A SOCIOLINGUISTIC SURVEY OF KOCH AND GANGAI

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Linguistic Survey of Nepal (LinSuN)

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CHAPTER 1

INTRODUCTION

1.1 Background

This is a report of a sociolinguistic survey of the Koch and Gangai (Surjapuri) languages spoken in Jhapa and Morang districts of Eastern Development regions of Nepal. This report includes a brief description of these languages, their language resources, mother tongue proficiency and bi/multilingualism, domains of language use, language vitality and language transmission, language attitudes, language development, and dialect mapping.

According to Eppele et.al. (2012), there are about 124 living languages and dialects of four different genetic stocks spoken within the country. The latest official census of 2011 records the numbers of speakers for 123 languages and also allows an additional category of 'other unknown languages' with close to half million speakers. However, there is no reliable estimate of the actual number of languages spoken within the country. The current estimate of many linguists of Nepal is that there are at least 130 languages in Nepal.

Koch is an Indo-Aryan language, which is alternatively known as Koche, is spoken in Jhapa district by Koch ethnic people. Gangais are mostly concentrated in Jhapa and Moran Districts of Nepal. They are also known as Ganesh or Mandal. Gangai (Surjapuri) is one of the eastern Indian languages mainly spoken in Bihar (Kishanganj, Katihar, Purnia, Araria), north Bengal, eastern Nepal and north western Bangladesh. The alternate name for it is Sura. It has significant similarities with both Hindi and Bengali languages.

According to the recent census report of Nepal 2011, Koche is spoken by 2,080 speakera and Ganagai is spoken by 3,612 speakers as their mother tongue. These languages are spoken in Jhapa and Morang districts of Nepal.

This chapter deals with general background of the Koch and Gangai (Surjapuri) speakers and their languages in general. It consists of background of these languages, people, caste/ethnic groups, religion, literacy, and occupation. In this chapter we also discuss the demography and distribution these languages, geographical location,

linguistic affiliation of these languages, previous research, purpose and goals of the study, and organization of this report.

1.2 People

This section deals with a brief introduction of the Koch and Gangai people in general. It includes caste/ethnicity of these speakers, their religion, literacy in these communities, and the occupation of Koch and Gangai speakers.

1.2.1 Caste/ethnic groups

The Koch and Gangai speech communities have good life settlement. They have permanent resident. Koch and Gangai speech communities are the communities of one caste and ethnic groups. They have mainly arranged marriage system and these days very few are enjoying doing love marriage too. Their socio-cultural existence was influenced by Hindu culture. Table 1.1 presents the caste/ethnic group of the informants involved in the survey.

Table 1.1: Castes/ethnic groups in Koch and Gangai (Surjapuri)

Castes/ethnic Groups				
Ganagai			Koch	
Surnames	Ganesh	22	Koch	24
	Ganagai	2	-	-
	Mandal	12	-	-

Source: Field visit, Linguistic Survey of Nepal (2013)

Table 1.1 shows that Koch and Gangai speech communities are one caste community.

Most of the speakers of Koch and Gangai speech communities are following Hinduism as their religion. Mahabir and Thakur are Gangais' ancestral deities. They celebrate their own festivals such as Amati, Asari-Pasari, and Jitwa, etc. Table 1.2 presents the situation of religion of the informants involved in the survey in Koch and Gangai speech communities.

Table 1.2: Religion of the informants involved in the survey

N=60	Religion of Koch and Gangai informants	
	Koch (n=24)	Ganagai (n=36)
Hindu	24 (100%)	36 (100%)

Source: Field visit, Linguistic Survey of Nepal (2013)

Table 1.2 shows that all the Koch and Gangai speakers are following Hindu religion.

1.2.2 Occupation

The people of Koch and Gangai communities have an average economic condition. People of these speech communities mainly live in Jhapa and Mornag districts. The traditional ethnic occupation of Koch community was to carry sedan. But these days the main occupation of these communities is agriculture i.e., farming, and many other. Gangai people are mainly involved in farming. These days Koch and Gangai people are also involved in government jobs, NGOs and INGOs, and in many other professions.

1.2.3 Literacy

Both Koch and Gangai are Tarai Janajatis and the literacy rate of Tarai Janajati according to the CBS report 2011 is 62.50% which is slightly less than the total literacy rate of the nation. As this study is concerned with Jhapa and Morang districts, the literacy rate of Tarai Janajati in Jhapa and Morang is 63.26% and 64.16% respectively. In our field observation, the literacy rate of Koch and Gangai speakers was very poor. Literacy rate of female in these speech communities is lower in comparison to male. Literacy rate of Koch and Gangai speech communities is less than the total literacy of the country i.e. 65.9%.

1.3 Demography

Koch and Gangai are minor languages spoken in the Eastern Development Region of Nepalese Tarai. They are mainly spoken in Jhapa and Morang districts. The total number of Koch and Gangai (Surjapuri) speakers according to the recent census report of Nepal 2011, are 2,080 and 3,612 respectively. Table 1.4 presents the district-wise distribution of Koch and Gangai speakers.

Table 1.3: District-wise distribution of Koch and Gangai speakers

Koch		Gangai	
Districts	No. of speakers	Districts	No. of speakers
Khotang	1931	Morang	2304
Jhapa	141	Jhapa	964
Morang	4	Rautahat	249
Kathmandu	2	Nawalparasi	31
Ilam	1	Rupandehi	24
Terhathum	1	Sankhuwasabha	7
-	-	Bardiya	5
-	-	Lalitpur	5
-	-	Sunsari	4
-	-	Banke	4
-	-	Kathmandu	3
-	-	Kapilvastu	3
-	-	Bhaktapur	2
-	-	Bara	2
-	-	Dhankutta	1
-	-	Kabhrepalanchok	1
-	-	Parsa	1
-	-	Rasuwa	1
-	-	Tanahu	1

Source: Tamang and Gurung (2014)

1.4 Geographical location of the survey points

Koch and Gangai (Surjapuri) languages are mainly spoken in Mechi zone, Jhapa district and in Koshi Zone, Morang district.

The survey points for the present study are Rajgadh-4 and 6, and Jhapabazar, Kumarkhod-9; Bilaitibari, Kumarkhod-1; Kunjibari, Mahabhara-3; and Kathari-6, Morang. Table 1.5 presents the GPS information of the areas survey points.

Table 1.4: GPS information of the survey points

	Areas	GPS Coordinates		Elevation
1.	Rajgadh-6, Jhapa	26^0 30'28.5"N	087^0 55'56.8"E	35m
2.	Jhapabazar, Kumarkhod-9, Jhapa	26^0 27'54.1"N	087^0 51'21.8"E	73m
3.	Bilaitibari, Kumarkhod-1, Jhapa	26^0 27'54"N	087^0 51'22.3"E	71m
4.	Kunjibari, Mahabhara-3, Jhapa	26^0 29'27.2"N	087^0 47'45.2"E	77m
5.	Kathari-6, Morang	26^0 25'57.9"N	087^0 39'47.0"E	61m

Source: Field visit, Linguistic Survey of Nepal (2013)

Map 1 presents the geographical location of Koch and Gangai (Surjapuri) languages speaking areas.

Map 1: Geographical map of Koch and Ganagai areas

Gangai   Koch

1.5 Linguistic affiliation

Gangai (Surjapuri) is classified as in Indo-European, Indo-Iranian, Indo-Aryan, Eastern, Bihari, language. However, we could not find the genetic classification of the Koch language, which is very much similar to Rajbansi. Yadava (2003) include Koche within the Rajbansi.

The Indo-Aryan languages spoken in Nepal can be genetically subcategorized in the following diagram.
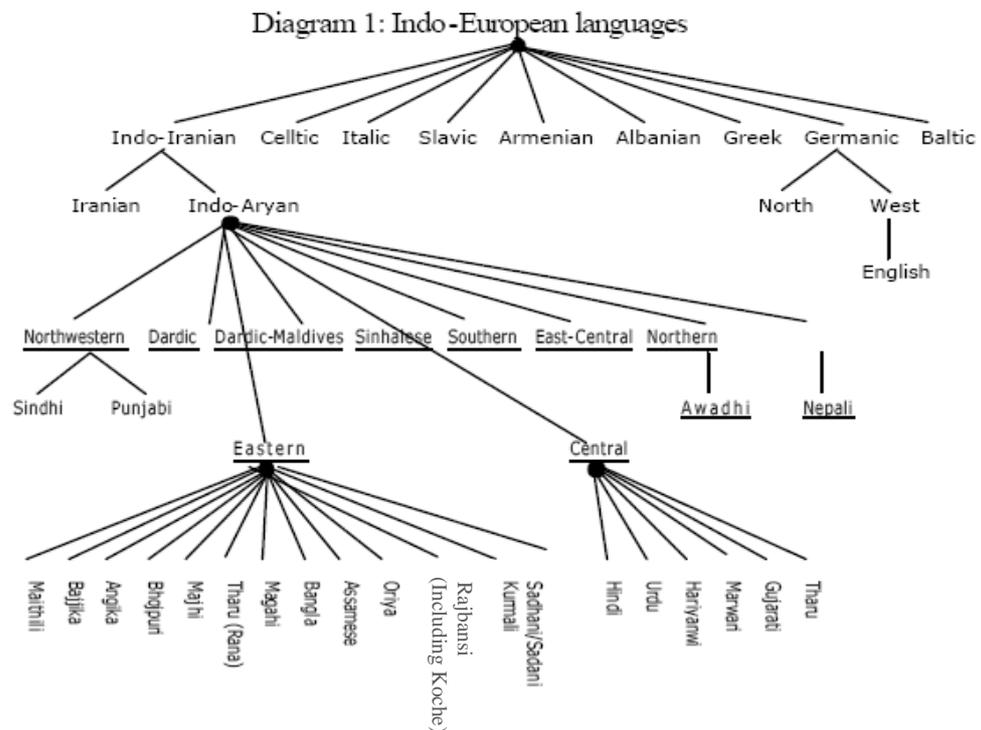
Source: Yadava, Y.P. (2003) 'Language' in Population Monograph

1.6 Purpose and goals

The main purpose of this study is to present the sociolinguistic situation of the Koch and Gangai (Surjapuri) languages which have been categorized as Indo-Aryan languages of Nepal. The specific goals/objectives of the study are as follows:

a) To assess domains of language use the mother tongue proficiency and extent of community bi/multilingualism of these speech communities;

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

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

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

e) To examine the dialectal variation by assessing the levels of lexical similarity among the selected varieties in the languages.

1.7 Organization of the report

This survey report is organized into nine 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. In chapter 3, we look at the mother tongue proficiency and bi/multilingualism in Koch and Gangai. Chapter 4 deals with the domains of language use. In chapter 5, we look at language vitality, transmission and maintenance. Similarly, chapter 6 deals with language attitudes, and chapter 7 deals with language resources and development in Koch and Gangai. In chapter 8, we look at dialectal variation and lexical similarity among the key points in these speech communities. In chapter 9, we present the summary of the findings and recommendations. The annex includes sociolinguistic questionnaire A, B, and C; and wordlists.

CHAPTER 2

RESEARCH METHODOLOGY

2.0 Outline

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

2.1 Overview

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

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

	Goals of the survey	Research methods/ tools	Brief description	Focus of the methods/tools
1.1	To examine the patterns of language use in certain domains, language attitudes, and language vitality, language maintenance,	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	• Language resources • Mother-tongue proficiency and

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			literacy in at least five points including the core point	multilingualism • Domain of language use • Language vitality • Language maintenance • Language attitudes
		Sociolinguistic Questionnaires-B (SLQ B)	The four tools: DLU , BLM, DLM and ACI be used in a group of at least eight to twelve participants of mixed category	• Domain of language use • Dialect mapping • Multilingualism • Appreciative enquiry
		Sociolinguistic Questionnaires-C (SLQ C)	21 questions to be administered on language activist or village head	• Language attitudes • Language maintenance • Language vitality • Language development
1.2	To assess the levels of lexical similarity among the selected varieties in the languages;	Wordlist Comparisons (WLC)	Lexical comparison of 210 words	Lexical variation among selected varieties in the language

2.2 Research methods/tools

2.2.1 Sociolinguistic Questionnaire (SLQ)

Three sets of sociolinguistic questionnaires have been employed in this survey to collect sociolinguistic information of the Koch and Gangai languages.

(a) Sociolinguistic Questionnaire A (SLQ A)

Sociolinguistic Questionnaire A, 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, three points of the Gangai (Surjapuri) speaking areas and two points of the Koch speaking areas were selected on the basis of pre-information about these speech communities. These survey points are Rajgadh-4 and 6; Jhapabazar, Kumarkhod-9 of Jhapa district; and Kathari-6, of Morang district for the study of Gangai language and Bilaitibari, Kumarkhod-1 and Kunjibari, Mahabhara-3 of Jhapa district for the study of the Koch language.

Secondly, the individuals were chosen from different categories of sex, age and educational background from each survey point.[1] Figure 2.1 presents a model for sampling of informants from each point in these speech communities.

Figure 2.1: Sampling model of the informants in the survey
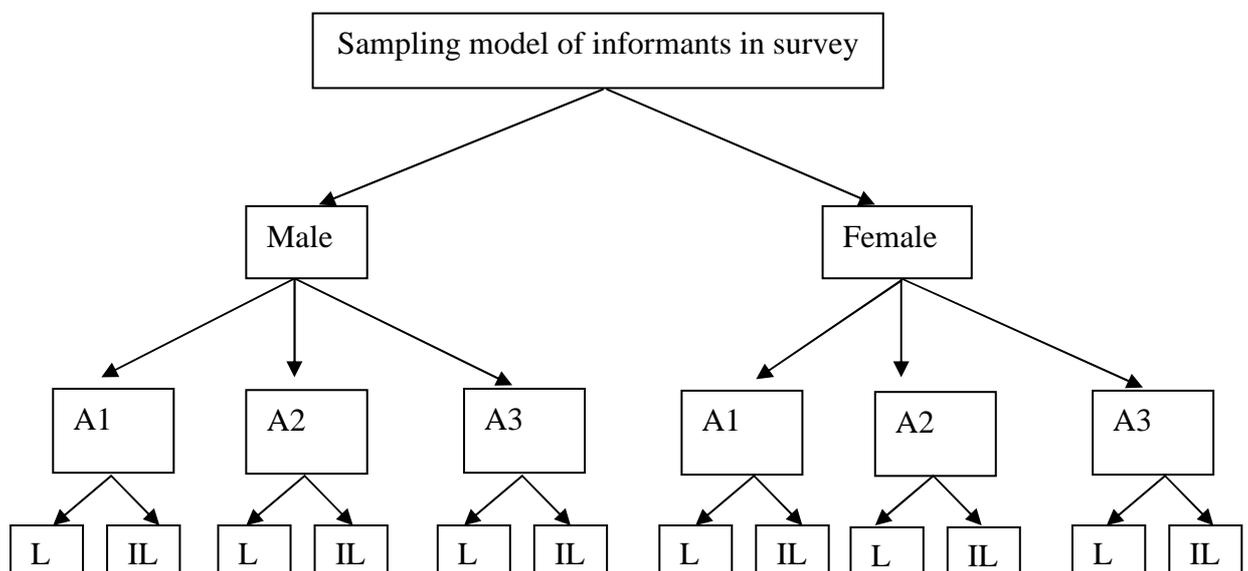
A1= 15-29, A2= 30-59, A3= 60 and above, L= Literate, IL= Illiterate

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

Table 2.2: Checklist for Sociolinguistic questionnaire A

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

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

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

(b) Sociolinguistic Questionnaire B (SLQ B)

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

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

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

women and men in each group having of all ages (15 years and older) in the group with several older, middle aged and younger participants.

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

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

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

(i) Domains of language use

We used the domains of language use tool in order to help the Koch and Gangai speakers to think and visualize the languages which they speak in various situations. In this tool, the language participants discussed and thought about the situations in which they use Nepali, the language of wider communication (LWC) and wrote them on pieces of paper. Then they wrote down the situations in which they use their mother tongue, and the situations in which they use both Nepali and their mother tongues. After that, they were asked to place the labels Nepali; Koch and/or Gangai; and both LWC i.e. Nepali and mother tongues (Koch and/or Gangai). Then, they were asked to organize the labels in each category according to the situations which occurred daily and those occurred less than often. The participants concluded by discussing if they would like to use each language in any other situations.

(ii) Dialect mapping (DLM)

The main purpose of dialect mapping tool is to help the community members to think and visualize the different varieties of Koch and Gangai. Participants in the group of 8-12 were asked to write on a separate sheet of paper the name of each village/VDC and district where their mother tongue is spoken and placed them on the floor to present the geographical location. Then they were asked to use two loops of string to show which districts or towns spoke the same as others. Next, they used the number to show the ranking from easier to understand to most difficult. They were advised to use colored plastic tokens to mark those they understand very well, average and poorly.

(iii) Bi/multilingualism

We used this tool to help the community members to think and visualize the levels of fluency in both their mother tongue and Nepali by different subsets of their speech communities. The participants were asked to use two overlapping circles, one representing the Koch and Gangai people who speak their mother tongue well and the people who speak Nepali, the language of wider communication, well. The overlapped area represents those who speak both the languages i.e. LWC and mother tongue well. Then the participants were advised to write down the names of subgroups of people that speak Nepali well. For each group they also discussed whether they also speak their mother tongue well or not so well. Then they were asked to place them in the appropriate location in circles. After having done this they were advised to write down the names of the subgroups of Koch/Gangai speakers who speak their mother tongue well. At the end, they discussed which of the three circle sections had the most people, which was increasing and how they felt about that.

(iv) Appreciative inquiry

This tool was used to gather information about the dreams and aspirations for the languages the Koch and Gangai community members have in different survey points. In this tool, the participants were asked to describe things that made them feel happy or proud about their language and culture. Then they were asked to express the dreams about how they could make their language and culture even better. They were advised to categorize the dreams from the easiest to the most difficult, specify which ones were most important and to choose a few to start on developing plans such as who else should be involved, what the first step should be and what resources they needed.

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

(c) Sociolinguistic Questionnaire C (SLQ C)

This set contains 21 questions to be administered on language activist or village head. The main purpose of this set of questions is to assess the language maintenance, language vitality and their attitudes towards their languages and their readiness for

language development. This set was administered to at least two participants in each survey point in Koch and Gangai (Surjapuri) speech communities.

2.2.2 Wordlist

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

From each survey point, at least two informants were chosen as the wordlist source. In the selection, those speakers were selected who were born in the village or in the near vicinity, had to speak these languages 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 mother tongue word from a mother tongue Koch and Gangai 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 these languages.

2.3 Limitations

This study is limited to only sociolinguistic study of the Koch and Ganagai languages. For this study only five survey points from Jhapa and Morang districts, two survey points for Koch and three survey points for Gangai are selected. Only 12 sociolinguistic questionnaires A (SLQ A) are administrated in each point. Similarly, four SLQ B and two SLQ C and two wordlists are administrated in each survey point.

CHAPTER 3

MOTHER TONGUE PROFICIENCY AND BI/MULTILINGUALISM

3.0 Outline

This chapter deals with mother tongue proficiency and bi/multilingualism in general. It consists of five sections. Section 3.1 discusses mother tongue proficiency in Koch and Gangai. In section 3.2, we discuss bi/multilingualism and bi/multilingualism in the Koch and Gangai languages and bi/multilingualism in the children of these speech communities. Similarly, section 3.3 deals with the levels of understanding of Nepali in school. Likewise, section 3.4 discusses the use of participatory tool for bilingualism, and in section 3.5, we present the summary of this chapter.

