingual in Nepali, Hindi, Maithili, Rajbansi and Bangla languages.
- f) Majority of Kisan children do not understand Nepali at all when s/he first goes to school. Since most of the Kisan use their own mother tongue at home, their children are not fluent in Nepali before going to school.
- g) Kisan is used in all the general domains such as singing, joking, storytelling, praying, quarrelling, abusing (scolding/using taboo words), telling stories to children, singing at home, and family gatherings. In other domain such as in counting, bargaining/shopping/marketing, discussing/debate and village meetings, they mainly use Nepali in Jhapa areas and Maithili in Morang areas.
- h) They use only their mother tongue with their family members while discussing about educational and social matters whereas majority of them use Nepali in writing letter to their family members. Majority of them do not write letter to their family members so they are reluctant to response for the language used in letter writing. Kisan children use both the mother tongue and Nepali with their friends and in neighborhood while they use only Nepali at school. There is the dominance of Kisan in social rites and rituals. They use Nepali as language of wider communication (LWC) with the other than Kisan speakers.

- i) The Kisan language has 100% vitality as all their children speak their mother tongue; most of the parents in their community usually speak their mother tongue to their children; most of the youth use their mother tongue in their day-to-day communication and all the youth in their village/town speak their mother tongue well, the way it ought to be spoken.
- j) Majority of the male and female respondents said that they like their children learn/study in mother tongue and they are eager to help the mother tongue teaching schools by sending your children, by encouraging the people of Kisan community to send their children, by providing financial help, by teaching themselves and by helping with the school.
- k) In general, Kisan speakers have positive attitude towards their language and culture. Around 40% of both male and female speakers feel prestigious when they speak their mother tongue in the presence of the speaker of the dominant language like Nepali. One fourth speakers said that they feel embarrassed and one third speaker respond as neutral because they do not feel anything like embarrassed or prestigious when they speak mother tongue before presence of the dominant language.
- l) Most of the Kisan speakers had not any problem because of being a native speaker of their mother tongue. Only a few speakers had faced problems such as they have been teased and they have problems in understanding of others language; and had problems in government offices because of being a native speaker of Kisan language, their mother tongue. Majority of males and female speakers feel bad if their son or daughter married someone who does not know their mother tongue. Moreover, majority of Kisan speakers said that their grandchildren will speak their language and most of them feel good if their grand children will speak their mother tongue.
- m) Most of the male and female speakers prefer that their children should speak their own mother tongue, Kisan, first while only a few speakers are in the favor of Nepali. Similarly, most of both male and female speakers prefer their own mother

tongue, i.e. Kisan as their children's medium of instruction at primary level and only very few of them preferred to English and Nepali languages.

- n) Majority of the Kisan speakers both males and females do not think that there are differences in the language spoken by them and their grandparents. Only less than one third of both male and female Kisan speakers think that the language spoken by them is different from their grandparents in pronunciation, use of specific types of sentences, mixing of other languages and the way of speaking.
- o) Kisan community is rich in oral literature: folk tales, songs, religious literature. The good things that made Kisan speakers feel happy or proud about their language and culture are their Kisan songs, having their own culture and costume, art, history and literature, own religion, own judiciary system, own god, food pattern etc.
- p) Regarding the dreams about how they could make their language even better are writing a grammar, dictionary, textbooks, having mother tongue teachers, establishment of mother tongue based primary schools, development of their own script, Kisan should be taught at university level, Kisan should be used as official language in Kisan dominant VDCs, promotion and preservation of Kisan language, culture and religion and there should be a huge coverage of the language in the field of mass media such as radio, TV, and national level newspapers and journals.
- q) The most important 'dreams' which they would like to get realized immediately and to start on planning are the establishment of mother tongue teaching schools for the beginners at primary level, development of textbook and curriculum for mother tongue education, language teacher and Kisan language in media. They have made planning for these mentioned four important dreams. They said that there should be the involvement of both the community and the government to realize these dreams and they should be done immediately.
- r) The lexical similarity in Kisan is more than 80% among the key survey points in Kisan. It may indicate that Kisan at present does not show any dialectal variation

that may hinder the mutual intelligibility among the Kisan speakers residing in different key points.

- s) The result of the dialect mapping tool shows that Kisan language of all places are similar. They do not prefer to differentiate the Kisan language .
- t) Next for the writing material also they think that language of all places are equal so either one may be used to develop the writing material in Kisan language.

10.2 Recommendations

On the basis of the above findings, the following recommendations are forwarded for the promotion and development of the Kisan language:

- a) Kisan children face difficulty in basic education because of in the beginning they are not familiar with the Nepali language and vernacular and textbooks in Nepali. The Interim Constitution of Nepal has also guaranteed the right of mother tongue based multilingual education schools. So, this commitment should immediately be facilitated financially and logistically from the concerned sectors to run multilingual education in the true spirit of the constitution.
- b) Textbooks should be developed in such a way that they include the local needs and local settings.
- c) Unless the domains of use of language are broadened the language cannot be preserved. The Kisan community should be made aware of the importance of the use of their mother tongue and encouraged to transmit their mother tongue to the younger generation through advocacy.
- d) In this speech community, still in rural areas, most of the speakers are monolingual, especially the women of older age and because most of the women of older age are pre-literate. Therefore by means of non-formal education in their mother tongue, the literacy classes must be conducted to uplift those pre-literates.
- e) Non-formal education program should be carried out in the mother tongue preparing the suitable reading materials addressing the local needs and incorporating the culture, tradition and knowledge.
- f) The government should immediately address the efforts and grievances of the Kisan community.