3.1 Mother tongue proficiency

Multilingualism is a common phenomenon in Koch and Gangai speech communities. Table 3.1 presents the situation of mother tongue proficiency in speaking, reading and writing in Koch and Gangai languages.

Table 3.1: Mother tongue proficiency in speaking, reading and writing

	Speaking (N=60)		Reading and writing (N=25)	
Degrees	Male (n=30)	Female (n=30)	Male (n=19)	Female (n=14)
Very well	30 (100%)	30 (100%)	9 (47%)	7 (50%)
Average	-	-	6 (32%)	4 (29%)
Only a little	-	-	4 (21%)	3 (21%)

Source: Field visit, Linguistic Survey of Nepal (2013)

Table 3.1 shows that all the members of Koch and Gangai language communities are very much fluent in speaking their mother tongue. On the other hand, only 47% literate males and 50% literate females are of these speech communities are very good in reading and writing their languages. Similarly, 32% literate males and 29% literate females do average reading and writing in their mother tongues while very few i.e., 21% both males and females literate speakers can read and write in their languages only a little.

3.2 Bi/multilingualism

Bilingualism is the ability to speak and to understand a second language. It is usually in a language of national or regional importance. It is the result of either formal or informal exposure to another language; this is nearly always uneven in a community. Thus, in any community, different individuals and sections of the community are bilingual to different degrees. Bilingualism arises from the simple fact that people of widely different backgrounds need and want to communicate with each other. Nepal has been referred to as a "flower garden" of linguistic and cultural diversity. People from different ethnic groups acquire second and third languages to communicate with each other. Furthermore, education and religion commonly provide exposure to Nepali. Knowledge of Nepali is vital for the advancement of the people and their integration into national life. Bilingualism is often dependent on such factors as age, sex, education, and frequency of contact with speakers of other languages. Therefore, the bilingual ability of one person does not tell us much about the ability of others in a community.

3.2.1 Bi/multilingualism in Koch and Gangai

Both the Koch and Gangai are multilingual speech communities. Koch and Gangai people speak a number of languages. Table 3.2 presents the situation of bilingualism in Koch and Gangai speech communities**.**

Table 3.2: Bilingualism in Koch and Ganagai speech communities

Languages	No. of speakers	
	Male (n=30)	Female (n=30)
Mother tongue	30 (100%)	30 (100%)
Nepali	27 (90%)	24 (80%)
Hindi	27 (90%)	20 (67%)
Rajbansi	21 (70%)	18 (60%)
Maithili	17 (57%)	15 (50%)
English	5 (17%)	2 (7%)

Source: Field visit, Linguistic Survey of Nepal (2013)

Table 3.2 shows that all the respondents of Koch and Gangai community speak their own mother tongue and most of them are at least bilingual in Nepali and/or Hindi languages. Out of the total respondents 90% male speakers are bilingual in Nepali and Hindi languages. Similarly, 70%, 57%, and 17% male speakers are bilingual in Rajbanshi, Maithili, and English languages respectively. Likewise, 80%, 67%, 60%, 50%, and 7% female speakers are bilingual in Nepali, Hindi, Rajbangsi, Maithili and English languages, respectively.

4.2.2 Bi/multilingualism in Koch and Gangai families

As mentioned in 3.2.1 above, most of the Koch and Gangai speakers are bilingual as well as multilingual, their family members also seem to be bilingual in different languages. Table 3.3 presents the bi/multilingualism in Koch and Gangai family members.

Table 3.3: Other languages known to family members by sex

N=60	Male (n=30)			Female (n=30)		
Languages	Father	Mother	Wife	Father	Mother	Husband
Nepali	22 (73%)	16 (53%)	20 (67%)	20 (67%)	12 (40%)	27 (90%)
Hindi	18 (60%)	7 (23%)	12 (40%)	17 (57%)	8 (27%)	24 (80%)
Rajbansi	14 (47%)	12 (40%)	15 (50%)	16 (53%)	13 (43%)	18 (60%)
Maithili	7 (23%)	6 (20%)	8 (27%)	6 (20%)	5 (17%)	7 (23%)
English	1 (3%)	-	1 (3%)	1 (3%)	-	2 (7%)

Source: Field visit, Linguistic Survey of Nepal (2013)

Table 3.3 shows that out of 30 male respondents 73%, 60%, and 43%'s fathers are bilingual in Nepali, Hindi, and Rajbansi languages respectively. Similarly, 23%'s and 3%'s fathers are bilingual in Maithili and English languages respectively. In the same way, out of the total male respondents 53%, 23%, 40%, and 20's mothers are bilingual in the Nepali, Hindi, Rajbansi, and Maithili languages, respectively. Likewise, 67%, 40%, 50%, 27%, and 3% wives are bilingual in Nepali, Hindi, Rajbansi, Maithili and English languages, respectively.

Table 3.3 also shows that out of 30 female respondents 67%, 57%, 53%, 20%, and 3%'s fathers are bilingual in Nepali, Hindi, Rajbansi, Maithili, and English languages

respectively. Similarly, 40%, 27%, 43%, and 17% mothers are bilingual in Nepali, Hindi, Rajbansi, and Maithili languages respectively. In the same way, 90%, 80%, 60%, 23%, and 7% female respondent's husbands are bilingual in Nepali, Hindi, Rajbansi, Maithili, and English languages, respectively. From this analysis we can conclude that majority of Koch and Gangai families are bilingual as well as multilingual. Most of them are bilingual in Nepali, Hindi, and Rajbansi languages.

3.2.3 Bi/multilingualism in Koch and Gangai children

Koch and Gangai are multilingual speech communities. As these speech communities are multilingual, most of the children in these communities are multilingual as well; they speak a number of languages. They are bilingual in Nepali, Hindi, Rajbansi, Maithili, and English languages. Table 3.4 presents bi/multilingualism in Kokch and Gangai speech communities.

Table 3.4: Other languages known to Koch and Gangai children

N=60	Male (n=30)	Female (n=30)	Where learnt?
Nepali	26 (87%)	24 (80%)	Schools, colleges, in towns, cities
Hindi	17 (57%)	14 (47%)	Local markets, India, watching Hindi movies and televisions
Rajbansi	16 (53%)	12 (40%)	In the society
Maithili	6 (20%)	4 (13%)	In the society
English	6 (20%)	3 (10%)	School, colleges

Source: Field visit, Linguistic Survey of Nepal (2013)

Table 3.4 shows that majority of Koch and Gangai children are bilingual in Nepali Hindi, and Rajbansi languages. Out of 30 male respondents 87%, 57%, and 53%'s children are bi/multilingual in Nepali, Hindi, and Rajbansi languages; and 20%'s children are bilingual in Maithili and English languages. Similarly, out of the total female respondents 80%, 47%, 40%, 13%, and 10%'s children are bi/multilingual in Nepali, Hindi, Rajbansi, Maithili, and English languages.

Most of them learned Nepali in schools, colleges, in towns and cities. Similarly, they learned Hindi in local markets, in India, and by watching Hindi movies and

televisions. They learnt Rajbansi and Maithili languages in their societies. Likewise they learnt English in school and colleges.

3.3 Levels of understanding of Nepali in school

Most of the Koch and Gangai children learn Nepali in their schools and colleges; they do have difficulties in understanding Nepali when they first go to school. Table 3.5 presents the levels of understanding of Nepali when a small child first goes to school.

Table 3.5: Levels of understanding of Nepali when a child first goes to school

N= 60	Male (n=30)	Female (n=30)
Understand all	6 (20%)	4 (13%)
Understand a little bit	20 (67%)	24 (80%)
Do not understand at all	4 (13%)	2 (7%)

Source: Field visit, Linguistic Survey of Nepal (2013)

Table 3.5 shows that only a few Koch and Gangai children do not understand everything his/her Nepali speaking teacher says when they first go to school. Most of the Koch and Gangai children understand a little bit his/her Nepali speaking teacher says as 67% males and 80% females responded like this. Similarly, 13% males and 7% females responded that their children do not understand at all his/her Nepali speaking teachers say in the classroom when they first go to school.

It can be concluded that majority of children do not understand at all of his/her Nepali speaking teacher when s/he first goes to school. Since, most of the Koch and Gangai use their own mother tongue at home; their children are use only a little bit Nepali in the society 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). Figure 3.1 presents it more clearly.

Figure 3.1: Levels of understanding Nepali when their children first go to school
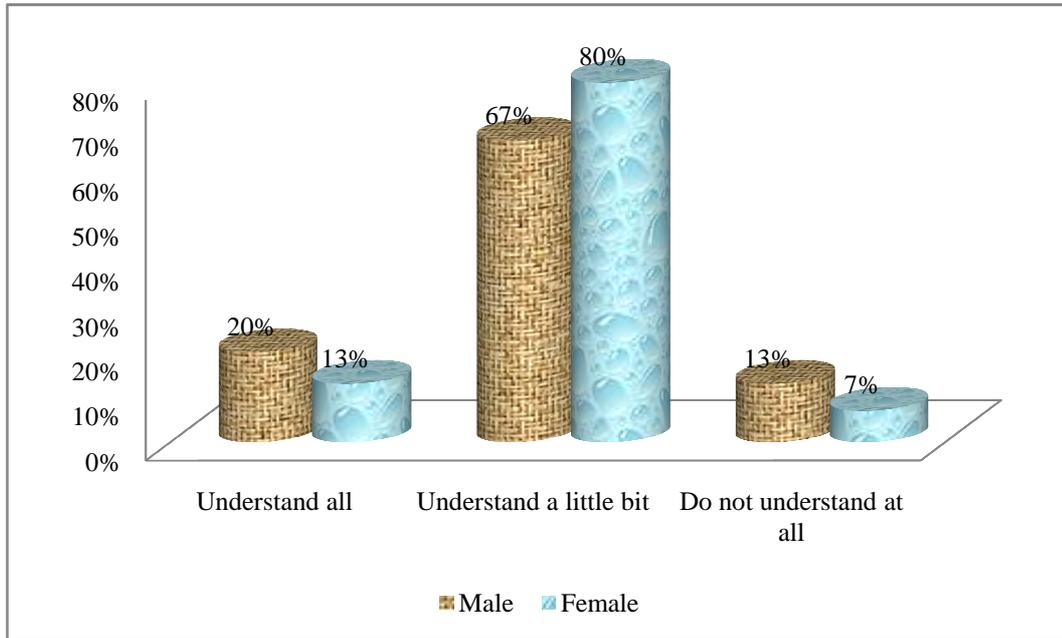
3.4 Participatory method

The survey has also used multilingualism, a participatory tool, to examine the situation of multilingualism in Koch and Gangai in a group of at least eight to twelve participants of mixed category. This tool was administered in all the reference survey points.
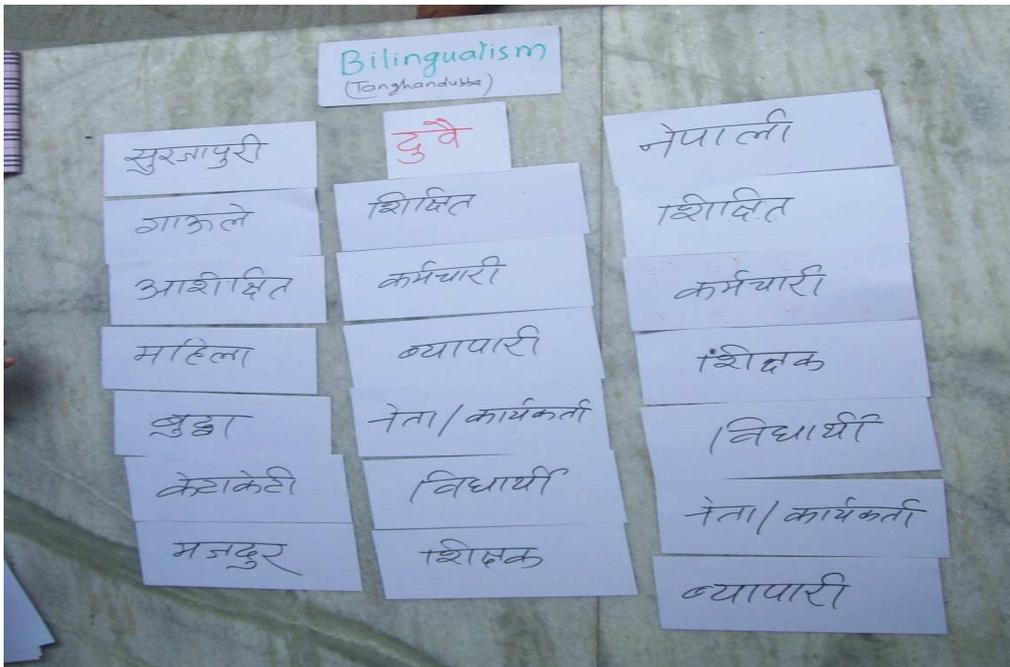
Photograph 3.1: Bilingualism in Gangai at Jhapabazar, Kumarkhod-9, Jhapa

There have been three common findings from this participatory method:

1. There are no monolingual in Koch and Gangai communities except some old female speakers.
2. Koch and Gangai speakers who are not going outside the village, women, and elderly people speak the mother tongue better than Nepali, an LWC.
3. School going children, educated people, leaders of the community, businessmen, teachers, and students of these speech communities are bilingual in Nepali and Hindi languages.

3.5 Summary

In this chapter, we have discussed mother tongue proficiency and bi/multilingual of the Koch and Gangai mother tongue speakers. All the members of Koch and Gangai speech communities are very much fluent in speaking their mother tongue. Similarly, all the respondents of Koch and Gangai communities speak their own mother tongue and most of them are at least bilingual in Nepali and/or Hindi languages. Most of the family members of Koch and Gangai communities are bilingual in Nepali, Hindi, and Rajbansi languages. Most of the Koch and Gangai children learned Nepali in schools, colleges, in towns and cities. Similarly, they learned Hindi in local markets, in India, and by watching Hindi movies and televisions. They learnt Rajbansi and Maithili languages in their societies. Likewise they learnt English in school and colleges.

Similarly, majority of Koch and Gangai children do not understand at all of his/her Nepali speaking teacher when s/he first goes to school. Since, most of the Koch and Gangai use their own mother tongue at home; their children use only a little bit Nepali in the society 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). There are no monolingual in Koch and Gangai communities except some old female speakers. Koch and Gangai speakers who are not going outside the village, women, and elderly people speak the mother tongue better than Nepali, an LWC. Similarly, school going children, educated people, leaders of the community, businessmen, teachers, and students of these speech communities are bilingual in Nepali and Hindi languages.

CHAPTER 4
DOMAINS OF LANGUAGE USE

4.0 Outline

This chapter deals with the domains of language use in the Koch and Gangai languages in general. It consists of eight sections. In section 4.1, we have discussed language use in common domains. Similarly, section 4.2 deals with the language use in educational and social matters and section 4.3 presents the use of languages in letter writing. In section 4.4, we have discussed about the languages used outside the home and in section 4.5, the languages used for invitation. Similarly, section 4.6 deals with language use in minutes writing, section 4.7 with frequency in the use of Koch and Gangai languages, and in section 4.8, we present the summary of the chapter.

4.1 Domains of language use

Koch and Gangai languages are used in different domains of language use such as counting, singing, joking, bargaining/ shopping/ marketing, storytelling, discussing/debate, praying, quarreling, abusing, telling stories to children, singing at home, family gathering, and village meeting. Table 4.1 presents the domains of language use of Koch and Gangai languages based on the data provided by the male informants in the key survey points.

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

Domains	Male (n=30)				
	MT	Nepali	Both	Hindi	R+MT
Counting	24 (80%)	4 (13%)	2 (7%)	-	-
Singing	21 (70%)	1 (3%)	2 (7%)	6 (20%)	-
Joking	24 (80%)	2 (7%)	1 (3%)	3 (10%)	-
Bargaining/ Shopping/ Marketing	21 (70%)	4 (13%)	2 (7%)	-	-
Story telling	24 (80%)	-	6 (20%)	-	-
Discussing/ Debate	24 (80%)	-	6 (20%)	-	-
Praying	27 (90%)	3 (10%)	-	-	-
Quarrelling	27 (90%)	1 (3%)	-	2 (7%)	-
Abusing	27 (90%)	1 (3%)	-	2 (7%)	-
Telling stories to children	27 (90%)	1 (3%)	-	2 (7%)	-
Singing at home	27 (90%)	1 (3%)	-	2 (7%)	-
Family gatherings	27 (90%)	1 (3%)	2 (7%)	-	-
Village meetings	21 (80%)	1 (3%)	-	-	8 (17%)

Source: Field visit, Linguistic Survey of Nepal (2013)

MT= Mother tongue, R= Rajbangsi

Table 4.1 shows that most of the Koch and Gangai speakers use their mother tongue in different domains of language use such as in counting, singing, joking, bargaining/ shopping/ marketing, storytelling, discussing/ debate, praying, quarrelling, abusing, telling stories to children, singing at home, family gatherings, and village meetings respectively. Only a few speakers use Nepali, the language of wider communication in these domains. Similarly some speakers of these speech communities use both Nepali and the MT in some domains i.e. in counting singing, joking, bargaining/ shopping/ marketing, storytelling, discussing/ debate, and village meeting. The data also show that 20% and 10% male speakers use Hindi singing and joking respectively; and 7% use Hindi in quarrelling, abusing, telling stories to children, and

singing at home. Only 17% male respondents of these speech communities responded that they use both the mother tongue and Rajbangsi in village meetings.

Similarly, table 4.2 presents the domains of language use of Koch and Gangai languages based on the data provided by the female informants in the key survey points.

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

Domains	Female (n=30)				
	MT	Nepali	Both	Hindi	MT+R
Counting	21 (70%)	6 (20%)	3 (10%)	-	-
Singing	21 (70%)	-	3 (10%)	6 (20%)	-
Joking	29 (97%)	-	1 (3%)	-	-
Bargaining/ Shopping/ Marketing	24 (80%)	-	6 (20%)	-	-
Story telling	28 (93%)	-	2 (7%)	-	-
Discussing/ Debate	28 (93%)	-	2 (7%)	-	-
Praying	30 (100%)	-	-	-	-
Quarrelling	28 (93%)	-	2 (7%)	-	-
Abusing	28 (93%)	-	2 (7%)	-	-
Telling stories to children	30 (100%)	-	-	-	-
Singing at home	30 (100%)	-	-	-	-
Family gatherings	30 (100%)	-	-	-	-
Village meetings	21 (70%)	-	3 (10%)	-	6 (20%)

Source: Field visit, Linguistic Survey of Nepal (2013)

MT= Mother tongue, R= Rajbangsi

Table 4.2 shows that most of the female speakers of Koch and Gangai speech communities use their mother tongue, in bargaining/shopping/marketing, storytelling, discussing/debate, praying, quarrelling, abusing, telling stories to children, singing at home, and family gatherings. Out of the total female respondents, 70% of them use their mother tongue in counting, singing and in village meeting; 97% use their mother tongue in joking; and 80% use their mother tongue in bargaining/shopping/marketing.

Similarly, 93% female speakers use their mother tongue in storytelling, discussion/debate, quarrelling, and abusing; and all the female respondents use only their mother tongue in praying, telling stories to their children, singing at their home and in family gathering.

Only 20% female respondents use Nepali, the language of wider communication (LWC), in counting and only 10% use both mother tongue and Nepali in counting, singing and in village meetings. Similarly, 7% female respondents use both the languages in storytelling, discussing/debate, quarrelling, and abusing; 20% use both the languages in bargaining/shopping/marketing, and only 3% of them use both the languages in joking. Similarly, 20% female respondents use Hindi; and mother tongue and Rajbangsi in singing and village meetings respectively.

4.2 Language used in educational and social matters

Most of the Koch and Gangai speakers use only their mother tongue with their family members while discussing educational matters. Table 4.3 presents the situation of language use discussing the educational matters with the family members in Koch and Gangai community.

Table: 4.3 Use of languages while talking about educational matters

N=60	Educational matters			
	Male (n=30)		Female (n=30)	
	Mother tongue	Nepali	Mother tongue	Nepali
Grandfather	23 (77%)	-	21 (70%)	-
Grandmother	23 (77%)	-	21 (70%)	-
Father	27 (90%)	-	28 (93%)	-
Mother	27 (90%)	-	28 (93%)	-
Spouse	26 (87%)	-	26 (87%)	1 (3%)
Children	22 (73%)	2 (7%)	25 (83%)	1 (3%)

Source: Field visit, Linguistic Survey of Nepal (2013)

Table 4.3 shows that out of the total male respondents 77% responded that they use their own mother tongue with their grandparents and 90% use their own mother

tongue Koch and/or Gangai with their parents while discussing educational matters. Similarly, 90% said that they use their mother tongue with their spouse and 73% use their mother tongue with their children while discussing educational matters. Only 7% male speakers responded that they use Nepali while talking to their children.

Similarly, out of the total female respondents, 70% and 93% respondents responded that they use their mother tongue, with their grandparents and parents respectively while discussing educational matters. In the same way, 87% and 83% female speakers use their mother tongue, Koch and/or Gangai, with their spouse and children respectively while discussing educational matters. Only 3% female speakers use Nepali with their spouse and children.

The same is the case in talking about family matters and social matters with their family members. Table 4.4 presents the situation of language use discussing about family and social matters with the family members in Koch and Gangai communities.

Table: 4.4: Use of languages while talking about family and social matters

N=60	Family matters and social matters			
	Male (n=30)		Female (n=30)	
Family members	Mother tongue	Nepali	Mother tongue	Nepali
Grandfather	25 (83%)	-	23 (77%)	-
Grandmother	25 (83%)	-	23 (77%)	-
Father	27 (90%)	-	28 (93%)	-
Mother	27 (90%)	-	28 (93%)	-
Spouse	24 (80%)	-	26 (87%)	1 (3%)
Children	24 (80%)	1 (3%)	26 (87%)	1 (3%)

Source: Field visit, Linguistic Survey of Nepal (2013)

Table 4.4 shows that most of the Koch and Gangai speakers use only their mother tongue while talking to their family members about family matters and social matters. Out of the total respondents of Koch and Gangai speech communities 83% and 90% male respondents use only their mother tongue with their grandparents and parents respectively. Similarly, 80% male respondents use only their mother tongue with their

spouse and children while discussing family matters and social matters. Only 3% male speakers use Nepali, the language of wider communication with their children.

Similarly, out of the total female respondents of Koch and Gangai speech communities 77% and 93% use only their mother tongue with their grandparents and parents while discussing family matters and social matters. Likewise, 87% female respondents use only their mother tongue with their spouse and children while discussing family matters and social matters. Similarly, only 3% female speakers use Nepali, the language of wider communication with their spouse and children while talking about family matters and social matters. It is clear that most of the Koch and Gangai speakers use their own mother tongue while talking about education, family, and social matters to their family members.

4.3 Languages used in letter writing

Since the literacy rate in reading and writing in mother tongue is very poor (as mentioned in Table 3.1), majority of speakers use Nepali in letter writing to their family members. Table 4.5 presents the use of languages in letter writing by the respondents of Koch and Gangai speech communities.

Table 4.5: Use of languages in letter writing by sex

N=60	Family matters and social matters			
	Male (n=30)		Female (n=30)	
	Mother tongue	Nepali	Mother tongue	Nepali
Grandfather	6 (20%)	18 (60%)	4 (13%)	21 (70%)
Grandmother	6 (20%)	18 (60%)	4 (13%)	21 (70%)
Father	4 (13%)	20 (67%)	3 (10%)	18 (60%)
Mother	4 (13%)	20 (67%)	3 (10%)	18 (60%)
Spouse	2 (7%)	22 (73%)	2 (7%)	24 (80%)
Children	2 (7%)	21 (70%)	2 (7%)	24 (80%)

Source: Field visit, Linguistic Survey of Nepal (2013)

Table 4.5 shows that out of 30 male respondents only 20% use their mother tongues while writing letters to their grandparents, 13% use their mother tongues while

writing letters to their parents and 7% use their mother tongues while writing letters to their spouse and children. Similarly, most of the male respondents of Koch and Gangai speech communities use Nepali, the language of wider communication in writing letters to their family members. Likewise, only a few female respondents of Koch and Gangai speech communities use their mother tongues in letter writing to their family members whereas most of the female speakers of the Koch and Gangai communities use the Nepali language in letter writing to their family members.

4.4 Languages used outside the home

This subsection deals with the languages used outside the home: with friends, with neighbors and in school by Koch and Gangai children. As most of the Koch and Gangai speakers are bi/multilingual, their children also use their mother tongues, Koch and Gangai; Nepali; both mother tongue and Nepali and English languages outside the home. Table 4.6 presents the languages Koch and Gangai children usually speak while playing with friends, talking with neighbors and in school.

Table 4.6: Languages Koch and Gangai children use outside home

N=60	Male (n=30)			Female (n=30)		
Languages	With friends	With neighbors	In school	With friends	With neighbors	In School
Mother tongues	20 (87%)	24 (80%)	8 (27%)	21 (70%)	21 (70%)	6 (20%)
Nepali	4 (13%)	2 (7%)	16 (53%)	2 (7%)	2 (7%)	18 (60%)
Both MT and Nepali	6 (20%)	4 (13%)	3 (10%)	7 (23%)	7 (23%)	2 (7%)
English	-	-	3 (10%)	-	-	4 (13%)

Source: Field visit, Linguistic Survey of Nepal (2013)

Table 4.6 shows that most of the respondents said that their children use their mother tongues, Koch and/or Gangai, while playing with their friends and talking with their neighbors. Only a few speakers use Nepali, the language of wider communication, and both mother tongues and Nepali languages while playing with their friends and talking with their neighbors. Similarly, only 27% male and 20% female respondents said that their children use their mother tongues in school whereas most of the Koch and Gangai children use Nepali in the school. Similarly, only a few children of Koch

and Gangai speech communities use both their mother tongue and Nepali, and English languages in school. It is clear that mother tongue is rarely used in school and most of the Koch and Gangai children use their mother tongue with their friends and neighbors. In teaching and learning, Nepali, the official language, is in practice and only a few children learn in English medium schools as well.

4.5 Languages of invitation and minute writing

Most of the members of Koch and Gangai speech communities use their own mother tongue, in different rites and rituals. The same is the case in marriage invitations. Table 4.7 presents the languages used by Koch and Gangai speakers for writing marriage invitations.

Table 4.7: Languages used for marriage invitations

N= 60	Male (n=30)	Female (n=30)
Mother tongue	16 (53%)	24 (80%)
Nepali	5 (17%)	2 (7%)
Both MT and Nepali	4 (13%)	3 (10%)
Hindi	5 (17%)	1 (3%)

Source: Field visit, Linguistic Survey of Nepal (2013)

Table 4.7 shows that most of the Koch and Gangai people use their own mother tongue for marriage invitations as 53% male and 80% female respondents said that they use their own mother tongues for marriage invitations. Similarly, 17% males and 7% female responded that they use Nepali for marriage invitations. In the same way, 13% males and 10% females said that they use both their mother tongues and Nepali languages; and only 17% male and 3% female respondents said that they use Hindi language for marriage invitations. This shows that there is the dominance of mother tongues in social rites and rituals. This analysis can also be shown through Figure 4.1.

Figure 4.1: Use of the languages in marriage invitations
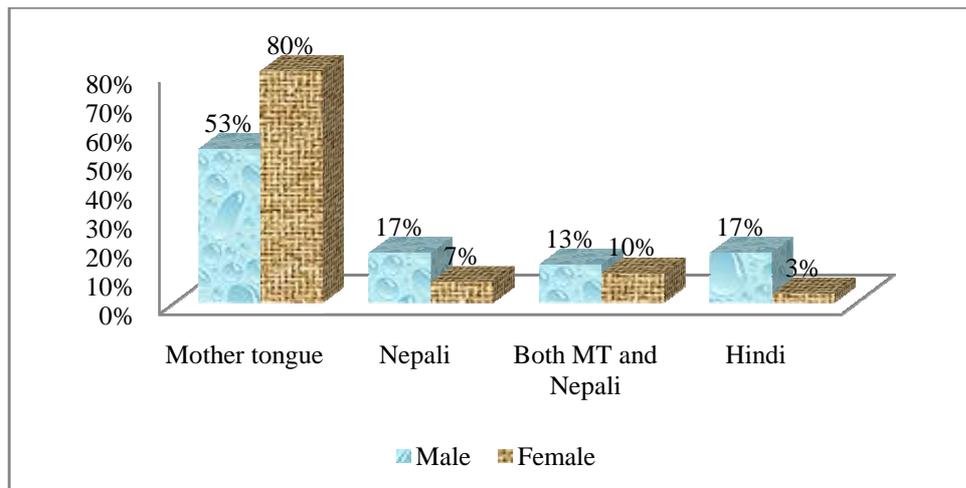
Since the official language of the nation is Nepali, the documents which are written for official purposes and the documents which should be documented in the community offices are mostly written in Nepali.

4.6 Frequency in the use of languages

Koch and Gangai are the most prominent language in these speech communities. The speakers of these communities use their mother tongue very frequently. All the speakers of Koch and Gangai speech communities use their mother tongue daily. There is no one to say that s/he uses his/her mother tongue sometimes or never. Therefore, Koch and Gangai are very frequently used in these speech communities.

Similarly, they responded that their languages of wider communication are Nepali, Hindi, and their mother tongues. Table 4.8 presents the responses provided by the respondents about the languages of wider communication and their frequencies in key survey points.

Table 4.8: Languages of wider communication and their frequencies

N=60	Male (n=30)			Female (n=30)		
LWC	Total	Daily	Sometimes	Total	Daily	Sometimes
Nepali	15	10 (67%)	5 (33%)	13	5 (38%)	8 (62%)
MT and Nepali	8	4 (50%)	4 (50%)	12	6 (50%)	6 (50%)
Hindi	7	3 (43%)	4 (57%)	5	1 (20%)	4 (80%)

Source: Field visit, Linguistic Survey of Nepal (2013)

Table 4.8 shows that out of 30 male respondents 15 responded that they use Nepali as the language of wider communication, 8 respondents use both their mother tongues and Nepali, and 7 respondents use Hindi language as the languages of wider communication. Out of the total Nepali users 67% use it daily and 33% use it sometimes; and half of the MT and Nepali users use these languages daily and other half respondents use these languages sometimes. Similarly, out of the total Hindi users 43% use this language daily while 57% use it only sometimes.

Similarly, out of the total i.e. 30 female respondents 13 said that they use Nepali, 12 use both MT and Nepali, and 5 use Hindi as language of wider communication. Out of the total Nepali users 38% use it daily and 62% use it only sometimes. Similarly out of the total MT and Nepali users 50% use these languages daily and remaining 50% use these languages sometimes. Similarly, out of the total Hindi users 20% use it daily and remaining 8% use it sometimes.

Similarly, most of the Koch and Gangai speakers use Nepali and Hindi languages when the speakers of other languages visit at their home. Only a few speakers use their own mother tongues, both the MTs and Nepali, both MT and Hindi, and Rajbansi languages.

4.7 Participatory methods

In order to examine the domains of language use in the Koch and Gangai languages, domains of language use, a participatory tool to be used in a group of at least eight to twelve participants of mixed category, was administered in all the reference points of the survey in Koch and Gangai speech communities. The pictures of domains of language use tools used Jhapabazar, Kumarkhod-9, Jhapa; Bilaitibari, Kumarkhod-1, Jhapa; and Kunjibari, Mahabhara-3, Jhapa present the use of the languages in different situations, and with different types of people.
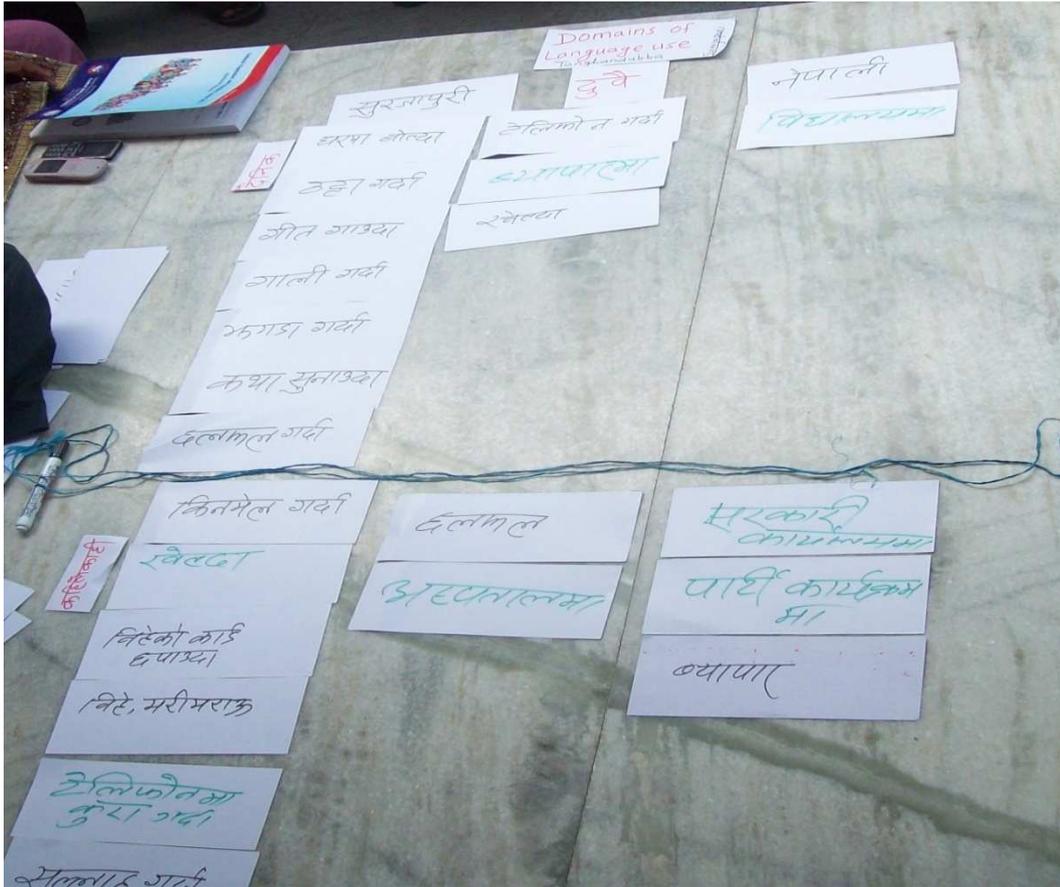
Photograph 4.1: Domains of language use in Gangai at Jhapabazar, Kumarkhod-9, Jhapa
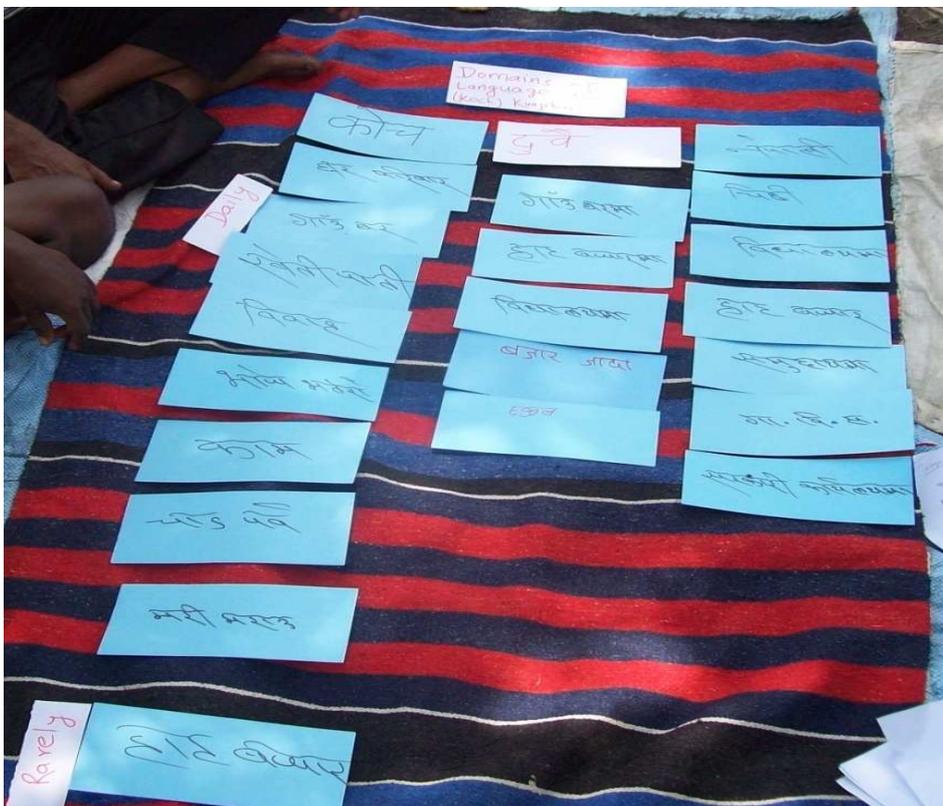
Photograph 4.2: Domains of language use in Koch at Kunjibari, Mahabhara-3, Jhapa

Photograph 4.3: Domains of language use in Koch at Bilaitibari, Kumarkhod-1, Jhapa

The major findings from this participatory method are as follows:

1. Koch and Gangai, the mother tongues, are used in the family, neighborhood, village, market, fair, quarreling, celebrating different rites and rituals, village meetings, local markets, in abusing, worship, joking, chanting, cultural programs, folklore, storytelling, ritual songs, marriage invitations, talking in telephone, in health post, discussion, debate, travelling, farming, etc.

2. The Nepali language, language of wider communication (LWC), is used in the government offices, schools, writing letters, with the people from hill origin, in minute writing, hospitals, business, VDC offices, political programs, and in public speech.

3. Both, Koch and Gangai, the mother tongues, and Nepali, the language of wider communication (LWC), are used in School, telephoning, business, playing, discussion, village meetings, health posts, marketing, and in VDC offices.

4.8 Summary

In this chapter, we have discussed domains of language use. Most of the Koch and Gangai speakers use their mother tongue in different domains of language use such as in counting, singing, joking, bargaining/ shopping/ marketing, storytelling, discussing/ debate, praying, quarrelling, abusing, telling stories to children, singing at home, family gatherings, and village meetings respectively. Only a few speakers use Nepali, the language of wider communication in these domains. Similarly, most of the Koch and Gangai respondents use their own mother tongue with their grandparents, parents, spouse, and children while discussing educational matters, family matters and social matters. Similarly, majority Koch and Gangai speakers use the Nepali language in letter writing to their family members. Most of the respondents said that their children use their mother tongues, Koch and/or Gangai, while playing with their friends and talking with their neighbors whereas in teaching and learning, Nepali, the official language, is in practice and only a few children learn in English medium schools as well.