- g) A detailed language documentation project is essential to preserve, promote and develop their language and culture in which life crucial knowledge is embodied from time immemorial. Specific language programs such as language documentation, developing orthography, compiling bilingual and monolingual dictionaries and writing grammars should be immediately launched.
- h) Immediately grammar and dictionary should be prepared and the folklore, folk story and folk literature should be documented.
- i) The most important 'dreams' which they would like to get realized immediately and to start on planning are the establishment of mother tongue teaching schools for the beginners at primary level and development of textbook and curriculum for mother tongue education. The concerned authorities should take immediate step to help them realizing their dreams.

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

(d)
(e)

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 Nepali speaking teacher says?

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

D. Domain of Language Use

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

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

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

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

(enter below)

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

- (c) While writing letters? (enter below)

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

56. What language do your children usually speak while:
 (a) playing with other children?
 (b) talking with neighbors?
 (c) at school?
57. What language does your community use for marriage invitations?

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

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

E. Language Vitality

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

F. Language Maintenance

66. Is there intermarriage in your community?
 (a) Yes (b) No
67. (If "Yes") Which other language groups have common marital relationship with your language group?
 (i)..... (ii)..... (iii).....
68. Do you like your children learn/study in mother tongue?
 (a) Yes (b) No
69. (If "Yes") If schools are opened for teaching your language will you support it:
 (a) by sending your children?
 (b) by encouraging other people to send their children?
 (c) by providing financial help?
 (d) by teaching?
 (e) by helping with the school?
 (f) other.....

G. Language Attitudes

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

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

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

- (a) Yes
- (b) No

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

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

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

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

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

- (a) Yes
- (b) No

75. How do you feel about this?

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

76. What language should your children speak first?

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

- (a) Yes
- (b) No

78. (If "Yes") How?

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

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

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

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

Annex B: Sociolinguistic Questionnaire B: Participatory Method

A. Meta data (Baseline information)

Question	Answer
Interview Number	
Date	Day..... Month.....Year..... VS Day..... Month Year..... AD
Place of Interview	Ward: Village/Town: VDC/Municipality: District: Zone: GPS Coordinates: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?

Annex C: Sociolinguistic Questionnaire C

(For Language Activist or Village Head)

Notes:

Shaded items are NOT to be read aloud.

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

INFORMED CONSENT: Given: Not Given:

A. Meta data (Baseline Information)

Enter the answers to the following BEFORE the INTERVIEW:

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

5. Name of language consultant:

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

.....

7. Age:

8. Caste:

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

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

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

Annex D: 210 Word list

क्र. सं.	अङ्ग्रेजी	नेपाली	DHAJAN	MAGURMA RI	KALAKHU TTA	BAHUNDAN GI	SHANTINA GAR
1.	body	शरीर	defi	dēfi	defi	dēfi	dēfi
2.	head	टाउको	muri	muri	muri	Muri	muri
3.	hair	कपाल	kes	kēs	tsul	Kēs	kēs
4.	face	अनुहार	tsefiəra	tsefiəra	tsefiəra	mufiəron/ts efiəra	tsefiəra
5.	eye	आँखा	aikh	aikh ^h	aikh ^h	aikh ^h	aikh ^h
6.	ear	कान	kan	kan	kan	Kan	kan
7.	nose	नाक	nak	nak	nak	Nak	nak
8.	mouth	मुख	thothna	thothəna	muk ^h	th ^h th ^h na	thothna
9.	teeth	दाँत	dāt	dāt	dāt	dāt	dāt
10.	tongue	जिब्रो	dzib	dzib	dzibha	dzib	dzib
11.	breast	स्तन	duḍ	duḍh	duḍ	duḍ	duḍ
12.	belly	पेट	pet	pet	pet	Pet	pet
13.	arm/ hand	हात	fiat	fiath	fiat	fiath	fiat
14.	elbow	कुइनी	kefiəni	kefiəni	kefni	kefiəni	kefiəni
15.	palm	हल्केला	teirfiəthi	teirfiəthi	fiat	teirfiəthi	teirfiəthi
16.	finger	आँला	əŋəri	əŋgri	aūri	əŋgri	əŋri
17.	finger nail	नङ	nək ^h	nəfi	nək ^h	nəfi	nək ^h
18.	leg	खुट्टा	gor	gor	gor	gor	gor
19.	skin	छाला	tsəmra	tsheura/tsə mra	tsəmra	ts&heura/ts əmra	tsəmra
20.	bone	हाड	fiəra	fiəra	fiəra	fiəra	fiəra
21.	heart	मुटु	mutu	dziughəra	mənə	dziughəra	kərdza
22.	blood	रगत	k ^h un	ləfu	ləfu	ləfu	ləfu
23.	urine	पिसाब	muṭ	muṭ	mūṭ	muṭ	muṭ
24.	feces	दिसा	fiagal	fiagəl	fiagəl	fiagəl	fiagəl
25.	village	गाउँ	dḥura/gau	dḥura	dḥura	dḥura	dḥura
26.	house	घर	ghər	ghər	ghər	ghər	ghər
27.	roof	छानो	ts ^h ain	tshani/tshai n	tshain	ts ^h ani/ts ^h ai n	ts ^h ani