Similarly, there is the dominance of mother tongues in social rites and rituals. Since the official language of the nation is Nepali, the documents which are written for official purposes and the documents which should be documented in the community offices are mostly written in Nepali. Koch and Gangai speakers use Nepali, both mother tongues and Nepali, and Hindi language when the speakers of other languages visit at their home. Koch and Gangai, the mother tongues, are used in the family, neighborhood, village, market, fair, quarreling, celebrating different rites and rituals, village meetings, local markets, in abusing, worship, joking, chanting, cultural programs, folklore, storytelling, ritual songs, marriage invitations, talking in telephone, in health post, discussion, debate, travelling, farming, etc. Similarly, they use Nepali, the language of wider communication (LWC), is used in the government offices, schools, writing letters, with the people from hill origin, in minute writing, hospitals, business, VDC offices, political programs, and in public speech. Similarly, they use both MTs and LWC in School, telephoning, business, playing, discussion, village meetings, health posts, marketing, and in VDC offices.

CHAPTER 5

LANGUAGE VITALITY, TRANSMISSION AND MAINTENANCE

5.0 Outline

This chapter deals with language vitality, transmission and maintenance in general. It consists of four sections. Section 5.1 deals with language vitality in Koch and Gangai speech communities. Similarly, in section 5.2, we present the transmission of the Koch and Gangai languages, and section 5.3 deals with language maintenance. Similarly, in section 5.4, we present the summary of this chapter.

5.1 Language vitality

In the Koch and Gangai speech communities, it is seen that all the speakers of these communities use their language as their mother tongues. Table 5.1 presents the data based on the responses related to language vitality provided by the informants in key survey points.

Table 5.1: Language vitality in Koch and Gangai speech communities

N=60					
Do all your children speak your mother tongue?		Do young people speak your mother tongue as well as it ought to be spoken?		What language do most parents in this village usually speak with their children?	
Yes	No	Yes	No	Mother tongue	Nepali
56 (93%)	4 (7%)	48 (80%)	12 (20%)	56 (93%)	4 (7%)

Source: Field visit, Linguistic Survey of Nepal (2013)

Table 5.1 shows that most of the respondents of Koch and Gangai speech communities responded that their children speak their mother tongue. Similarly, most of the young people of these speech communities speak their mother tongue as well as it out to be spoken. It also shows that most parents in these speech communities usually speak their mother tongue with their children. Likewise, only 7% respondents said that their children do not speak their mother tongue. Similarly only 20% respondents of the Koch and Gangai speech communities said that young people of their speech communities do not speak their mother tongue as well as it ought to be spoken. Similarly, only 7% respondents said that most of the parents in their villages

usually speak Nepali with their children. From this analysis we can conclude that there is very good vitality rate of Koch and Gangai languages.

5.2 Language transmission

Regarding the language maintenance in the Koch and Gangai speech communities it is seen that there is positive transmission of the language in the community. Language maintenance in Koch and Gangai speech communities is satisfactory till the date. Table 5.2 presents the situation of language maintenance on the key survey points in Koch and Gangai speech communities.

Table 5.2: Intermarriage in Koch and Gangai speech communities

Male (n=30)		Female (n=30)	
Yes	No	Yes	No
7 (23%)	23 (77%)	6 (20%)	24 (80%)

Source: Field visit, Linguistic Survey of Nepal (2013)

Table 5.2 shows that out of the total male respondents only 23% responded that there is the practice of intermarriage in their speech communities and remaining 77% responded that there is not the practice of inter-caste marriage in their speech communities. Likewise, out of the total female respondents 20% responded that there is the practice of inter-caste marriage in their speech communities and remaining 80% female respondents said that there is the practice of inter-cast marriage in Koch and Gangai speech communities. The figure below makes it much clear.

Figure 5.1: Intercaste marriage in Koch and Gangai communities
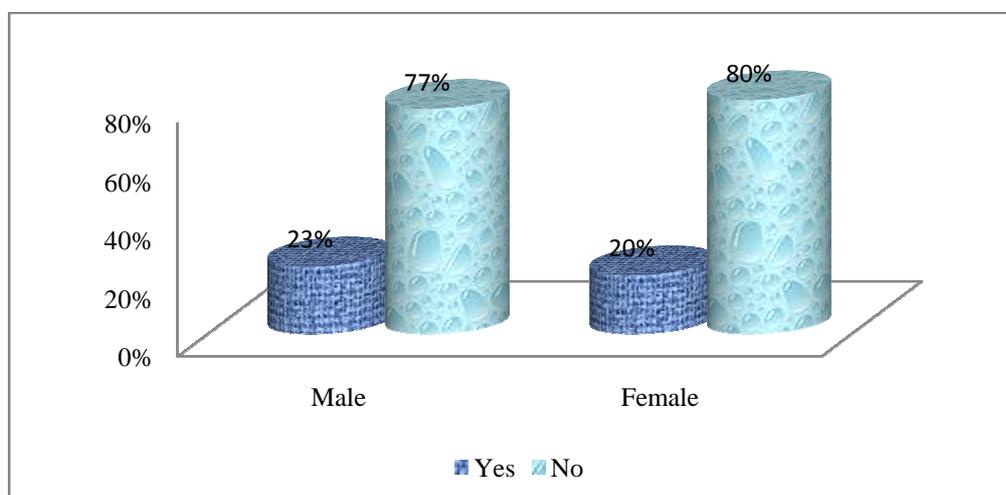
Similarly, in response to the question "If there is inter-caste marriage in your community which other language groups have common marital relationship with your language group?" Table 5.3 presents the responses of the information provided in the key survey points.

Table 5.3: Common marital relationship of Koch and Gangai speakers

N= 60	Male (n=7)	Female (n=6)
Nepali	1 (14%)	1 (17%)
Rajbansi	3 (43%)	3 (50%)
Tajpuriya	1(14%)	-
Gangai	2 (29%)	2 (33%)

Source: Field visit, Linguistic Survey of Nepal (2013)

Table 5.3 shows that out of 7 male respondents, who said that there is the practice of inter-caste marriage, 14%, 43%, 14%, and 29%, responded that they have the common marital relationship with Nepali, Rajbansi, Tajpuriya, and Gangai language groups respectively. Similarly, only 6 female respondents responded that there is the practice of inter-caste marriage in their society. Out of them 17%, 50%, and 33% said that they have the practice of inter-caste marriage with Nepali, Rajbansi, and Gangai language groups respectively.

5.3 Language maintenance

Koch and Gangai speakers have positive attitudes towards the maintenance of their language. They are eager to maintain the transmission and vitality of the language. In response to the question "Do you like your children learn/study in mother tongue?" Table 5.4 presents the responses of the Koch and Gangai speakers of the survey points.

Table 5.4: Likeness of the children's learning/studying in mother

Male (n=30)		Female (n=30)	
Yes	No	Yes	No
28 (93%)	2 (7%)	26 (87%)	4 (13%)

Source: Field visit, Linguistic Survey of Nepal (2013)

Table 5.4 shows that most of the respondents both male and female said that they like their children learn/study in their mother tongues. Only 7% male and 13% female respondents said that they do not like their children learn/study in their own mother tongue. It shows that they are very much positive towards the use of their language in teaching learning.

Similarly, in response to the question "If schools are opened for teaching your language how you will support it?" the respondents have answered as presented in the Table 5.5.

Table 5.5: The ways of supporting the mother tongue teaching schools

N= 60	Male (n=30)	Female (n= 30)
By sending your children?	28 (93%)	18 (60%)
By encouraging other people to send their children?	28 (93%)	18 (60%)
By providing financial help?	18 (60%)	6 (20%)
By teaching?	8 (27%)	1 (3%)
By helping with the school?	28 (93%)	2 (7%)

Source: Field visit, Linguistic Survey of Nepal (2013)

Table 5.5 shows that 93% male respondents of the Koch and Gangai speech communities said that they will support the mother tongue teaching schools by sending their children, by encouraging other people to send their children to the school, and by helping with the school if schools are opened for teaching their language. Similarly, 60% male respondents said that they will support the school by providing financial help to the school and 27% male respondents responded that they can support the school by teaching their mother tongue in the school.

Similarly, 60% female respondents said that they can support the mother tongue schools by sending their children and by encouraging other people to send their children to the school. In the same way, 20% females responded that they will support the school by providing financial help. Similarly, only 3% and 7% female respondents are eager to support the mother tongue teaching school by teaching themselves and by helping with the school. From this analysis we can make a conclusion that Koch and Gangai speakers are very much positive towards the maintenance of their language.

Figure 5.2 makes the ways of supporting mother tongue teaching schools much clearer.

Figure 5.2: The ways of supporting the mother tongue teaching schools
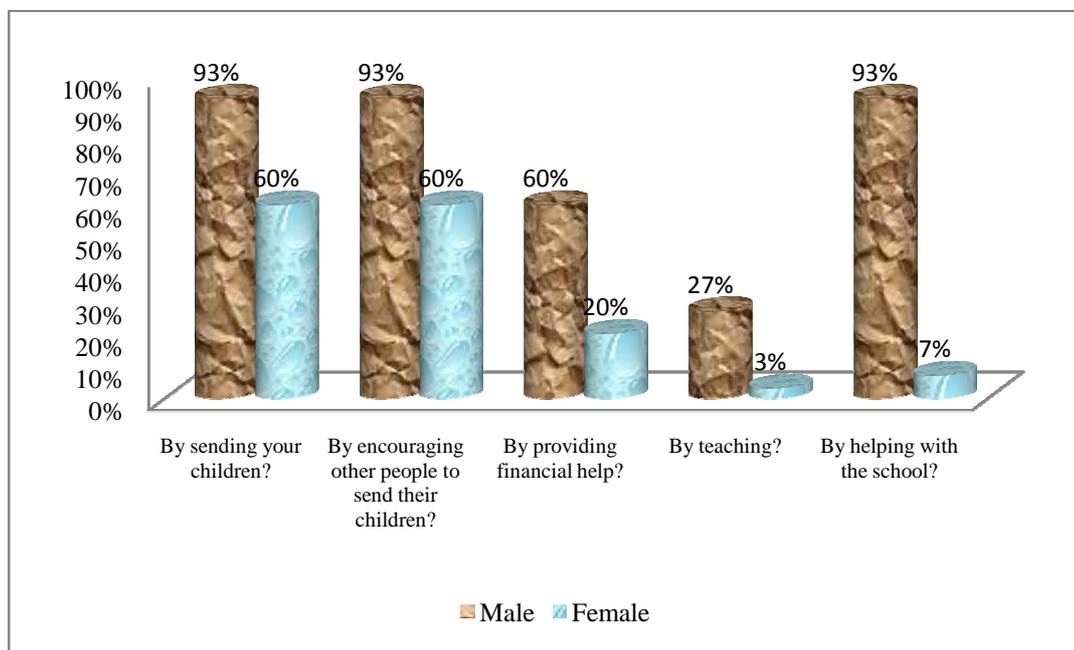
Figure 5.2 shows that Koch and Gangai speakers are positive for the development of their language since they are ready to send their children to the mother tongue schools and also encouraging others to send their children. Similarly, they are also ready for financial support. Similarly, educated Koch and Gangai speakers can teach their language themselves.

5.4 Summary

In this chapter, we discussed language vitality, transmission, and maintenance. Both the Koch and Gangai languages have good vitality rate as most of the 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 the way it ought to be spoken. Intermarriage in Koch and Gangai speech communities is rarely seen as most of the respondents responded that intermarriage in Koch and Gangai communities is not in practice. Those, who said that there is the practice of intermarriage, responded that they have common marital relationship with Nepali, Rajbansi, Tajpuriya, and Gangai language groups. Most of the Koch and Gangai both male and female said that they like their children learn/study in their mother tongue. Koch and Gangai speakers are very much positive for the development of their

language since they are ready to send their children to the mother tongue schools and also encouraging others to send their children. Similarly, they are also ready for financial support and educated speakers are ready to teach their language themselves.

CHAPTER 6

LANGUAGE ATTITUDES

6.0 Outline

This chapter deals with the attitude of the Koch and Gangai speakers towards their languages. It consists of eight sections. Section 6.1 deals with the feelings of the speakers towards their language. In section 6.2, we discuss the problem because of being a native speaker of their mother tongue and in section 6.3, feelings about children's marriage with non-native speakers. Similarly, section 6.4 deals with grandchildren's language and section 6.5 deals with the first language of the children. Similarly, in section 6.6, we deal with medium of instruction at primary level, and in section 6.7, we discuss the differences in the use of language between the present speakers and their grandparents. Similarly, in section 6.8, we present the summary of the chapter.

6.1 Feeling of the speakers towards their language

Most of the Koch and Gangai speakers have positive attitudes towards their languages. Similarly, regarding the language attitude Table 6.1 presents the feelings of the informants while speaking their mother tongues in the presence of the speakers of the dominant language.

Table 6.1: Feeling of the informants while speaking the mother tongue in the presence of the speaker of the dominant language

When you speak your mother tongue in the presence of the speaker of the dominant language what do you feel?	Male (n=30)	Female (n=30)
Prestigious	8 (27%)	5 (17%)
Embarrassed	5 (17%)	3 (10%)
Neutral	17 (56%)	22 (73%)

Source: Field visit, Linguistic Survey of Nepal (2013)

Table 6.1 shows that out of the total male respondents of Koch and Gangai communities, 27% feel prestigious while speaking their mother tongues in the presence of the speaker of the dominant language. Similarly, 17% feel embarrassed

and 56% feel neither prestigious nor embarrassed while speaking the mother tongue in the presence of the speaker of the dominant language. Likewise, out of the total female respondents 17% feel prestigious, 10% feel embarrassed, and 73% feel neutral while speaking their mother tongues in the presence of the speaker of the dominant language. It shows that Koch and Gangai speakers have positive attitudes towards their language. We can present it through the following figure to make more understandable.

Figure 6.1: Speaking the mother tongue in the presence of the speakers of the dominant language
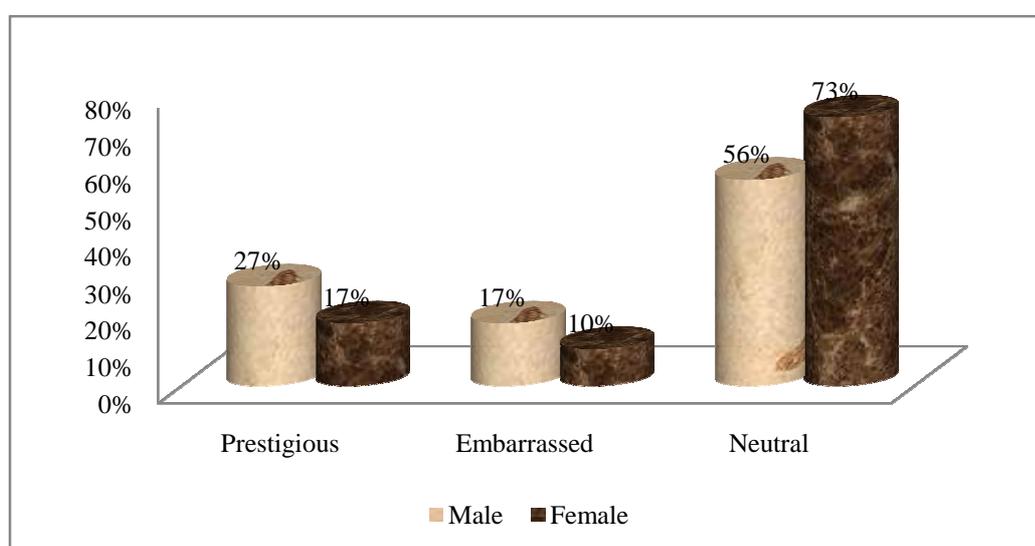
6.2 Problem because of being a native speaker of MT

In response to the question "Have you ever had any problem because of being a native speaker of your mother tongue?" Koch and Gangai native speakers have provided the responses as presented in the Table 6.2.

Table 6.2: Having problems because of being a native speaker of Koch and/or Gangai

Male (n=30)		Female (n=30)	
Yes	No	Yes	No
5 (17%)	25 (83%)	2 (7%)	28 (93%)

Source: Field visit, Linguistic Survey of Nepal (2013)

Table 6.2 shows that out of the total male respondents 17% said that they had faced some problems because of being a native speaker of their mother tongues whereas most of the male speakers responded that they had not faced any problem because of being a native speaker of their mother tongue. Similarly, only 7% female respondents said that they had faced some problems because of being a native speaker of their mother tongue and 93% responded that they had not faced any problem because of being a native speaker of their mother tongues. It can also be shown through the Figure 6.2 to make more understandable.

Figure 6.2: Problems because of being a native speaker of Koch and/or Gangai
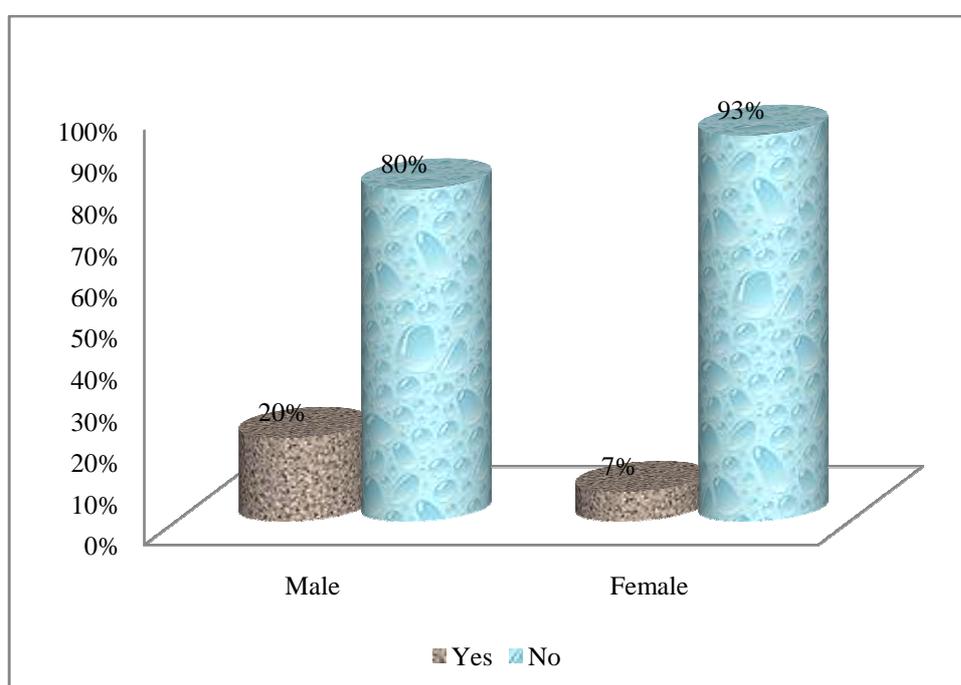
Similarly, in response to the question "If you had problems because of being a native speaker of your mother tongue, what kinds of problems have you had? Table 6.3 presents the lists of the problems and their frequencies.

Table 6.3: Problems they had because of being a native speaker of their MTs

N= 60	Male (n=5)	Female (n= 2)
Understanding Nepali	2 (40%)	1 (50%)
In government offices	3 (60%)	1 (50%)

Source: Field visit, Linguistic Survey of Nepal (2013)

Table 6.3 shows that out of the total 5 male respondents who said that they have had problems because of being a native speaker of their mother tongues 40% said that they had problems in understanding the Nepali language and remaining 60% had problems in government offices. Similarly, out of 2 female respondents who responded that they have had problems because of being a native speaker of their mother tongues 50-50% said that they had problems in understanding Nepali and in government offices.

6.3 Feeling about children's marriage with non-native speakers

Most of the Koch and Gangai speakers feel bad if their sons or daughters married someone who does not know their mother tongue. Regarding the question "How would you feel if your son or daughter married someone who does not know your language?" Table 6.4 presents the responses of the respondents of the key survey points.

Table 6.4: Feeling about son or daughter's marriage with non-native speakers

Male (n=30)			Female (n=30)		
Good	Neutral	Bad	Good	Neutral	Bad
2 (7%)	4 (13%)	24 (80%)	1 (3%)	2 (7%)	27 (90%)

Source: Field visit, Linguistic Survey of Nepal (2013)

Table 6.4 shows that out of the total male respondents, most of the Koch and Gangai speakers feel bad if their son or daughter married someone who does not know their mother tongue; 13% feel neutral; and only 7% feel good if their son or daughter married someone who does not know their mother tongue. Similarly almost all the female speakers feel bad, only 7% females feel neutral, and only 3% females feel good if their son or daughter married someone who does not know their mother tongue. Figure 6.3 makes it more comprehensible.

Figure 6.3 Feeling about marriage with non-native speakers
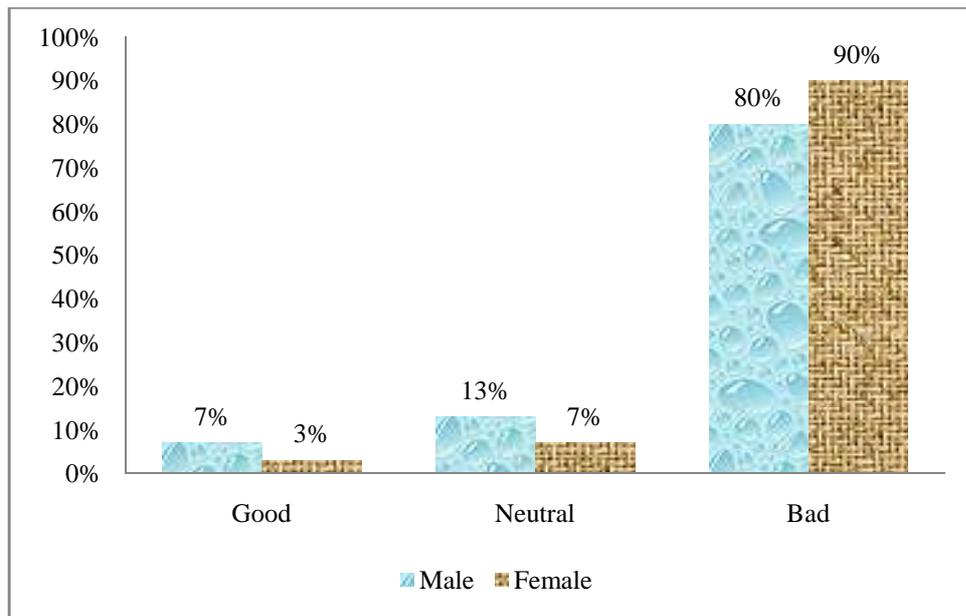
6.4 Grandchildren's language

Koch and Gangai speakers are positive towards their language and culture. Most of the Koch and Gangai speakers said that their grandchildren will speak their language. Table 7.5 presents the responses of the Koch and Gangai speakers in the key survey points regarding the question "Will the grandchildren also speak your language?"

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

N=60	Male (n=30)	Female (n=30)
Speak	28 (93%)	30 (97%)
Won't speak	2 (7%)	1 (3%)

Source: Field visit, Linguistic Survey of Nepal (2013)

Table 7.5 shows that almost all the respondents, both males and females, responded that the children of the present Koch and Gangai children will speak their mother tongue. Similarly, only 7% male and 3% female speakers said that the children of their present children will not speak their language. It shows that they are very positive towards their language. Similarly, regarding the question "If speak, how do you feel about this?" all the respondents both males and females feel good if their grandchildren will speak their language. It shows that they have positive attitude towards their language.

Similarly, in response to the question "If they will not speak, how do you feel about this?" Table 6.6 presents the responses of the Koch and Gangai speakers in the key survey points.

Table 6.6: Feeling of the speakers if their grandchildren will not speak their language

Male (n=30)			Female (n=30)		
Good	Neutral	Bad	Good	Neutral	Bad
2 (7%)	2 (7%)	26 (86%)	-	2 (7%)	28 (93%)

Source: Field visit, Linguistic Survey of Nepal (2013)

Table 6.6 shows that out of the total male respondents most of them feel bad if their grandchildren will not speak their language and only 7% feel neutral and good as well. Similarly, only 7% female respondents feel neutral and almost all the female respondents feel bad if their grandchildren will not speak their language.

6.5 First language of the children

Since Koch and Gangai speakers have positive attitudes towards their languages, most of them said that their children should speak their mother tongues, first. Table 6.7 presents the responses for the question "What language should your children speak first?" from the respondents of Koch and Gangai communities.

Table 6.7: The languages Koch and/or Gangai children should speak first

Languages	Male (n=30)	Female (n=30)
Mother tongue	29 (97%)	28 (93%)
Nepali	1 (3%)	2 (7%)

Source: Field visit, Linguistic Survey of Nepal (2013)

Table 6.7 shows that most of the male and female Koch and/or Gangai speakers said that their children should speak their own mother tongue first as 97% males and 93% females said that their children should speak their own mother tongue first. Similarly only 3% male and 7% female respondents said that their children should speak Nepali, the language of wider communication, first.

6.6 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 6.8 presents the responses of the Koch and Gangai speakers of the key survey points.

Table 6.8: Preference for the medium of instruction at primary level

	Male (n=30)	Female (n=30)
Mother tongue	26 (86%)	25 (83%)
Nepali	2 (7%)	3 (10%)
English	2 (7%)	2 (7%)

Source: Field visit, Linguistic Survey of Nepal (2013)

Table 6.8 shows that most of the male and female respondents of Koch and Gangai speech communities responded that they prefer their own mother tongue as their children's medium of instruction at primary level. Similarly, only 7% male and 10% female respondents said that they prefer the Nepali for their children's medium of instruction in the primary level of education. Likewise, 7% both male and female respondents said that the prefer English for their children's medium of instructions at primary level.

6.7 Language spoken by grandparents

In response to the question "Do you think that the language spoken by you is different from your grandparents?" Table 6.9 presents the responses provided by the Koch and Gangai speakers in the key survey points.

Table 6.9: Differences between the languages spoken by the two generations

N=60	Male (n=30)	Female (n=30)
Yes	6 (20%)	2 (7%)
No	24 (80%)	28 (93%)

Source: Field visit, Linguistic Survey of Nepal (2013)

Table 6.9 shows that only 20% male and 7% female Koch and Gangai respondents think that the language spoken by them is different from their grandparents whereas

most of speakers, i.e. 80% male and 93% female respondents do not think that there are differences in the language spoken by them and their grandparents.

Figure 6.4: Differences between the languages spoken by the respondents and their grandparents
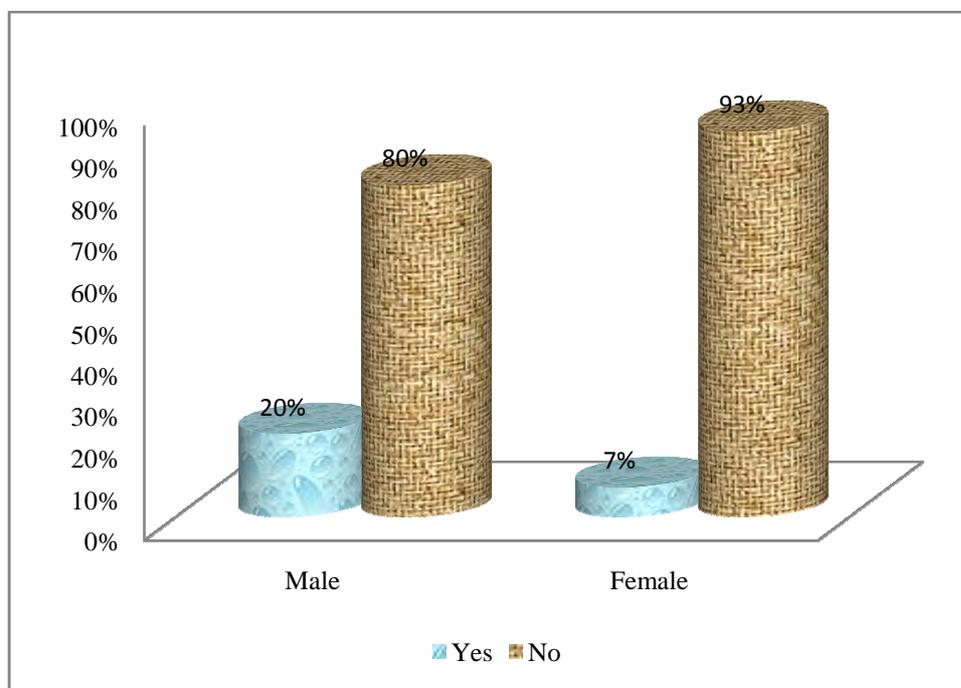
Regarding the responses in the Table 6.9, "If yes, how do you think the language spoken by you is different from your grandparents?" Table 6.10 presents the responses provided by the respondents in the key survey points.

Table 6.10: 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=6)	Female (n=2)
Pronunciation	4 (67%)	-
Vocabulary	6 (100%)	1 (50%)
Use of specific type of sentences	4 (67%)	-
Mixing of other languages	6 (100%)	2 (100%)
Way of speaking	5 (83%)	1 (50%)

Source: Field visit, Linguistic Survey of Nepal (2013)

Table 6.10 shows that out of the total male participants, who think that the language spoken by them is different from their grandparents, 67% said that their language differentiates with their parents in pronunciation and in the use of specific type of sentences. Similarly, all the male respondents, who think that the language spoken by them is different from their grandparents, responded that there are differences in vocabulary and in mixing of other languages; and 83% said that there are differences in the way of speaking.

Similarly, all the female respondents, who think that the language spoken by them is different from their grandparents, said that there are differences in mixing of other languages, and 50% said that there are differences in the use of vocabulary and in the way of speaking. From this analysis we can conclude that the language spoken by two different generations of Koch and Gangai speakers have some differences in the way of pronunciation, use of vocabulary, use of specific types of sentences, mixing of other languages and in the way of speaking.

Similarly, in response to the question "How do you feel when you hear young people of your own community speaking other languages instead of their first language?" Table 6.11 presents the responses of the language participants in the key survey points.

Table 6.11: Feeling about the young people who use other languages instead of their mother tongue

Male (n=30)			Female (n=30)		
Good	Indifferent	Bad	Good	Indifferent	Bad
2 (7%)	3 (10%)	25 (83%)	1 (3%)	2 (7%)	27 (90%)

Source: Field visit, Linguistic Survey of Nepal (2013)

Regarding the language attitude Table 7.12 shows that most of the male and female respondents feel bad when they hear young people of their own community speaking other languages instead of their own mother tongue. Similarly, only 7% of the male speakers responded that they feel good and 10% feel indifferent. Similarly, only 3% females responded that they feel good and 7% feel indifferent when they hear young people of their own community speaking other language instead of their own mother tongue.

6.8 Summary

In this chapter, we discussed language attitude of the Koch and Gangai speakers towards their languages. Koch and Gangai speakers have positive attitudes towards their language. Majority of the Koch and Gangai speakers feel neither prestigious nor embarrassed when they speak their mother tongue in the presence of the speaker of the dominant languages. Some of the respondents fell prestigious and embarrassed while 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 and in government offices because of being a native speaker of their mother tongues. Similarly, most of them feel bad if their son or daughter married someone who does not know their mother tongue. Similarly, most of the respondents 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 grandchildren will not speak their language. Most of them said that their children should speak their own mother tongue first.

Similarly, most of the Koch and Gangai speakers prefer their own mother tongues as their children's medium of instruction at primary level and only a few speakers prefer Nepali and English languages. Only a few speakers think that the language spoken by them is different from their grandparents and the differences are in the way of pronunciation, use of vocabulary, use of specific types of sentences, mixing of other languages and in the way of speaking. Most of the respondents feel bad when they hear young people of their own community speaking other languages instead of their own mother tongues.

CHAPTER 7
LANGUAGE RESOURCES AND DEVELOPMENT

7.0 Outline

This chapter deals with language resources and development for Koch and Gangai languages. It consists of three sections. Section 7.1 presents the language resources found in Koch and Gangai. Similarly, in section 7.2, we have discussed appreciative inquiry in Koch and Gangai languages. Section 7.3 presents the summary of this chapter.

7.1 Language resources

Resources available in Ganagai language are folk stories, music, and religious literatures. Similarly, the language resources available in Koch are only folk stories and music. Similarly, alphabet, grammar, dictionary, textbook, literary materials, newspaper, magazines, written literatures are also available in Gangai (Surjapuri) in India but not in Nepal.

7.2 Appreciative inquiry

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

In order to examine the language development in the Koch and Gangai languages, appreciative inquiry, a participatory tool to be used in a group of at least eight to

twelve participants of mixed category, was administered in all the reference points of the survey in these speech communities. The pictures of appreciative inquiry tools used in the key survey points present the language development and the ambitions to the development of language.

Photograph 7.1: Appreciative inquiry in Jhapabazar, Kumarkhod-9, Jhapa

Photograph 7.2: Planning for the development of language, in Jhapabazar

Photograph 7.3: Appreciative inquiry in Kunjibari, Jhapa

Photograph 7.4: Appreciative inquiry in Belaitibari, Kumarkhod-1, Jhapa

In this survey, we have employed different participatory tools such as dialect mapping, domains of language use and bilingualism. The main focus of these tools is to help the participants to verbalize things they already knew intuitively about their language and culture. However, appreciative inquiry, as the name suggests, is designed to help the participants think about future possibilities about their language and culture. Table 7.1 presents the summary of the responses to major queries related to preservation and promotion of the language on all five key points in Koch and Gangai.

Table 7.1: Findings from the appreciative inquiry tool in the Nepali language

Survey points	Good things that made Koch and Gangai people feel happy or proud about their languages	Dreams about how they could make their languages even better	Most important dream to start on planning
Jhapa Bazaar Kumarkhod-9, Jhapa	- Being their own mother tongue - Language of self identity - Easy to communicate and the sweet language - Ancestral language - Maximum use of the language in local level - Spoken in a vast area by different castes - Having religious literatures	- The language should be clearly mentioned in the next Census. - Newspapers and magazines should be published in the mother tongue. - The language should be used in local offices. - Alphabet, grammar, and written literatures should be developed. - Establishment of a Museum for their community. - Researches should be carried out in the language. - Access to the information	The government should support Gangai (Surjapuri) Language Development Academy.

		technology. ▪ Preservation of their music and dance ▪ Use of mother tongue in primary level of education	
Kunjibari, Mahabhara-3, Jhapa	▪ Being their mother tongue ▪ Food beverage ▪ Festivals ▪ Conduct of living ▪ Dress materials ▪ Manners	▪ Preservation and promotion of language ▪ Researches should be conducted in their language and culture. ▪ Employment ▪ Development of textbooks ▪ Development of grammar ▪ Use of mother tongue in governments in local level.	▪ There should be the facility of mother tongue based school.
Bilaitibari Kumarkhod-1, Jhapa (Koch);	▪ Having their own dress materials ▪ Having their own mother tongue ▪ Having marriage within their caste ▪ Having their own unique festivals	▪ Films should be produced in their mother tongue ▪ Publication of literary works ▪ Language should be used in local level. ▪ There should be the involvement of Koch people in local level to central level ▪ Their children should be taught in their own language.	▪ Use of mother tongue in primary level of education

Rajgadh-6, Jhapa	• Being their mother tongue • Dress materials • Songs and music • Easy to speak • Ancestral language • Use of the language in local level by different castes.	• Their mother tongue should be used as a medium of instruction in primary level education • Development of grammar and dictionary • Preservation of their language and culture • Use of the language in government offices in local level	• Use of Gangai as a medium of instruction in primary level education
Kathari-6, Morang	• Linguistic identity • Proud of being Gangai • Having own culture, costumes, and manner • Having the status of national language • Folk songs and musical instruments • Festivals like Siruwa and Jitiya.	• Application of the their mother tongue in primary education • Development of dictionary • Their language should be used in local newspapers, and local FM radios. • Management of mother tongue teachers in primary schools. • Expectation of support from the government for the development of their language • Use as an official language in local offices	• Development of textbooks for primary level of education in their mother tongue

Source: Field visit, Linguistic Survey of Nepal (2013)

7.3 Summary

In this chapter, we present the good things that made Koch and Gangai speakers feel happy or proud about their language and culture are their own mother tongue, having songs and music, being the ancient language, having their own culture and costume, folk songs and literature in their language, etc. 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. Their mother tongue should be used as an official language in local offices, preservation and promotion of their language, culture and religion and there should be coverage of the language in the field of local newspapers and FM radios.

The most important 'dreams' which they would like to get realized immediately and to start on planning are use of their mother tongue as a medium of instruction in primary level education, preservation of their language and culture, and textbook preparation for primary level education. They have made 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 realized immediately.

CHAPTER 8

DIALECTAL VARIATION

8.0 Outline

This chapter deals with dialectal variation in Koch and Gangai languages. It consists of five sections. In section 8.1, we discuss wordlist variation with wordsurv which include methodology of finding lexical variation and lexical similarity among the key points in the Koch and Gangai languages. Similarly, section 8.2 deals with the lexical variation using COG. Likewise, section 8.3 deals with global correspondences of Koch and Gangai phonemes found in the wordlists. Similarly, in section 8.4, we present participatory methods used in the survey to find out the possible dialects of the language. Similarly, in section 8.5, we present the summary of this chapter.

8.1 Wordlist variation with Wordsurv

The wordlist consists of 210 words have been compared to estimate the degree of lexical similarity among the surveyed points. 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 Koch and Gangai.

8.1.1 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, from the mother tongue speakers (grown up in the target locality, representing different sex, age, and literacy), compiled them with phonetic transcriptions and cross-checked from other speakers from the same site (See Annex D for 210 wordlist). In each key point, at least six 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 language or dialects, is used to identify the potential linguistic or genetic relationship between the different varieties of the Nepali language. 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.

8.1.2 Evaluation criteria

The 60% has been generally used as a cutoff point for the evaluation of lexical similarity (Regmi, 2011). 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 8.1 presents the evaluation criteria of the lexical similarity percentages between the wordlists.

Table 8.1: Evaluation criteria of the lexical similarity percentages

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

8.1.3 Lexical similarity among the surveyed points in Koch and Gangai

The Koch language is spoken only in Jhapa district of Nepal, and Gangai is spoken in Jhapa and Morang districts. However in surveyed points these languages generally do not show any variation as such. Koch and Gangai languages present some lexical variations among them. However, Koch spoken in two survey points are mutually intelligible to each other and same is the case of Gangai as well. The lexical similarity in among the surveyed points ranges from 63% to 89%. Table 8.2 presents the situation of lexical similarity comparison in the Koch and Gangai languages among the key survey points.

Table 8.2: Lexical similarity comparisons among Koch and Gangai languages[2]

Variety	G-Kathari	G-Kumarkhod	G-Rajgadh	K-Kumarkhod	K-Kunjibari
G-Kathari	100%	64%	63%	65%	66%
G-Kumarkhod	64%	100%	83%	84%	82%
G-Rajgadh	63%	83%	100%	83%	83%
K-Kumarkhod	65%	84%	83%	100%	89%
K-Kunjibari	66%	82%	83%	89%	100%

Source: Field visit, Linguistic Survey of Nepal (2013)

G= Gangai, K= Koch

Table 8.2 shows that the Gangai language spoken in Kathari has 63%-66% lexical similarities to the other varieties of Gangai and Koch languages. Similarly, the Gangai variety spoken in Kumarkhod has 83% lexical similarity with the Gangai variety spoken in Rajgadh and 82%-84% similarity with Koch speech varieties. Likewise, the Gangai variety spoken in Rajgadh has 83% lexical similarity with the Gangai variety of Kumarkhod and Koch varieties. Similarly, the Koch variety spoken in Kumarkhod has 84% and 83% lexical similarities with the Gangai varieties spoken in Kumarkhod and Rajgadh respectively, and 89% lexical similarity with the Koch variety spoken in Kunjibari. Likewise, the Koch variety spoken in Kunjibari has 82% and 83% lexical similarities with the Gangai varieties spoken in Kumarkhod and Rajgadh respectively, and 89% lexical similarity with the Koch variety spoken in Kumarkhod. From this table, it can be concluded that all the varieties of all these languages are mutually intelligible to each other.