28.	door	ढोका	dura	ḍura	ḍura	Dura	ḍura
29.	firewood	दाउरा	kath̥i	kath̥i	kathi	kathi	kathi
30.	broom	कुचो	bərf̥ni	bərf̥ni	bərf̥ni	bərf̥ni	bərf̥ni
31.	mortar	सिलौटो	sil	sileṭə	sil	sileṭə	siləit
32.	pestle	लोहोरो	lorf̥a	lorf̥a	lorf̥a	lorf̥a	lorf̥a
33.	hammer	हथौडा	marṭul	marṭul	marṭul	marṭul	maṭul
34.	knife	चक्कु	tsəkku	tshuri	tshuri	ts ^h uri	ts ^h uri
35.	axe	बञ्चरो	taŋga	tāŋga	taŋgo	Tāŋga	taŋga
36.	rope	डोरी	rəssi	dora/rəssi	rassi	dora/rəssi	rəssi/dora
37.	thread	धागो	suṭa	suṭa	suṭa	suṭa	suṭa
38.	needle	सियो	sui	sui	sui	Sui	sui
39.	cloth	लुगा (कपडा)	luga	luga	luga	luga	luga
40.	ring	औँठी	əŋthi	əŋthi	aŋthi	əŋthi	əŋthi
41.	sun	घाम	rəuḍ	rəuḍə	rəuḍ	rəuḍə	rəuḍ
42.	moon	चन्द्रमा	tsand	tsandə	bela/chand	tsandə	tsandə
43.	sky	आकाश	akas	akas	akas	Akas	bədri
44.	star	तारा	ṭərəi	ṭərəi	ṭara	ṭərəi	ṭərəi
45.	rain	वर्षा	bərk ^h a	bərka	bərk ^h a	bərk ^h a	bərk ^h a
46.	water	पानी	pani	pani	pani	Pani	pani
47.	river	नदी	nəḍi	nəḍi	nəḍi	nəḍi	nəḍi
48.	cloud	बादल	bədri	bədri	bədri	bədri	bədri
49.	lightening	बिजुली चम्कनु	bidzəli.tsə mkt ^h i	bizzəlitsəm kəthik	there	bidzulitsəm kəthik	bidzəlitsə mkəthi
50.	rainbow	इन्द्रेणी	mereirmai rf̥ik	mərəbaind hik	fiath̥isūr	merəbaind hik	ramdhənu
51.	wind	बतास	fiawa	fiawa	fiawa	fiawa	fiawa
52.	stone	ढुङ्गा	dhon̄ga	dhon̄ga	dhon̄ga	dhon̄ga	dhon̄ga
53.	path	बाटो	dəgər	dəgər	dəgər	dəgər	dəgər
54.	sand	बालुवा	balu	balu	balu	Balu	balu
55.	fire	आगो	aigə	aigə	aig	aigə	aigə
56.	smoke	धुवाँ	kuf̥əir	dhūwa	ḍhun̄gia	dhūwa	kuf̥əir
57.	ash	खरानी	rak ^h	rak ^h	rak ^h	rak ^h	rak ^h
58.	mud	माटो	mati	mati	mati	Mati	mati

59.	dust	धुलो	dhur	dhur	dhur	dhur	dhurra
60.	gold	सुन	sona	sona	sona	Sona	sona
61.	tree	रूख	gəts ^h	gəts ^h	gəts ^h	gəts ^h	gəts ^h ə
62.	leaf	पात	pətəi	pətəi	pətəi	pətəi	pətəi
63.	root	जरा	dzəir	dzeirə	dzəir	dzeirə	dzəir
64.	thorn	काँडो	kāta	kāta	kāta	Kāta	kāta
65.	flower	फूल	ful	ful	ful	Ful	ful
66.	fruit	फलफूल	fər	phər	fəl	phər	fər
67.	mango	आँप	amaba	amba	amba	amba	amba
68.	banana	केरा	kera	kera	kola	Kera	kera
69.	Wheat (husked)	गहुँ	gəfiəm	gəhom	gəfiəm	gəfiəm	gəfiəm
70.	barley	जौ	dzəu	dzəu	dzəo	dzəo	dzəo
71.	rice (husked)	चामल	tsau	tsaur	tsaur	Tsaur	tsaur
72.	potato	आलु	alu	alu	alu	Alu	alu
73.	eggplant	भण्टा	bhāta	bhāta	bəigən	bhānta	bhāta
74.	groundnut	बदाम	bədəm	bədəm	bədəm	bədəm	bədəm
75.	chili	खुर्सानी	mərtsəi	məttəi	mərtsai	mərtsəi	mərtsəi
76.	turmeric	बेसार	fiərḍi	fiərḍi	fiərḍi	fiərḍi	fiərḍi
77.	garlic	लसुन	lesun	ləfisu	lesun	ləfisu	lesun
78.	onion	प्याज	piyatə	pəyadzə	pəyadzə	pəyadzə	piyats
79.	cauliflower	काउली	kubi	kubi	kubi	Kubi	kauli
80.	tomato	गोलभँडा	beləti	bīləṭi	beləiti	bīləṭi	beləṭi
81.	cabbage	बन्दा	bəndha kubi	bəndhā kubi	bəndha kubi	bəndha kubi	bəndha
82.	oil	तेल	ṭel	ṭel	ṭel	ṭel	ṭel
83.	salt	नुन	non	non	nun	Non	non
84.	meat	मासु	masu	mas	masu	Mas	masu
85.	fat (of meat)	बोसो	tstərbi	tsərbi	tsərbi	tsərbi	tsərbi
86.	fish	माछा	mətsəri	mətsəri	mətsəri	məts ^h əri	məts ^h əri