8.2 Lexical comparison with COG

This subsection compares and analyzes the 210 wordlist using COG, a recently developed program for lexical comparison between and among dialects and languages. Cog allows us to compare and analyze wordlists from different language

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[2] This is based on the comparative analysis of 210 wordlist from three different survey points of the Gangai language, and two survey points of the Koch language. These wordlists are analyzed in linguistic software called WordSurv.

varieties using an iterative approach. Using this program we can quickly make sense of the data and then progressively refine the wordlists and settings, improving the comparison results and the understanding of the varieties at each step. Table 8.3 presents the lexical similarity of each variety in comparison to all other varieties.

Table 8.3: Lexical similarity among all the five survey points in percentage

	G-Rajgadh	K-Kumarkhod	K-Kunjibari	G-Kumarkhod	G-Kathari
G-Rajgadh		84	83	83	67
K-Kumarkhod	84		89	89	66
K-Kunjibari	83	89		83	68
G-Kumarkhod	83	89	83		68
G-Kathari	67	66	68	68	

Source: Field visit, Linguistic Survey of Nepal (2013)

Table 8.3 shows that the Gangai variety spoken in Kathari has 66%-68% lexical similarities with other varieties of Gangai and Koch varieties. Similarly, the Koch and Gangai languages spoken in other places have 83%-89% lexical similarities among them. The lexical variation among the five different survey points is more or less similar to the Table 8.2 which was analyzed in WordSurv.

Table 8.4: Phonetic similarity among all the five survey points in percentage

	G-Rajgadh	G-Kumarkhod	K-Kumarkhod	K-Kunjibari	G-Kathari
G-Rajgadh		83	81	80	70
G-Kumarkhod	83		84	80	71
K-Kumarkhod	81	84		86	70
K-Kunjibari	80	80	86		72
G-Kathari	70	71	70	72	

Source: Field visit, Linguistic Survey of Nepal (2013)

The general finding from Table 8.4 is that the Gangai variety spoken in Kathari has 70%-72% phonetic similarities with other Gangai varieties and Koch varieties. Similarly, the Gangai varieties and Koch varieties have 81%-86% lexical similarities

among themselves. The speech variety spoken in Kathari is phonetically more similar to other varieties than lexically because of the reason that any language has more possibility of lexical borrowing than phonetic borrowing.

This can also be presented in a hierarchical graph which displays the hierarchy of relation among the speech varieties based on COG.

Figure 8.1: Lexical (a) and phonetic (b) similarities matrix in hierarchical dendrogram graph

(a)   (b)
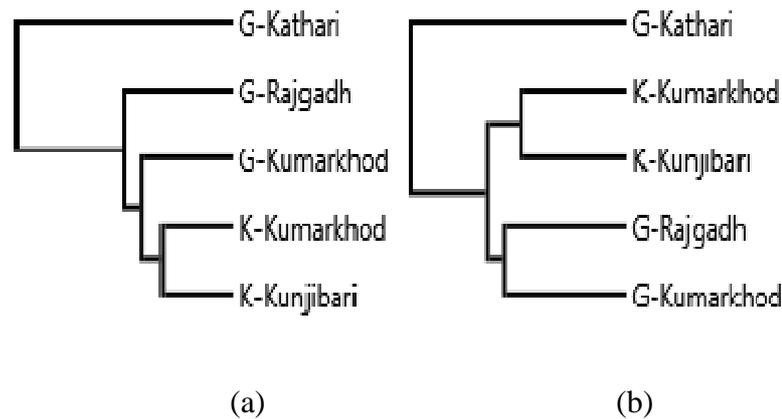
Figure 8.1 shows that two speech varieties of Koch are lexically closer than other varieties of Gangai. Similarly, the Gangai variety spoken in Kumarkhod is lexically more similar to Koch varieties than other Gangai varieties. Similarly, the Gangai variety spoken in Rajgadh is closer to the Gangai variety of Kumarkhod and Koch varieties than Gangai variety spoken in Kathari.

Figure 8.1 also shows that Koch varieties are phonetically closer to each other than with other varieties. Similarly, the Gangai varieties spoken in Kumarkhod and Kunjibari are closer to each other than the Gangai variety spoken in Kathari and Koch varieties. Likewise, the Gangai varieties spoken in Kumarkhod and Kunjibari are phonetically closer to Koch varieties than the Gangai variety spoken in Kathari.

This analysis can also be shown through the lexical and phonetic tree hierarchical graph as in the Figure 8.2.

Figure 8.2: Lexical (a) and phonetic (b) similarities matrix in tree hierarchical graph

(a)   (b)
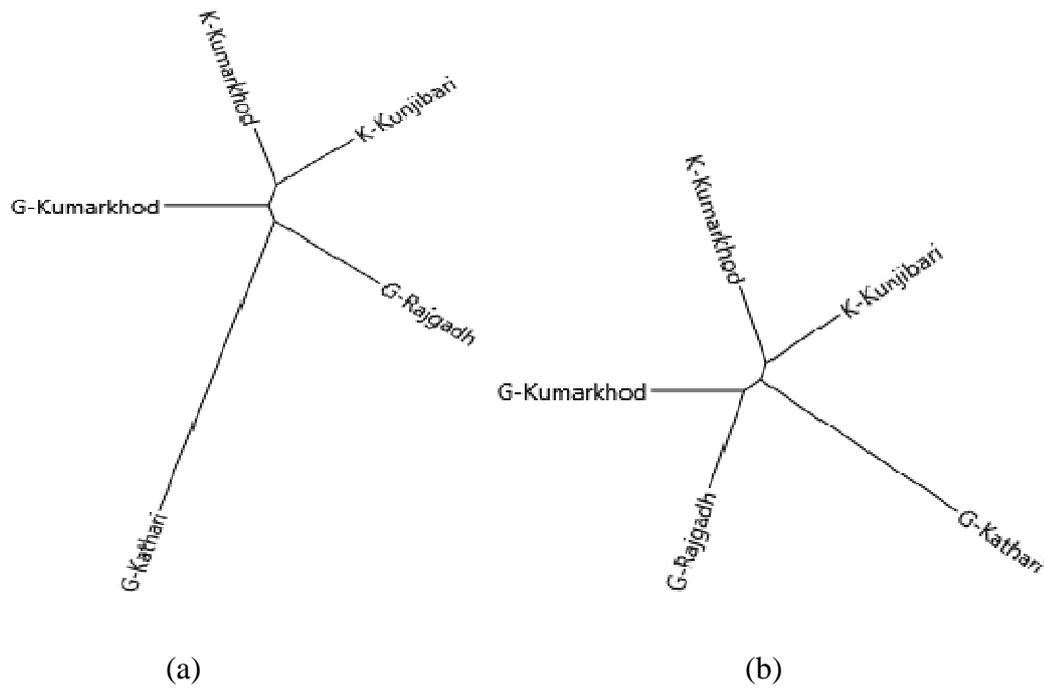
Figure 8.2 shows that the Gangai variety spoken in Kathari is not closely related to other varieties of Gangai and Koch languages both lexically and phonetically. The network graph lays out the language varieties, where similar varieties will tend to cluster together. This can be represented in the form of lexical and phonetic network graph in Figure 1.

Figure 8.3: Lexical (a) and phonetic (b) similarity matrix network graph

(a)   (b)
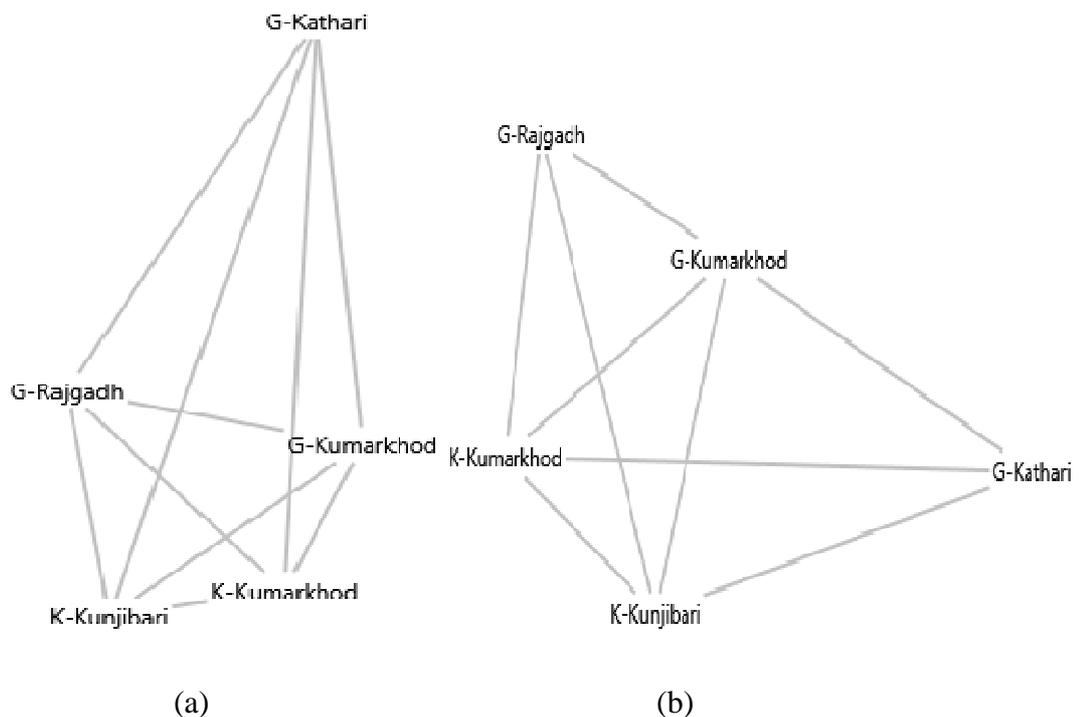
Edges are drawn between varieties that meet a specified similarity threshold. This graph allows us to make clusters of similar varieties and how they might be connected. Figure 8.3 shows that the Koch varieties are closely related to each other both lexically and phonetically. Similarly, Gangai varieties spoken in Rajgadh and Kumarkhod are also closely related to each other. Likewise, the Gangai variety spoken in Kathari is not closely related to other Gangai varieties and Koch varieties.

From this analysis we can conclude that in terms of the comparison of basic lexical items from the given 5 points, we can say that there is not any dialectal variation in Koch language. Similarly, we find that there are mainly two dialects in the Gangai language. The Gangai varieties spoken in Rajgadh and Kumarkhod seem to be a single variety and the speech variety spoken in Kathari seems to be another dialect of Gangai language.

8.3 Global correspondences

The global correspondence displays all of the segments that occur in a particular syllable position across the wordlists of all the survey points. Edges indicate that at least one correspondence has occurred between those two segments. The thickness of the edge indicates the number of correspondences. Figure 8.4 presents an IPA consonant chart (column headers are place of articulation; rows are manner of articulation) in their onset position.

Figure 8.4: Global correspondence of Koch and Gangai phonemes in onset positions
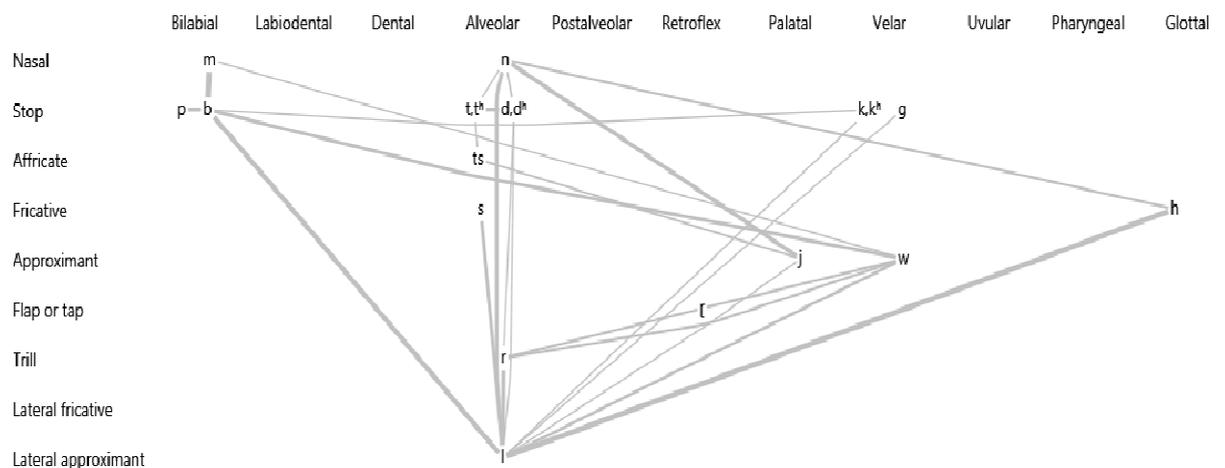
This chart allows us to get a good sense of correspondences that occur across multiple variety pairs. Similarly, Figure 8.5 presents the corresponding of the different

phonemes in their nucleus position. A number of phonemes have occurred in the nucleus position i.e. IPA vowel chart (column headers are backness; rows are height).

Figure 8.5: Global correspondence of Koch and Gangai phonemes in nucleus positions
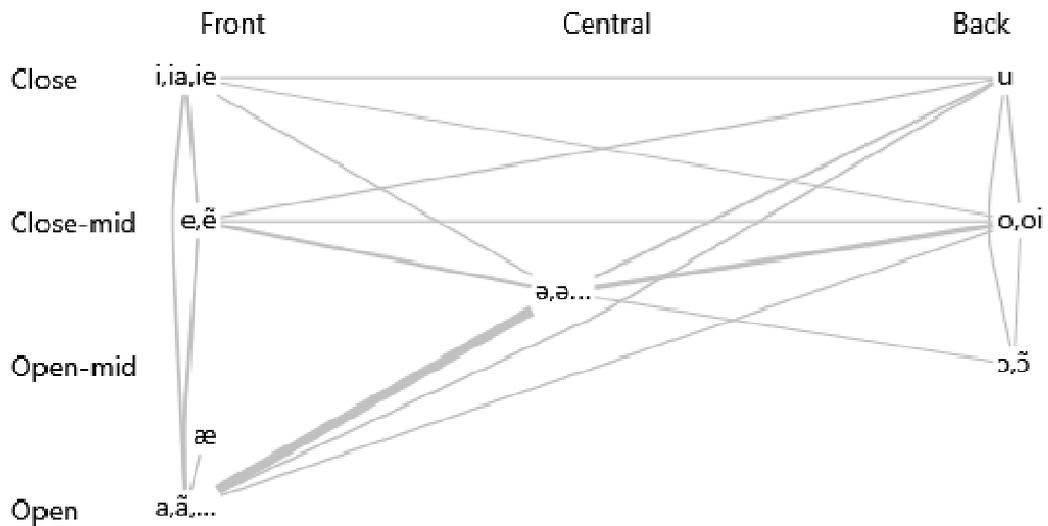
Figure 8.5 shows the vowels phonemes of Koch and Gangai languages in nucleus position of the syllables. The thickness of the edge indicates the number of correspondences.

Figure 8.6 presents the global correspondence of the phonemes of the basic wordlist in their coda position.

Figure 8.6: Global correspondence of Koch and Gangai phonemes in coda positions
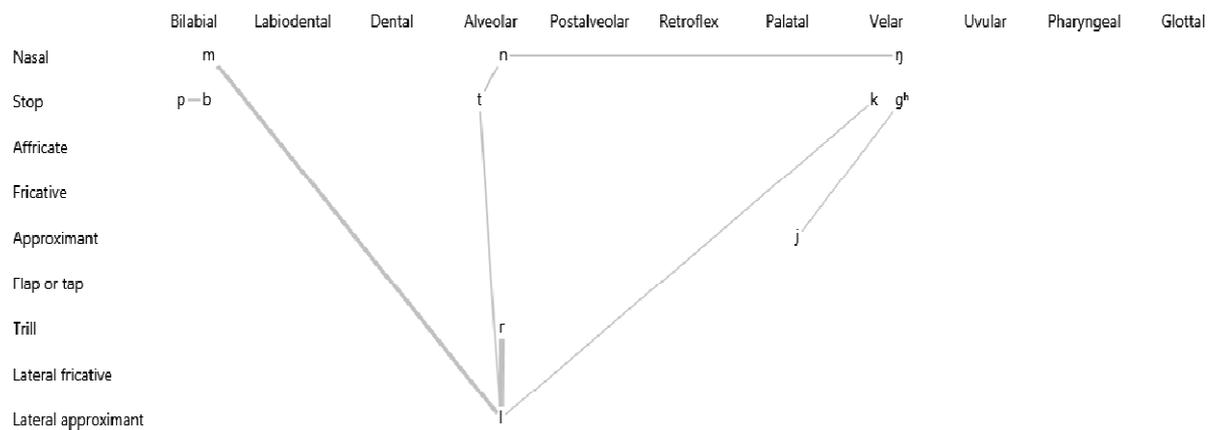
We can observe that only a limited number of phonemes have been occurred in the coda position in comparison to the onset position. Only bilabial, alveolar, palatal, and velar phonemes occur in the coda position.