87.	chicken	चल्ला	tseŋna	tsẽŋna	tsẽŋna	tsẽŋna	tsẽŋna
88.	egg	अण्डा	Dim	dim	dim	Dim	fiar
89.	cow	गाई	gai	gae	gai	gae	gai
90.	buffalo	भैँसी	bhəĩsə	bhəĩsə	bhis	bhəĩsə	bhəĩsə
91.	milk	दुध	ɖud	ɖud	ɖud	ɖud	ɖud
92.	horns	सिङ	Siŋ	siŋ	siŋ	Siŋ	siŋ
93.	tail	पुच्छर	putsh ^h i	putshegəri	putshri	putsh ^h i	putsh ^h i
94.	goat	बाख्रो	ts ^h eri	tshegəri	tsegri	ts ^h egəri	tshegəri
95.	dog	कुकुर	kukur	kukur	kukur	kukur	kukur
96.	snake	सर्प (साँप)	Sāp	sāp	sāp	Sāp	sāp
97.	monkey	बाँदर	bəndra	bandra	bandra	bandra	bəndra
98.	mosquito	लामखुट्टे	bhusəri	ləmgəriya	bhusri	ləmgəriya	bhusri
99.	ant	कमिला	tsemi	tsemi	tsemi	tsemi	tsemi
100.	spider	माकुरो	makra	makra	makra	makra	makra
101.	name	नाम	mam	nam	nam	Nam	nam
102.	man	मान्छे	log	log	log	log	log
103.	woman	आइमाई	dzəni	dzəni	dzəni	dzəni	syani
104.	child	बच्चा	ts ^h əuwa	ts ^h əuwa	ts ^h əuwa	ts ^h əuwa	ts ^h əuwa
105.	father	बाबा	baba	baba	aba	Baba	baba
106.	mother	आमा	ayu	aya	aya/ayə	Aya	aya
107.	older brother	दाजु	ɖaɖ	ɖaɖa	ɖaɖa	ɖaɖa	ɖaɖi
108.	younger brother	भाइ	bhai	bhai	bhai/babu	Bhai	bhai
109.	older sister	दिदी	ɖiɖi	ɖiɖi	ɖiɖi	ɖiɖi	ɖiɖi
110.	younger sister	बहिनी	bəfin	bəfin	mai	bəfin	bəfin
111.	son	छोरो	beta	beta	beta	Beta	beta
112.	daughter	छोरी	beti	beti	beti	Beti	beti
113.	husband	लोप्रे (श्रीमान)	budha	budha	girfiət ^h	budfira	burfia
114.	wife	स्वस्त्री (श्रीमती)	budhiya	dzəni	logfiər	dzəni	dzəni

115.	boy	केटो	tsəura	tshōṛa	ts ^h əura	ts ^h ōṛa	ts ^h ōra
116.	girl	केटी	tsəūri	tshōṛi	ts ^h əri	ts ^h ōṛi	ts ^h ōri
117.	day	दिन	dīn	din	ḍin	Din	ḍin
118.	night	रात	raiṭə	raiṭ	taṭ	raiṭ	raiṭ
119.	morning	विहान	bifan	bifan	bhinsar	bifan	bifan
120.	noon	मध्यान्ह	barbədze/ ultibela	barbədze	barbadze	barbədze	barbədze
121.	evening	साँझ	sādzh	sādz ^h	sadz ^h	sādzh	sādzhe
122.	yesterday	हिजो	kail	kail	kail	Kail	kail
123.	today	आज	aidz	aidz	aidzə	Aidz	aidzə
124.	tomorrow	भोली	kai	kail	kail	Kail	kail
125.	week	हप्ता (साता)	fəpṭa	fapṭa	fəpṭa	fəpṭa	fəpṭa
126.	month	महिना	məfiina	məfiina	məfiina	məfiina	məfiina
127.	year	वर्ष	bəts ^h ər	bəts ^h ər	bəts ^h ər	bəts ^h ər	bəts ^h ər
128.	old	पुरानो	purna	purna	purna	purna	purna
129.	new	नयाँ	nəya	nəya	nəwā	nəya	nəya
130.	good	राम्रो (असल)	nəgəṭ	nəgəḍ	nəgəḍ	nəgəḍ	nəgəḍ
131.	bad	नराम्रो (खराब)	niəngəṭ	nəgəḍnək ^h e	bənəgəḍ/n əgəḍ.nək ^h e	nəgəḍnək ^h e	nəgəḍnəke
132.	wet	चिसो	bhidzəl	bhidzəl	bhidzəl	bhidzəl	bhidzəl
133.	dry	सुख्खा	suk ^h əl	suk ^h əl	suk ^h əl	suk ^h əl	suk ^h əl
134.	long	लामो	ləmba	ləmfhi	ləmba	ləmbi	lamba
135.	short	छोटो	tsote	pūra	pura	Pūra	tshote
136.	hot	तातो	ṭaṭa	tātā	dhipəl	ṭaṭa	ṭaṭa
137.	cold	चिसो	əndha	thandha	thəndha	thand ^h a	thər
138.	right	दाहिने	k ^h aun	k ^h auna	leŋga	k ^h auna	khauna
139.	left	देब्रे	leŋga	leŋga	k ^h auna	leŋga'	lēŋga
140.	near	नजिक	bhire	ləg ^h e	bhire	ləg ^h e	bhire
141.	far	टाढा	durfiya	ḍura	durfiya	ḍur	durfiya
142.	big	ठूलो	bərka	bərka	bəde	bərka	bərkha
143.	small	सानो	tsote	tshote	ts ^h ote	ts ^h ote	tshote

144.	heavy	गहूँ	bodz ^h a	bodzha	bodz ^h a	bodz ^h a	bodzhə
145.	light	हलुका	fələuk	falka	fələuŋga	fəlka	fələuk
146.	above	माथि	upəre	upəre	upəre	upəre	upəre
147.	below	तल	nitse	nitse	fiethe	Nitse	nitse
148.	white	सेतो	tsarka	tsarka	tsərka	tsarka	tsarka
149.	black	कालो	kəriya	kəriya	kəriya	kəriya	kəriya
150.	red	रातो	lal	lal	lal	Lal	lal
151.	one	एक	ek	ek	ek	Ek	ek
152.	two	दुई	dui	dui	dui	Dui	ḍui
153.	three	तीन	ṭin	ṭin	ṭin	ṭin	ṭin
154.	four	चार	tsair	Tsair	tsar	Tsar	tsair
155.	five	पाँच	pāts	Pāts	pāts	Pāts	pāts
156.	six	छ	ts ^h ə	tshə	ts ^h ə	tshə	tshə
157.	seven	सात	sāṭ	saṭ	saṭ	saṭ	saṭ
158.	eight	आठ	ath	ath	ath	Ath	ath
159.	nine	नौ	nəo	nəo	nəu	nəo	nəu
160.	ten	दश	ḍəs	dəs	dəs	ḍəs	ḍəs
161.	eleven	एघार	eghar	egar	eghar	egar	egar
162.	twelve	बाह्र	bar	Bar	bar	Bar	bar
163.	twenty	बीस	bis	Kuri	bis	Kuri	kori
164.	one hundred	एक सय	eksəo	eksəu	eksəo	eksəu	eksəu
165.	who	को	kefər	Kon	ke	Kon	kofər
166.	what	के	ka	Ka	ka	Ka	ka
167.	where	कहाँ	kāḥa	kāḥā	kāḥa	kāḥā	kāḥā
168.	when	कहिले	kəḥiya	kəḥiya	kəḥiya	kəḥiya	kəḥiya
169.	how many	कति	keṭna	keṭna	keṭna	keṭna	keṭna
170.	which	कुन	kon	Kon	kon	Kon	kon
171.	this	यो	eke	I	i	I	e
172.	that	त्यो	oke	u	u	U	o
173.	these	यिनीहरू	eməne	imənə	iməne	imənə	emənə
174.	those	उनीहरू	oməne	umənə	uməne	umənə	omənə
175.	same	उही	ekəi	usne	ekego	Usne	usəne

176.	different	फरक (अलग)	ḍosər	ḍosre	ələḍ/ḍosər	ḍosəre	ḍosər
177.	whole	सबै	səb	səbe	səb	səbe	səb
178.	broken	फुटेको	futəl	futəl	futəl	futəl	futəl
179.	few	थोरै	ṭhore	kətikən	kəti	kətikən	kətiɡən
180.	many	धेरै	bagəra	bagəra	bagəra	bagəra	bagəra
181.	all	सबै	səb	səbe	səb	səbe	səb
182.	to eat	खानु	k ^h a.lək	k ^h a.lək	k ^h a.lək	kha.lək	khale
183.	to bite	टोकु	tsab.lək	tsab.lək	tsəb.lək	tsab.lək	tsablək
184.	to be hungry	भोकाउनु	bhuk ^h lag	bhuk ^h lag.lə k	bhuk ^h lag.l ək	bhukh.ləglə k	bhuk ^h lag.l ək
185.	to drink	पिउनु	pi.lək	pi.lək	pi.lək	pi.lək	pi.lək
186.	to be thirsty	तिर्खाउनु	piyalag.la k	piyaslag.lə k	pyaslag.lə k	piyaslag.lə k	piyaslag.lə k
187.	to sleep	सुत्नु	suṭ.lək	suṭ.lək	suṭ.lək	suṭ.lək	suṭ.lək
188.	to lie	पल्टनु	dələiŋnik	ulət.lək	dhələiŋgh e	ulət.lək	dhəlīŋ.lək
189.	to sit	बस्नु	bəit ^h .lək	bəith.lək	bəithə.lək	baith.lək	bəisə.lək
190.	to give	दिनु	de.lək	de.lək	de.lək	de.lək	de.lək
191.	to burn	डढाउनु	dərəoide.l ək	dzəruwa.lə k	poirge.lək	dzəruwa.lə k	dzəruwa.l ək
192.	to die	मर्नु	məirəge.lə k	mər.lək	sira.lək	mər.lək	məirge.lək
193.	to kill	मार्नु	mar.lək	mar.lək	mairəde.lə k	mar.lək	mar.lək
194.	to fly	उडनु	udə.lək	ur.lək	ur.lək	ue.lək	ur.lək
195.	to walk	हिँडनु	ge.lək	reŋ.lək	dzat.fie	reŋ.lək	hih.lək
196.	to run/ run	दौडनु	kud.lək	kud.lək	kud.lək	kud.lək	kud.lək
197.	to go /go	जानु	ge.lək	ge.lək	ge.lək	ge.lək	ge.lək
198.	to come	आउनु	a.lək	a.lək	a.lək	a.lək	a.lək
199.	to speak/ speak	बोल्नु	gəthiya.lə k	guthiya.lək	guthi.lək	guthiya.lək	guthiya.lə k
200.	to	सुत्नु	sun.lək	sun.lək	sun.lək	sun.lək	sun.lək

	hear/hear /listen						
201.	to look/look	हेर्नु	dek ^h .lək				
202.	I	म	məi	moe	moi	moe	moe
203.	you (informal)	तँ	tōe	tōe	tōi	toẽ	toẽ
204.	you (formal)	तपाईं	raure	raure	raure/tofir e	raure	tofire/raur e
205.	he	ऊ	u	u	u	u	u
206.	she	उनी	u	u	u	u	u
207.	we (inclusive)	हामी (समावे शी)	fame	fame	fisme	fame	fame
208.	we (exclusiv e)	हामी (असमावे शी)	fame	fame	fisme	fame	fame
209.	you (plural)	तिमीहरू	tofəremən e	tofəreməne	tofieməne	tofəremən	tofiremənə
210.	they	उनीहरू	oməne	uməne	uməne	uməne	omənə