8.4 Participatory methods[3]

In order to examine dialects in the Gangai language, the dialect mapping, a participatory tool was administered in all the reference points of the survey in the Gangai speech community. The dialect mapping tool was used to help the community members to think about and visualize the different varieties, if any in the language. The 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 village, town, and district where Gangai is spoken as mother tongue and placed them on the floor to represent the geographical location. The pictures of dialect mapping tools used in the survey points present the dialectal variation of the Gangai languages.
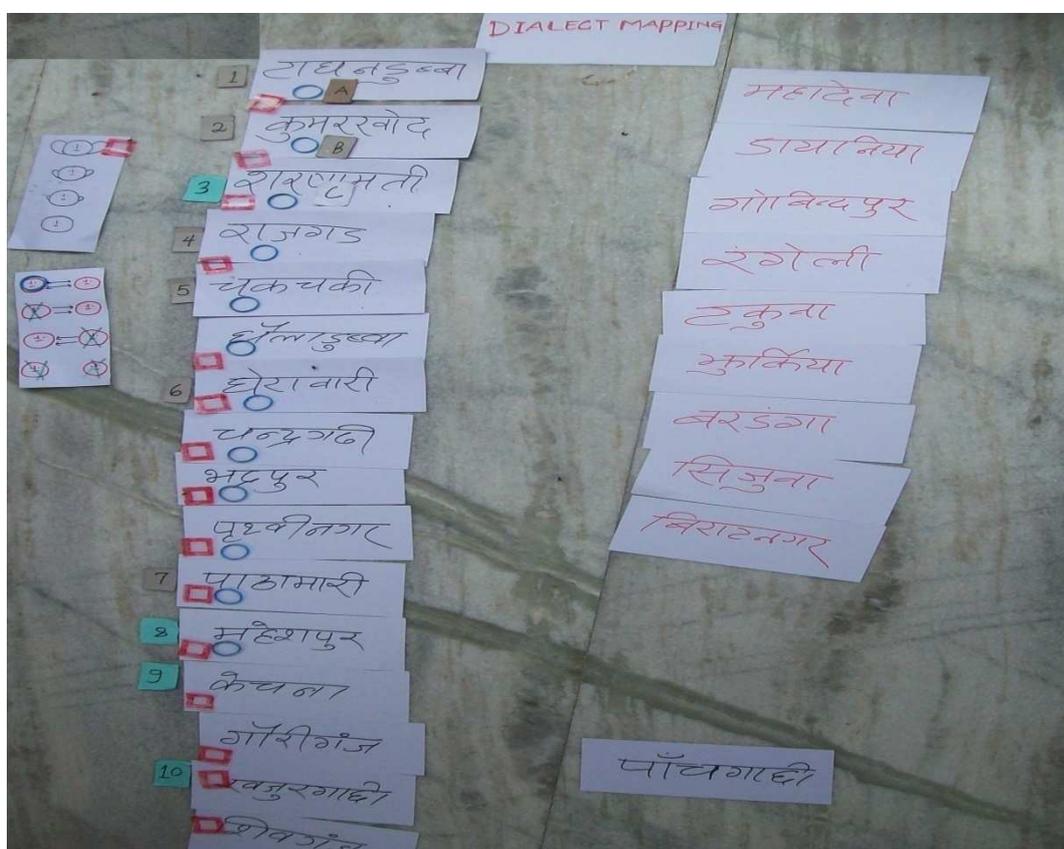
Photograph 8.1: Dialect mapping Jhapabazar, Kumarkhod-9, Jhapa

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[3]Participatory method tool for dialect mapping was not administered in the Koch speech communities as the native speakers of Koch speech community responded that there is not any variation within the language.
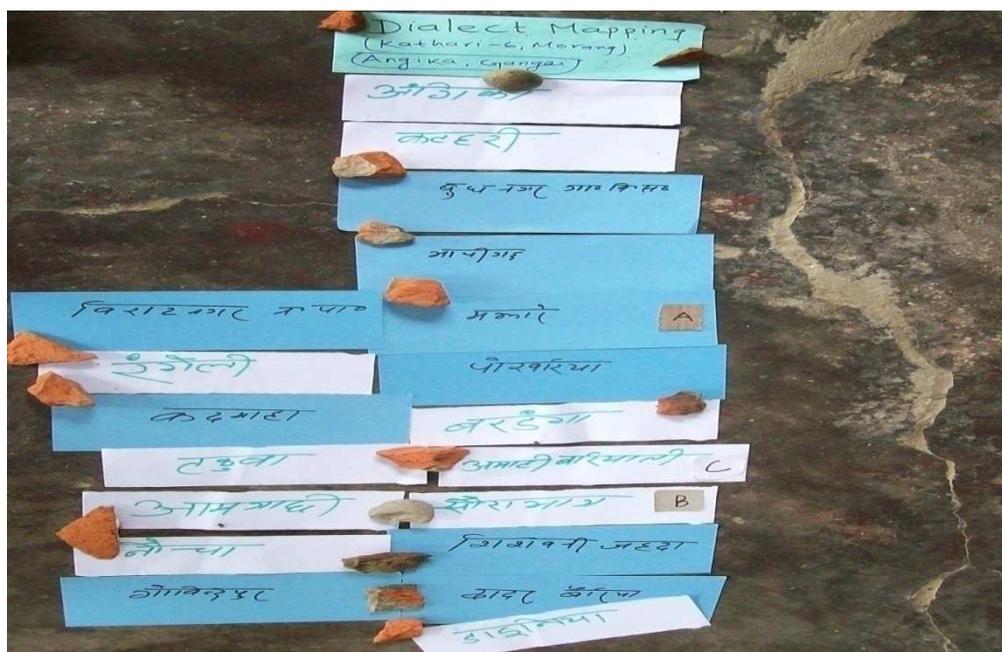
Photograph 8.2: Dialect mapping in Kathari-6, Morang

The dialect mapping tool was used to help the community members to think about and visualize the different varieties, if any in the Nepali language. The participants in group of 8 and more in each survey point were asked to write on a separate sheet of paper the name of each district and town where Nepali is spoken and placed them on the floor to represent the geographical location.

Table 8.5: Degree of similarity in the forms of the speech in different places

Survey points	Group A	Group B
Jhapa Bazaar Kumarkhod-9, Jhapa (Gangai)	Tanghandubba, Kumarkhod, Sharnamti, Rajgadh, Chakchaki, Ghailadubba, Gherabari, Chandragadhi, Bhadrapur, Prithvinagar, Pathamari, Maheshpur, Kechana, Gauriganj, Khajurgachi, Shibgunj	Mahadeba, Dayaniya, Govindpur, Rangeli, Takuna, Jhurkiya, Bardanga, Sijuna, Biratnagar, Panchgachhi
Kathari-6, Morang	Kathari, Buddhanagar, Bhathigach, Majhera, Pokhariya, Bardanga, Amati Bariyati, Saurabhag, Biratnagar	Rangeli, Kadmaha, Takuwa, Amgachhi

Source: Field visit, Linguistic Survey of Nepal (2013)

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Participants in the survey points responded that the places in the group A are exactly the same with their speech variety. Similarly, there are some lexical variations with the speech varieties spoken in group B.

Similarly, in response the question "Which forms of speech they preferred for preparing reading materials and recording", the participants in group responded as presented in Table 8.6.

Table 8.6: Preferences of speech variety for developing materials

Survey points	Preferences of speech variety for developing materials		
	First priority	Second priority	Third priority
Kumarkhod-9, Jhapa	Tanghandubba	Kumarkhod	Sharanamati
Kathari-6, Morang	Majhare	Saurabhag	Amati Bariyati

Source: Field visit, Linguistic Survey of Nepal (2013)

Table 8.6 shows that participants in Kumarkhod-9 prefer Tanghandubba as their first priority; Kumarkhod, their own place as second priority; and Sharanamati as their third priority for developing reading materials and recording. Similarly, the participants of Kathari give first priority to Majhare variety, second priority to Saurabhag, and third priority to Amati Bariyati.

8.5 Summary

Koch spoken in two survey points are mutually intelligible to each other and same is the case of Gangai as well. The lexical similarity in the surveyed points ranges from 63% to 89%. Similarly, using COG, recently developed software, there is 66% to 89% lexical similarity among the key survey points of the Koch and Gangai languages. Similarly, there are 70% to 86% phonetic similarities among the survey points. The speech variety spoken in Kathari is phonetically more similar to other varieties than lexically. There is not any dialectal variation in Koch language. Similarly, we find that there are mainly two dialects in the Gangai language. The Gangai varieties spoken in Rajgadh and Kumarkhod seem to be a single variety and the speech variety spoken in Kathari seems to be another dialect of Gangai language.

Participants in the survey points responded that the Gangai language spoken in most of the places is exactly the same with their speech variety and their speech varieties

have some lexical variations with some of the places. Similarly, Gangai speakers of Kumarkhod and Kathari prefer Tanghandubba and Kathari speech varieties respectively for developing reading materials and recording.

CHAPTER 9

FINDINGS AND RECOMMENDATIONS

9.1 Major findings

The main aim of this survey was to look at the sociolinguistic situation of the Koch and Gangai, Indo-European languages spoken in the Eastern Development Regions of Nepalese Tarai. The survey has gathered a good deal of information about the mother tongue proficiency and bi/multilingualism; domains of language use; language vitality, transmission, and maintenance; language attitudes; language resources and development, and dialectal variation of the Koch and Gangai languages.

The major findings of this survey are presented as follows:

a. Koch is an Indo-Aryan language, which is alternatively known as Koche, is spoken in Jhapa district by Koch ethnic people. Gangais are mostly concentrated in Jhapa and Moran Districts of Nepal. They are also known as Ganesh or Mandal. Gangai (Surjapuri) is one of the eastern Indian languages mainly spoken in Bihar (Kishanganj, Katihar, Purnia, Araria), north Bengal, eastern Nepal and north western Bangladesh. The alternate name for it is Sura. It has significant similarities with both Hindi and Bengali languages.

b. According to the recent census report of Nepal 2011, Koche is spoken by 2,080 speakers and Gangai is spoken by 3,612 speakers as their mother tongue. These languages are spoken in Jhapa and Morang districts of Nepal.

c. Most of the speakers of Koch and Gangai speech communities are following Hinduism as their religion. Mahabir and Thakur are Gangais' ancestral deities. They celebrate their own festivals such as Amati, Asari-Pasari, and Jitiya, etc.

d. All the members of Koch and Gangai speech communities are very much fluent in speaking their mother tongue. They speak their own mother tongue and most of them are at least bilingual in Nepali and/or Hindi languages. Most of the family members of Koch and Gangai communities are bilingual in Nepali, Hindi, and Rajbansi languages.

e. Most of the Koch and Gangai children learned Nepali in schools, colleges, in towns and cities. They learned Hindi in local markets, in India, and by watching Hindi movies and televisions. They learnt Rajbansi and Maithili

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languages in their societies. Likewise, they learnt English in school and colleges.

f. Majority of Koch and Gangai children do not understand at all of his/her Nepali speaking teacher when s/he first goes to school. Since, most of the Koch and Gangai use their own mother tongue at home; their children use only a little bit Nepali in the society before going to school.

g. There are no monolingual in Koch and Gangai communities except some old female speakers. Koch and Gangai speakers who are not going outside the village, women, and elderly people speak the mother tongue better than Nepali, an LWC. Similarly, school going children, educated people, leaders of the community, businessmen, teachers, and students of these speech communities are bilingual in Nepali and Hindi languages.

h. Koch and Gangai speakers use their own mother tongue in different domains of language use such as in counting, singing, joking, bargaining/ shopping/ marketing, storytelling, discussing/ debate, praying, quarrelling, abusing, telling stories to children, singing at home, family gatherings, and village meetings respectively.

i. Most of the Koch and Gangai respondents use their own mother tongue with their family members while discussing educational matters, family matters and social matters. They use the Nepali language in letter writing to their family members. Most of the respondents said that their children use their mother tongues, Koch and/or Gangai, while playing with their friends and talking with their neighbors whereas in teaching and learning, Nepali, the official language, is in practice and only a few children learn in English medium schools as well.

j. They use Nepali, both mother tongues and Nepali, and Hindi languages when the speakers of other languages visit at their home. They use their mother tongues in the family, neighborhood, village, market, fair, quarreling, celebrating different rites and rituals, village meetings, local markets, in abusing, worship, joking, chanting, cultural programs, folklore, storytelling, ritual songs, marriage invitations, talking in telephone, in health post, discussion, debate, travelling, farming, etc.

k. They use Nepali, the language of wider communication (LWC), in the government offices, schools, writing letters, with the people from hill origin, in minute writing, hospitals, business, VDC offices, political programs, and in public speech. Likewise, they use both MTs and LWC in School, telephoning, business, playing, discussion, village meetings, health posts, marketing, and in VDC offices.

l. Both the Koch and Gangai languages have good vitality rate as most of the 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 the way it ought to be spoken.

m. Most of the Koch and Gangai speakers like their children learn/study in their mother tongue. Koch and Gangai speakers are very much positive for the development of their language since they are ready to send their children to the mother tongue schools and also encouraging others to send their children. Similarly, they are also ready for financial support and educated speakers are ready to teach their language themselves.

n. They have positive attitude towards their languages. Majority of the Koch and Gangai speakers feel neither prestigious nor embarrassed when they speak their mother tongue in the presence of the speaker of the dominant languages. Similarly, most of them feel bad if their son or daughter married someone who does not know their mother tongue.

o. Similarly, most of the respondents are optimistic that their grandchildren will speak their language and all of them feel good if his/her children will speak their mother tongue and most of them feel bad if their grandchildren will not speak their language. Most of them said that their children should speak their own mother tongue first.

p. Similarly, most of the Koch and Gangai speakers prefer their own mother tongues as their children's medium of instruction at primary level and only a few speakers prefer Nepali and English languages. Only a few speakers think that the language spoken by them is different from their grandparents and the differences are in the way of pronunciation, use of vocabulary, use of specific types of sentences, mixing of other languages and in the way of speaking.

Most of the respondents feel bad when they hear young people of their own community speaking other languages instead of their own mother tongues.

q. The language resources available in Ganagai are folk stories, music, and religious literatures; in Koch are only folk stories and music.

r. The good things that made Koch and Gangai speakers feel happy or proud about their language and culture are their own mother tongue, having songs and music, being the ancient language, having their own culture and costume, folk songs and literature in their language, etc.

s. 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. Their mother tongue should be used as an official language in local offices, preservation and promotion of their language, culture and religion and there should be coverage of the language in the field of local newspapers and FM radios.

t. The most important 'dreams' which they would like to get realized immediately and to start on planning are use of their mother tongue as a medium of instruction in primary level education, preservation of their language and culture, and textbook preparation for primary level education.

u. The Koch language spoken in two survey points are mutually intelligible to each other and same is the case of Gangai as well. The lexical similarity in the surveyed points ranges from 63% to 89%.

v. Similarly, there are 70% to 86% phonetic similarities among the survey points. There is not any dialectal variation in Koch language. There are mainly two dialects in the Gangai language. The Gangai varieties spoken in Rajgadh and Kumarkhod seem to be a single variety and the speech variety spoken in Kathari seems to be another dialect of the Gangai language.

w. Participants in the survey points responded that the Gangai language spoken in most of the places is exactly the same with their speech variety and their speech varieties have some lexical variations with some of the places. Similarly, Gangai speakers of Kumarkhod and Kathari prefer Tanghandubba and Kathari speech varieties respectively for developing reading materials and recording.

9.2 Recommendations

From the above findings, we suggest and recommend the following activities:

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

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

c. The Koch and Gangai speech communities 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 these speech communities, most of the women are pre-literate. Therefore by means of non-formal education in their mother tongue, the literacy classes must be conducted to uplift those pre-literates.

e. 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, compiling bilingual and monolingual dictionaries and writing grammars should be immediately launched.

f. 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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Appendix A: Sociolinguistic Questionnaire A

नेपालको भाषिक सर्वेक्षण

भाषाविज्ञान केन्द्रीय विभाग, त्रिभुवन विश्वविद्यालय, नेपाल

राष्ट्रिय योजना आयोग, नेपाल सरकारको सहयोगमा सञ्चालित कार्यक्रम

समाज-भाषावैज्ञानिक प्रश्नावली (क)

नोटः

छायाकृत कुराहरू मनमनै पढ्ने।

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

सहमतिः छ छैन

(अ) आधारभूत सूचना

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

प्रश्न	उत्तर
१. अन्तर्वार्ता संख्या	
२. मिति	गते......... महिना…............वर्ष......... वि.सं. तारिख..... .....महिना .... वर्ष......... सन्
३. अन्तर्वार्ता स्थान	क. वार्ड नं.: .... ख. गाउँ/नगरः .... ग. गाविस/नगरपालिकाः .... घ. जिल्लाः .... ङ. अञ्चलः .... च. जिपिएस कोओर्डिनेट्सः...............पू. ....उ.

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

८. भाषासूचकको नामः ....

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

१०. उमेरः ....

११.   तपाईंलाई लेख-पढ गर्न आउँछ?

(क)   आउँछ   (ख)   आउँदैन

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

(क)   औपचारिक रूपमा   (ख)   अनौपचारिक रूपमा

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

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

(घ)   उच्च (उच्चतम तह उल्लेख गर्ने) ....

१४. वैवाहिक अवस्थाः (क)   विवाहित   (ख)   अविवाहित

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

(क)   छन्   (ख)   छैनन्

१६. जातिः...................

१७. जनजाति समूह (थर): ....

१८. धर्मः

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

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

१९. तपाईंको मातृभाषाको नामः

 (क) (तपाईंले भन्ने).........................

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

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

 (क) .... (ख) ....

 (ग) .... (घ) ....

२२. तपाईंकी आमाको मातृभाषाः ....

२३. तपाईंको बुबाको मातृभाषाः ....

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

२४. तपाईंको श्रीमान्/श्रीमतीको मातृभाषाः ....

२५. तपाईं जन्मेको स्थान/गाउँ कहाँ हो?

 (क) वार्ड नं.: .... (ख) गाउँ/नगरः ....

 (ग) गाविस/नगरपालिकाः .... (घ) जिल्लाः ....

 (ङ) अञ्चलः ....

२६. हाल तपाईं कहाँ बस्नु हुन्छ? ....

 (क) वार्ड नं.: .... (ख) गाउँ/नगरः ....

 (ग) गाविस/नगरपालिकाः .... (घ) जिल्लाः ....

 (ङ) अञ्चलः ....

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

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

        (क) छ   (ख) छैन

२९. (यदि बस्नु भएको छ भने)

       (क) कहाँः .... (ख) कहिलेः .... (ग) कति समयसम्मः ....

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

(आ) भाषिक सामग्री

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

       (क) लोक कथा,

       (ख) संगीत,

       (ग) धार्मिक साहित्य,

       (घ) रेडियो,

       (ङ) सिनेमा,

       (च) सीडी/डीभीडी,

       (छ) अन्यः..................

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

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

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

३३. (छन् भने) कुन भाषामा लेखिएका छन्?

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

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

   (क) पढ्छु   (ख) पढदिन

३५. (साक्षर सूचकलाई मात्र सोध्ने, उनीहरूको भाषामा लिखित सामग्री छन् भने):
   तपाईंको भाषा कुन लिपिमा लेखिन्छ? ....

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

   (क) छन्   (ख) छैनन्

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

३८. ती संस्थाले के कस्ता काम गर्छन्?

(क) सांस्कृतिक

(ख) भाषिक

(ग) शैक्षिक

(घ) अन्य.........................

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

(इ) मातृभाषामा दक्षता/बहुभाषिकता

३९. तपाई कुन कुन भाषा बोल्न सक्नु हुन्छ?

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

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

४०. तपाईले सबै भन्दा पहिले कुन भाषा बोल्नु भयो? ....

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

४१. सबै भन्दा राम्रो? ....

४२. दोस्रो राम्रो? ....

४३. तेस्रो राम्रो? ....

४४. चौथो राम्रो? ....

४५. तपाईले बोल्ने भाषाहरू मध्ये कुन चाहीँ सबै भन्दा बढी मन पराउनु

हुन्छ?.....................

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

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

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

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

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

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

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

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

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

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

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

५३. भर्खर स्कुल जान थालेका स-साना नानीले शिक्षक-शिक्षिकाले कक्षामा नेपालीमा भनेका सबै

कुरा बुझ्छन्?

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

(ई) भाषाको प्रयोग

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

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

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

(क) शिक्षा सम्बन्धी कुराकानी गर्दा (जस्तैः विद्यालय, भर्ना, पढाइ, शिक्षकशिक्षिका

सम्बन्धी) (तलको तालिकामा लेख्नु होस्)

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

(ग) चिठ्ठीपत्र लेख्दा (तलको तालिकामा लेख्नु होस्)

	क. शिक्षा सम्बन्धी	ख. सामाजिक क्रियाकलाप र पारिवारिक विषयमा	ग. चिठ्ठीपत्र लेख्दा
क. हजुरबुबासँग			
ख. हजुरआमासँग			
ग. बुबासँग			
घ. आमासँग			
ङ. श्रीमान्/श्रीमतीसँग			
च. छोराछोरीसँग			

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

    (क) अन्य साथीहरुसँग खेल्दा ....

    (ख) छिमेकीहरूसँग कुराकानी गर्दा ....

    (ग) विद्यालयमा ....

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

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

५९. तपाईं आफ्नो मातृभाषा कत्तिको प्रयोग गर्नु हुन्छ?

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

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

    भाषाको नामः ....

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

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

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

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

(उ) भाषिक जीवन्तता

६३. तपाईंका सबै छोराछोरीले मातृभाषा बोल्छन्?