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

Annex E1: Basic information of the language consultants involved in Sociolinguistic Questionnaire A

S.N.	Name	Sex	Age	Education	VDC/ Municipality	Village	Ward	District	Zone
SURVEY POINT 1: Shantinagar-1 VDC, Devibasti/tol									
1	Chanmuni Kishan	female	49	illiterate	shantinagar	Devibasti	1	Jhapa	Mechi
2	Kumari kishan	female	63	illiterate	shantinagar	Devibasti	1	Jhapa	Mechi
3	Dyangra kishan	male	40	illiterate	shantinagar	Devibasti	1	Jhapa	Mechi
4	Gita kishan	female	60	illiterate	shantinagar	Devibasti	1	Jhapa	Mechi
5	Birtu Kishan	male	35	illiterate	shantinagar	Devibasti	1	Jhapa	Mechi
6	Sukuma kishan	male	64	illiterate	shantinagar	Devibasti	1	Jhapa	Mechi
7	Sudip Kishan	male	20	literate	shantinagar	Devibasti	1	Jhapa	Mechi
8	Bhanu Kisan	male	45	literate	shantinagar	Devibasti	1	Jhapa	Mechi
9	Sukumari Kishan	male	20	literate	shantinagar	Devibasti	1	Jhapa	Mechi
10	Dipa kishan	female	16	literate	shantinagar	Devibasti	1	Jhapa	Mechi
11	Kalpana kishan	female	16	literate	shantinagar	Devibasti	1	Jhapa	Mechi
12	Mina kishan	female	40	illiterate	shantinagar	Devibasti	1	Jhapa	Mechi
SURVEY POINT 2: Dhaijan-8 VDC, Basbari									
1	Khasaru kishan	male	52	illiterate	Dhaijan	Basbari	8	Jhapa	Mechi
2	Sajho kishan	female	62	illiterate	Dhaijan	Basbari	8	Jhapa	Mechi
3	Dil kumari kishan	female	30	literate	Dhaijan	Basbari	8	Jhapa	Mechi
4	Sapana kishan	female	25	illiterate	Dhaijan	Basbari	8	Jhapa	Mechi
5	Sukhna kishan	male	60	literate	Dhaijan	Basbari	8	Jhapa	Mechi
6	Rajesh Kishan	male	17	illiterate	Dhaijan	Basbari	8	Jhapa	Mechi
7	Nachan Kishan	male	65	illiterate	Dhaijan	Basbari	8	Jhapa	Mechi
8	Rajesh kishan	male	20	literate	Dhaijan	Basbari	8	Jhapa	Mechi
9	Bishnu kishan	male	45	literate	Dhaijan	Basbari	8	Jhapa	Mechi
10	Anjali kishan	female	16	literate	Dhaijan	Basbari	8	Jhapa	Mechi
11	Ratan Kishan	female	36	illiterate	Dhaijan	Basbari	8	Jhapa	Mechi
12	Ratni kishan	female	34	literate	Dhaijan	Basbari	8	Jhapa	Mechi
SURVEY POINT 3: Magurmari-4, Mechinagar Municipality									
1	Sutaklal Kishan	male	42	illiterate	Mechinagar	Magurmari	4	Jhapa	Mechi
2	Sukdev Kishan	male	66	illiterate	Mechinagar	Magurmari	4	Jhapa	Mechi
3	Rona kishan	male	21	literate	Mechinagar	Magurmari	4	Jhapa	Mechi
4	Rajkumar Kishan	male	60	literate	Mechinagar	Magurmari	4	Jhapa	Mechi
5	Rekha Kishan	female	31	literate	Mechinagar	Magurmari	4	Jhapa	Mechi
6	Sunita Kishan	female	24	illiterate	Mechinagar	Magurmari	4	Jhapa	Mechi
7	Bhinsi Kishan	female	34	illiterate	Mechinagar	Magurmari	4	Jhapa	Mechi
8	Chilo Kishan	female	61	illiterate	Mechinagar	Magurmari	4	Jhapa	Mechi

9	Bhinsi kishan	female	60	illiterate	Mechinagar	Magurmari	4	Jhapa	Mechi
10	Pradip Kishan	male	25	illiterate	Mechinagar	Magurmari	4	Jhapa	Mechi
11	Jiwan Kishan	male	30	literate	Mechinagar	Magurmari	4	Jhapa	Mechi
12	Radhika Kishan	female	29	literate	Mechinagar	Magurmari	4	Jhapa	Mechi
SURVEY POINT 4: Kalakhutta-2, Mechinagar Municipality									
1	Dhemana Kishan	male	67	illiterate	Mecinagar	Kalakhuta	2	Jhapa	Mechi
2	Basanti Kishan	female	35	illiterate	Mecinagar	Kalakhuta	2	Jhapa	Mechi
3	Samari Kishan	female	62	illiterate	Mecinagar	Kalakhuta	2	Jhapa	Mechi
4	Saghani Kishan	female	69	illiterate	Mecinagar	Kalakhuta	2	Jhapa	Mechi
5	Kaharu Kishan	male	63	literate	Mecinagar	Nindatol	1	Jhapa	Mechi
6	Sunita Kishan	female	33	literate	Mecinagar	Kalakhuta	2	Jhapa	Mechi
7	Babul kishan	male	25	illiterate	Mecinagar	Nindatol	1	Jhapa	Mechi
8	Manglu Kishan	male	28	illiterate	Mecinagar	Kalakhuta	2	Jhapa	Mechi
9	Mandur Kishan	male	55	illiterate	Mecinagar	Kalakhuta	2	Jhapa	Mechi
10	Sarathi Kishan	female	24	illiterate	Mecinagar	Kalakhuta	2	Jhapa	Mechi
11	Bishnu Kishan	male	36	literate	Mecinagar	Nindatol	1	Jhapa	Mechi
12	Rabina Kishan	female	15	literate	Mecinagar	Kalakhuta	2	Jhapa	Mechi
SURVEY POINT 5: Bahundangi-3, Dokandada									
1	Shantiram Kishan	male	36	literate	Bahundangi	Dokandada	3	Jhapa	Mechi
2	Loiya Kishan	male	76	illiterate	Bahundangi	Dokandada	3	Jhapa	Mechi
3	Shanti Kishan	female	45	illiterate	Bahundangi	Dokandada	3	Jhapa	Mechi
4	Somari Kishan	female	62	illiterate	Bahundangi	Dokandada	3	Jhapa	Mechi
5	Hariom Kishan	male	29	illiterate	Bahundangi	Dokandada	3	Jhapa	Mechi
6	Puspita Kishan	female	19	literate	Bahundangi	Dokandada	3	Jhapa	Mechi
7	Gita Kishan	female	36	literate	Bahundangi	Dokandada	3	Jhapa	Mechi
8	Sunita Kishan	female	29	literate	Bahundangi	Dokandada	3	Jhapa	Mechi
9	Ganga Kishan	female	65	literate	Bahundangi	Dokandada	3	Jhapa	Mechi
10	Pradhan Kishan	male	52	literate	Bahundangi	Dokandada	3	Jhapa	Mechi
11	Prajawal Kishan	male	21	literate	Bahundangi	Dokandada	3	Jhapa	Mechi
12	Bandhan Kishan	male	65	literate	Bahundangi	Dokandada	3	Jhapa	Mechi

Annex E2: Basic information of the language consultants involved in Sociolinguistic Questionnaire B (Participatory Method)

SURVEY POINT 1: Shantinagar, Devitol							
	Name	Sex	Age	Village	VDC	Ward No.	District
1.	Sumitra Kisan	F	40	Devitol	Shantinagar	1	Jhapa
2.	Chanmuni Kisan	F	58	Devitol	Shantinagar	1	Jhapa
3.	Kandra Kisan	M	64	Devitol	Shantinagar	1	Jhapa
4.	Dangra Kisan	M	40	Devitol	Shantinagar	1	Jhapa
5.	Butani Kisan	F	35	Devitol	Shantinagar	1	Jhapa
6.	Mina Kisan	F	40	Devitol	Shantinagar	1	Jhapa
7.	Bhanu Kisan	M	42	Devitol	Shantinagar	1	Jhapa
8.	Kumari Kisan	F	45	Devitol	Shantinagar	1	Jhapa
9.	Gita Kisan	F	50	Devitol	Shantinagar	1	Jhapa
10.	Nawa Kisan	M	52	Devitol	Shantinagar	1	Jhapa
SURVEY POINT 1: Kalakhutta-2, Mechinagar							
1.	Sunita Kisan	F	23	Kalakhutta	Mechinagar	2	Jhapa
2.	Nansuri Kisan	F	60	Kalakhutta	Mechinagar	2	Jhapa
3.	Jisu Kisan	M	30	Kalakhutta	Mechinagar	2	Jhapa
4.	Rabina Kisan	F	15	Kalakhutta	Mechinagar	2	Jhapa
5.	Sabita Kisan	F	17	Kalakhutta	Mechinagar	2	Jhapa
6.	Shanti Kisan	F	58	Kalakhutta	Mechinagar	2	Jhapa
7.	Babi Kisan	F	45	Kalakhutta	Mechinagar	2	Jhapa
8.	Manglu Kisan	M	28	Kalakhutta	Mechinagar	2	Jhapa
9.	Sinesh Kisan	M	15	Kalakhutta	Mechinagar	2	Jhapa
10.	Sandip Kisan	M	15	Kalakhutta	Mechinagar	2	Jhapa
11.	Jhamna Kisan	M	60	Kalakhutta	Mechinagar	2	Jhapa
12.	Prem Kisan	M	38	Kalakhutta	Mechinagar	2	Jhapa
13.	Sita Kisan	F	55	Kalakhutta	Mechinagar	2	Jhapa
14.	Parbati Kisan	F	33	Kalakhutta	Mechinagar	2	Jhapa
15.	Basanti Kisan	F	35	Kalakhutta	Mechinagar	2	Jhapa
16.	Sarathi Kisan	F	26	Kalakhutta	Mechinagar	2	Jhapa
SURVEY POINT 3: Magurmari, Mechinagar-2							
1.	Pradip Kisan	M	25	Magurmari	Mechinagar	4	Jhapa
2.	Sabi Kisan	F	22	Magurmari	Mechinagar	4	Jhapa
3.	Amrita Kisan	F	20	Magurmari	Mechinagar	4	Jhapa
4.	Kaharu Kisan	M	45	Magurmari	Mechinagar	4	Jhapa
5.	Akal Kisan	M	37	Magurmari	Mechinagar	4	Jhapa
6.	Firan Kisan	M	23	Magurmari	Mechinagar	4	Jhapa
7.	Binsari Kisan	F	62	Magurmari	Mechinagar	4	Jhapa
8.	Sukali Kisan	F	26	Magurmari	Mechinagar	4	Jhapa
9.	Jiwan Kisan	M	30	Magurmari	Mechinagar	4	Jhapa
SURVEY POINT 4: Dokandada, Bahundangi							
1.	Babula Kisan	M	25	Dokandada	Bahundangi	3	Jhapa
2.	Shantiram Kisan	M	36	Dokandada	Bahundangi	3	Jhapa
3.	Saroj Kisan	M	22	Dokandada	Bahundangi	3	Jhapa

4.	Prajwal Kisan	M	21	Dokandada	Bahundangi	3	Jhapa
5.	Gita Kisan	F	27	Dokandada	Bahundangi	3	Jhapa
6.	Sunita Pahano	F	30	Dokandada	Bahundangi	3	Jhapa
7.	Puspita Kisan	F	20	Dokandada	Bahundangi	3	Jhapa
8.	Arjun Kisan	M	24	Dokandada	Bahundangi	3	Jhapa
SURVEY POINT 5: Dhaijan-8, Basbari							
1.	Dil Kumari Kisan	F	30	Basbari	Dhaijan	8	Jhapa
2.	Kusmi Kisan	F	21	Basbari	Dhaijan	8	Jhapa
3.	Urmila Kisan	F	15	Basbari	Dhaijan	8	Jhapa
4.	Anjali Kisan	F	16	Basbari	Dhaijan	8	Jhapa
5.	Ratni Kisan	F	34	Basbari	Dhaijan	8	Jhapa
6.	Sukna Kisan	M	60	Basbari	Dhaijan	8	Jhapa
7.	Najarlal Kisan	M	37	Basbari	Dhaijan	8	Jhapa
8.	Sutanlal Kisan	M	35	Basbari	Dhaijan	8	Jhapa
9.	Kadu Kisan	M	80	Basbari	Dhaijan	8	Jhapa
10.	Nachan Kisan	M	65	Basbari	Dhaijan	8	Jhapa
11.	Sajho Kisan	F	62	Basbari	Dhaijan	8	Jhapa

Annex E3: Basic information of the language consultants involved in Sociolinguistic Questionnaire C

SURVEY POINT 1: Shantinagar							
	Name	Sex	Age	Village	VDC/Municipality	Ward No.	District
1.	Nawa Kisan	M	65	Devibasti/tol	Shantinagar	1	Jhapa
2.	Sumitra Kisan	F	40	Devi Basti/tol	Shantinagar	1	Jhapa
SURVEY POINT 2: Kalakhutta							
1.	Prem Kisan	M	38	Kalakhutta	Mechinagar	2	Jhapa
2.	Kaharu Kisan	M	63	Nindabasti	Mechinagar	1	Jhapa
SURVEY POINT 3: Magurmari							
1.	Ranjana Kisan	F	24	Magurmari	Mechinagar	4	Jhapa
2.	Jiwan Kisan	M	23	Magurmari	Mechinagar	4	Jhapa
SURVEY POINT 4: Dokandada							
1.	Shantiram Kisan	M	36	Dokandada	Bahundangi	3	Jhapa
2.	Prajawal Kisan	M	21	Barakhal	Bahundangi	3	Jhapa
SURVEY POINT 5: Dhaijan-8							
1.	Bisnu Kisan	M	45	Basbari	Dhaijan	8	Jhapa
2.	Sukna Kisan	M	62	Basbari	Dhaijan	8	Jhapa

Annex E4: Basic information of the language consultants involved in Word List

SURVEY POINT 1: Dhaijan-8							
	Name	Sex	Age	Village	VDC	Ward No.	District
1.	DilKumari Kisan	F		Basbari	Dhaijan	8	Jhapa
2.	Ratni Kisan	F		Basbari	Dhaijan	8	Jhapa
3.	Sukna Kisan	M		Basbari	Dhaijan	8	Jhapa

SURVEY POINT 2: Magurmari							
1.	Chilo Kisan	M		Magurmari	Mechinagar	4	Jhapa
2.	Kaharu Kisan	M		Magurmari	Mechinagar	4	Jhapa
SURVEY POINT 3: Kalakhutta							
1.	Shanti Kisan	F		Kalakhutta	Mechinagar	2	Jhapa
2.	Ram Adhar Paswan	M		Kalakhutta	Mechinagar	2	Jhapa
3.	Saduwa Kisan	M	66	Nindatol(gai rigau)	Mechinagar	1	Jhapa
4.	Dhan Kumar Kisan	M	65	Ninda tol	Mechinagar	1	Jhapa
5.	Nira Kisan	F	70	Ninda tol	Mechinagar	1	Jhapa
SURVEY POINT 4: Bahundangi							
1.	Pradhan Kisan	M		Dokandada	Bahundangi	3	Jhapa
2.	Laiya Kisan	M		Barakhal	Bahundangi	3	Jhapa
3.	Samari Kisan	F		Barakhal	Bahundangi	3	Jhapa
4.	Etbari Kisan	F		Barakhal	Bahundangi	3	Jhapa
5.	Bauwa Kisan	M		Barakhal	Bahundangi	3	Jhapa
SURVEY POINT 5: Shantinagar							
1.	Nawa Kisan	M		Devi Basti	Shantinagar	1	Jhapa
2.	Bhanu kisan	M		Devi Basti	Shantinagar		Jhapa
3.	Kalpana kisan	F		Devi Basti	Shantinagar	1	Jhapa