    (क) बोल्छन्   (ख) बोल्दैनन्

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

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

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

    (क) बोल्छन्   (ख) बोल्दैनन्

(ऊ) भाषिक निरन्तरता

६६. तपाईंको समुदायमा अन्तर्जातीय विवाह हुन्छ?

    (क) हुन्छ   (ख) हुँदैन

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

    (क)....................   (ख) ....   (ग) ....

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

    (क) पराउँछु   (ख) पराउँदिन

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

(क)   आफ्ना केटाकेटीलाई पढ्न पठाएर

(ख)   समुदायका अरूलाई आफ्ना केटाकेटीहरू पठाउन प्रोत्साहित गरेर

(ग)   आर्थिक सहयोग प्रदान गरेर

(घ)   आफैले अध्यापन गरेर

(ङ)   स्कुललाई सहयोग गरेर

(च) अन्य प्रकारले ....

(ए) भाषिक अभिवृत्ति

७०. प्रभावकारी (dominant) भाषा बोल्ने व्यक्तिहरूको बीचमा तपाईलाई आफ्नो मातृभाषा

बोल्दा कस्तो लाग्छ?

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

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

(क) छ   (ख) छैन

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

....

....

७३. तपाईका छोरा वा छोरीले तपाईको मातृभाषा बोल्न नजान्ने मान्छेसित विवाह गरे भने

तपाईलाई कस्तो लाग्छ?

(क)   राम्रो   (ख)   ठिकै   (ग)   नराम्रो

७४. अहिलेका केटाकेटीका छोराछोरीले पनि तपाईको भाषा बोल्लान्?

(क)   बोल्लान्   (ख)   नबोल्लान्

७५. बोले भने तपाईलाई कस्तो लाग्छ?

(क)   राम्रो   (ख)   ठिकै   (ग)   खराब

७६. बोलेनन् भने कस्तो लाग्छ?

    (क) राम्रो   (ख) ठिकै (ग) खराब

७७. तपाईंका छोराछोरीले सबैभन्दा पहिले कुन भाषा बोल्नु पर्छ? ....

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

    (क) लाग्छ   (ख) लाग्दैन

७९. (लाग्छ भने) के केमा फरक होला?

    (क)   उच्चारणमा

    (ख)   शब्दभण्डारमा

    (ग)   विशेष प्रकारका वाक्यहरूको प्रयोगमा

    (घ)   भाषामिश्रणमा

    (ङ)   बोल्ने तरिकामा

    (च)   अन्यमा ....

८०. तपाईंकै भाषिक समुदायका युवायुवतीले आफ्नो भाषा नबोलेर अर्कै भाषा बोलेको सुन्दा कस्तो लाग्छ?

    (क) राम्रो   (ख) ठिकै (ग) नराम्रो

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

<div align="center">सहयोगका लागि धेरै धेरै धन्यवाद।</div>

नेपालको भाषिक सर्वेक्षण

भाषाविज्ञान केन्द्रीय विभाग, कीर्तिपुर, त्रिभुवन विश्वविद्यालय

राष्ट्रिय योजना आयोग, नेपाल सरकारको सहयोगमा सञ्चालित कार्यक्रम

समाज-भाषावैज्ञानिक प्रश्नावली (ख)
सहभागितामूलक विधि

छायाकृत कुराहरू मनमनै पढ्ने।

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

सहमतिः   छ   छैन

(अ) आधारभूत सूचना

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

प्रश्न	उत्तर
१. अन्तर्वार्ता संख्या	
२. मिति	गते.............महिना............वर्ष.......... वि.सं. तारिख.............महिना............वर्ष..........सन्
३. अन्तर्वार्ता स्थान	क. वार्ड नं.ः .... ख. गाउँ/नगरः .... ग. गाविस/नगरपालिकाः .... घ. जिल्लाः .... ङ. अञ्चलः .... च. जिपिएस कोओर्डिनेट्सः......................पू. ....उ.

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

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

सहयोगी #१:

८. सहयोगी (भाषासूचक) को नामः ....

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

१०. उमेरः ....

११. जाति/जनजाति समूहः ....

१२. तपाईंको मातृभाषाको नामः ....

१३. तपाईंकी आमाको मातृभाषाः ....

१४. तपाईंको बुबाको मातृभाषाः ....

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

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

१५. तपाईं जन्मेको स्थान/गाउँ कहाँ हो?

      (क) वार्ड नं.: .... (ख) गाउँ/नगरः ....

      (ग) गाविस/नगरपालिकाः .... (घ) जिल्लाः ....

      (ङ) अञ्चलः ....

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

      (क) छ   (ख) छैन

१७. (बस्नु भएको छ भने)

(क) कहाँः .... (ख) कहिलेः .... (ग) कति समयसम्मः ....

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

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

(आ) भाषाको प्रयोग

क. म भिन्न परिस्थिति, अवसर र मानिससँग विभिन्न भाषा बोल्छु।

ख. तपाईहरूले कस्ता मानिस वा अवसरमा प्राय जसो सम्पर्क भाषाको प्रयोग गर्नु हुन्छ? सम्पर्क भाषाको चिन्ह एक छेउमा राख्नु होस्। सहभागीहरूले भाषा प्रयोगको क्षेत्रहरूका नाम भन्नु हुने छ, कागजमा लेख्नु हुने छ र सम्पर्क भाषाको मुनि राख्नु हुने छ।

ग. तपाईहरूले कस्तो अवस्थामा वा कस्ता मानिसहरूसँग धेरै जसो मातृभाषा बोल्नु हुन्छ? (मातृभाषाको चिन्ह अर्को छेउमा राख्नु होस्। सहभागीहरूले प्रयोगको क्षेत्रको नाम लेख्नु हुने छ र तिनलाई मातृभाषाको मुनि राख्नु हुने छ। यस पटक सहभागीहरूले "केही बालबालिका मातृभाषा बोल्छन् र केही बालबालिका सम्पर्क भाषा बोल्छन्" भन्नु हुने छ। उहाँहरूको सहयोगको लागि कस्ता बालबालिकाले ती भाषाहरू बोल्छन् वा कस्तो अवस्थामा ती भाषाहरू प्रयोग गर्छन्? समूहहरू राम्ररी देखाउनका लागि चिन्हहरू बदल्नु होस्)

घ. कस्ता मानिससँग र कस्तो अवस्थामा तपाईहरूले मातृभाषा र सम्पर्क भाषा दुबै बोल्नु हुन्छ? (सहभागीहरूले प्रयोगको क्षेत्रहरू कागजमा लेख्नु हुने छ र तिनलाई बीचमा राख्नु हुने छ। यदि सबै जसो मानिसले त्यो प्रयोग क्षेत्रमा एउटा निश्चित भाषा बोल्छन् वा तिनीहरूले त्यो भाषा बढी बोल्छन् र केही अरू भाषा बोल्छन् भने सहभागीहरूले तिनलाई एक छेउमा वा अर्को छेउमा अझ नजिकै राख्नु हुने छ।)

ङ. प्रत्येक समूहमा दैनिक रुपमा प्रयोग हुने अवस्थालाई माथि र कहिलेकाहीँ प्रयोग हुनेलाई मुनि राख्नु होस्। (दैनिक र कहिलेकाहीँको लागि क्रमशः माथि र तल एउटा एउटा चिन्ह राख्नु होस्। सहभागीहरूलाई प्रयोगका क्षेत्रहरू मिलाउन भन्नु होस्। दैनिक र कहिलेकाहीँ समूह बीच ठाउँ छुट्ट्याउन उहाँहरूलाई उत्साहित गर्ने वा डोरीले छुट्ट्याउन लगाउने काम गर्नु होस्।)

च. (यदि दैनिक प्रयोगमा धेरै प्रयोग क्षेत्र भएमा) सबभन्दा बढी तपाईं कस्तो मानिससँग दैनिक कुराकानी गर्नु हुन्छ? तिनीहरूलाई अरु भन्दा माथि राख्नु होस्। (अथवा दैनिक रूपमा प्रयोग हुनेलाई क्रममा राख्नु होस्।)

छ. तपाईहरूले प्रयोग गर्ने भाषाहरू र जोसँग ती भाषा प्रयोग गर्नु हुन्छ उनीहरू प्रति तपाईको कस्तो सोचाइ छ? के तपाईले कुनै अर्को अवस्थामा यी मध्ये कुनै भाषा बढी प्रयोग गर्न थाल्नु हुन्छ?

(इ) भाषिकागत सीमा निर्धारण

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

१८. (समूहले भन्ने भाषाको नाम).....................

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

२०. यो भाषालाई अरु नामले पनि चिनिन्छ?

(क) .... (ख) ....

(ग) .... (घ) ....

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

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

(क) वार्ड नं.: .... (ख) गाउँ/नगर: ....

(ग) गाविस/नगरपालिका: .... (घ) जिल्ला: ....

(ङ) अञ्चल: ....

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

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

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

च. स्थानीय भेदहरूमध्ये तपाईंले सबैभन्दा राम्रो कुन भेद (भाषा) बुझ्नु हुन्छ? दोस्रो राम्रोसँग बुझ्ने भाषा कुन हो? (कार्डबोर्डमा लेखिएका अंकहरू हरेक क्षेत्र, भाषा, अथवा त्यस क्षेत्रको भाषा समूहको छेउमा राख्नु होस्।)

छ. अब हामी तपाईंहरूलाई यी भाषिक भेदहरू मध्ये कुन चाहीं राम्ररी बुझ्नु हुन्छ र कुन चाहीं कत्ति पनि बुझ्नु हुन्न? कुन चाहीं सबैभन्दा राम्री बुझ्नु हुन्छ? भन्ने कुरा देखाउन चाहन्छौं। यस्तै गरी कुन भेदका शब्दहरू केही मात्र बुझ्नु हुन्छ त्यो पनि देखाउन चाहन्छौं। यी मध्ये कुन चाहीं गाउँको भाषा धेरै राम्रोसँग बुझ्नु हुन्छ? (चिन्हले देखाउनु होस् र कुनै एउटा रङ्गको चिन्ह छान्न लगाउनु होस्। उनीहरूलाई सबैभन्दा राम्रो बुझ्ने भाषा बोलिने ठाउँमा एउटा चिन्ह राख्न लगाउनु होस्। यसै गरी अन्य भेदहरू माथि पनि चिन्ह राख्न लगाउनु होस्।)

ज. यी मध्ये तपाईंहरू कुन भेद(भाषा)का वक्ताहरूसँग आफ्नो मातृभाषामा कुरा गर्नु हुन्छ? (यस प्रयोजनका लागि भिन्दै आकार/रङ्गको चिन्हको प्रयोग गर्नु होस्। अर्को चिन्ह राख्नु होस्। ("हामीहरू एक आपसमा कुराकानी गर्दा आफ्नै (एउटै भेद) भाषा बोल्छौं", "हामी आफ्नै भाषा बोल्छौं, उनीहरू आफ्नै भाषा बोल्छन्", तिनीहरू अर्को भाषा बोल्छन्, हामीहरू आफ्नै भाषा बोल्छौं" र हामी दुबैले अर्कै भाषा बोल्छौं")

झ. केही मानिसहरू आफ्नो भाषामा पाठ्यपुस्तक लेख्न चाहन्छन्। यदि मातृभाषामा किताब लेखियो भने कुन कुन गाउँका विद्यार्थीहरूले प्रयोग गर्न सक्छन् होला? (लेखिएको किताब पढ्न सक्ने गाउँहरूलाई एउटा छुट्टै डोरी भित्र राख्नु होस्।) (यदि किताब लेख्ने र छाप्ने बारेमा सोच्दैनन् भने उनीहरू कुन चाहीं भेदमा सीडी बनाउन चाहन्छन्? भनि सोध्नु होस्।)

ञ. यी भेदहरू मध्ये लेखन र रेकर्डिङ् का लागि कुन चाहिंलाई प्रयोग गर्दा सबैले राम्रोसँग बुझ्लान्? त्यसो नभएमा कुन चाहीं भाषा प्रयोग हुन सक्छ? (कार्डबोर्डमा लेखिएका ए, बी, सी अक्षरहरूलाई क्रमैसँग राख्नु होस्।)

(ई) बहुभाषिकता

क. तपाईंहरूले सबैभन्दा बढी प्रयोग गर्ने दुईवटा भाषाहरू के के हुन्? एउटा डोरीले मातृभाषा राम्रोसँग बोल्ने व्यक्तिहरूलाई प्रतिनिधित्व गर्छ अर्कोले सम्पर्क भाषा राम्रो बोल्ने व्यक्तिहरूलाई प्रतिनिधित्व गर्छ। (दुईवटै डोरीहरूलाई भूईंमा घेरा बनाएर राख्नु होस्।)

ख. जब हामीहरूले एउटा डोरीलाई अर्को डोरीमाथि खप्ट्याउँछौं, यो खप्टिएको क्षेत्रले के कुराको प्रतिनिधित्व गर्छ? (यसले मातृभाषा र सम्पर्क भाषा दुईवटै राम्ररी बोल्ने मानिसहरूको प्रतिनिधित्व गर्छ)

ग. सब भन्दा पहिले हामीहरू सम्पर्क भाषा राम्रोसँग बोल्ने मानिसहरूका बारेमा कुरा गरौं। कस्ता मानिसले सम्पर्क भाषा राम्रोसँग बोल्छन्? (सहभागीहरूलाई कागजका टुक्राहरूमा लेख्न लगाउनु होस्)।

घ. कागजका टुक्राहरूलाई घेराभित्र राख्न लगाउनु भन्दा पहिले उनीहरूले मातृभाषा राम्रोसँग बोल्न जान्दछन् वा जान्दैनन् भन्ने सोच्नु पर्ने हुन्छ। घेरा भित्र प्रत्येक कागजका टुक्राहरू कहाँ पर्छन्? (उनीहरूलाई अहिलेसम्म लेखेका कागजका टुक्राहरू राख्न लगाउनु होस्। उनीहरूले चाहेमा अझ बढी विशिष्ट वा अन्य समूहहरू बनाउन सक्छन्)

ङ. कस्ता मानिसहरूले मातृभाषा राम्रोसँग बोल्छन् तर सम्पर्क भाषा राम्रोसँग बोल्दैनन्? (उनीहरूलाई त्यस्ता मानिसका समूह लेख्न र उपयुक्त ठाउँमा राख्न लगाउनु होस्।)

च. तीन समूह मध्ये कुनमा सबभन्दा बढी मातृभाषी वक्ताहरू छन्? तपाईंहरू यसलाई कसरी हेर्नु हुन्छ? (सबैभन्दा बढी मातृभाषाका वक्ता भएको घेरो) (उनीहरूलाई आफ्नो विचार व्यक्त गर्न लगाउनु होस्)

छ. तीनवटै समूह मध्ये कुनै एउटा अन्य दुई समूह बढिरहेको छ कि? किन होला? यसलाई तपाईंहरू कसरी हेर्नु हुन्छ? (उनीहरूलाई आफ्नो विचार व्यक्त गर्न लगाउनु होस्)।

(उ) प्रशंसामूलक सोधखोज

क. तपाईंहरूले आफ्नो भाषा वा संस्कृतिमा देखेका, सुनेका र गरेका कामले तपाईंलाई गर्वको अनुभव गराउँछ, तिनको उल्लेख गर्नु होस्। मातृभाषाको प्रयोग भइरहेको अवस्था प्रति तपाई सन्तुष्ट हुनुहुन्छ? (प्रत्येक कामको सारांश लेख्न लगाउनु होस्)।

ख. भइराखेका राम्रा कामहरूलाई कसरी हेर्नुहुन्छ? यसलाई अझ राम्रो कसरी गराउन सकिन्छ? अझ बढी कसरी सुधार्न सकिन्छ? तपाईंहरूको आफ्नो मातृभाषा प्रति के कस्ता आशा-आकाङ्क्षा छन्? (निश्चित समयावधि तोकेर तीनजनाको समूहमा छलफल गर्न लगाउनु होस् -सबै किसिमका आकाङ्क्षामा छलफल गर्न दिनु होस्(असम्भव पनि))।

ग. प्रत्येक समूहलाई आ-आफ्नो समूहमा छलफल भएका आकाङ्क्षा भन्न लगाउनु होस्। ती आकाङ्क्षा छुट्टाछुट्टै कागजका टुक्राहरूमा एक जनालाई लेख्न लगाउनु होस् (ती कागजका टुक्राहरूलाई आकाङ्क्षा लेखिएको शीर्षक मुनि राख्नु होस्)। (सहभागीहरूले व्यक्त गरेका आशा-आकाङ्क्षालाई तीन-चार शब्दमा संक्षेपीकरण गर्न लगाउनु होस्)।

घ. उल्लेख गरिएका आशा-आकाङ्क्षा मध्ये केहीलाई कार्यन्वित गर्न सजिलो र केहीलाई गाह्रो जस्तो देखिन्छ? दुईवटा कागजको टुक्रामा सजिलो र गाह्रो लेख्न लगाउनु होस् र तिनीहरूलाई दुई तिर राख्न लगाउनु होस्। आशा-आकाङ्क्षालाई सबैभन्दा सजिलो देखि सबैभन्दा गाह्रो क्रममा मिलाएर राख्न लगाउनु होस्।

ङ. केही आशा-आकाङ्क्षा अरू भन्दा महत्वपूर्ण जस्तो लाग्छ? सबैभन्दा महत्वपूर्ण आशा-आकाङ्क्षालाई एक छेउमा राख्न लगाउनु होस्। (छनौट गरिएका महत्वपूर्ण आशा-आकाङ्क्षालाई पनि बढी महत्वपूर्ण देखि कम महत्वपूर्णको क्रममा राख्न लगाउनु होस्, सम्भव भए एउटा फोटो पनि खिच्नु होस्)।

च. छनौट गरिएका आशा-आकाङ्क्षालाई साकार पार्न योजना बनाउनु होस्। तत्कालै तपाईंहरू कुन आशा-आकाङ्क्षाको योजना बनाउन चाहनु हुन्छ? एक एक समूह बनाउन

लगाउनु होस्। प्रत्येक सदस्यलाई समूहमा सक्रिय भएर काम गर्न उत्साहित गर्नु होस् र प्रत्येक आशा-आकाङ्क्षाको योजना तयार गर्नु होस्।

छ. तपाईंले योजना बनाउँदा यी कुरामा विचार गर्नु होस्: १) तपाईंले चाल्नु पर्ने कदमहरू के के हुन्? २) तपाईं बाहेक संलग्न हुने अरू व्यक्ति को को हुन्? ३) आशा-आकाङ्क्षालाई मूर्त रूप दिन तपाईंहरूलाई चाहिने कुराहरू के के हुन्? (सहभागीहरूलाई कागजका टुक्रा र लेख्ने सामग्री दिएर ठुला ठुला अक्षरमा योजना लेख्न लगाउनु होस्।)

ज. प्रत्येक समूहलाई आ-आफ्नो समूहमा छलफल भएका योजना भन्न लगाउनु होस्।

सहयोगका लागि धेरै धेरै धन्यवाद।

Appendix C: Sociolinguistic Questionnaire C

<div align="center">

नेपालको भाषिक सर्वेक्षण

त्रिभुवन विश्वविद्यालय कीर्तिपुर, काठमाडौं

राष्ट्रिय योजना आयोग, नेपाल सरकारको सहयोगमा सञ्चालित कार्यक्रम

समाज-भाषावैज्ञानिक प्रश्नावली (ग)

</div>

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

छायांकृत कुराहरू मनमनै पढ्ने।

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

सहमतिः   छ   छैन

(अ) आधारभूत सूचना

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

प्रश्न	उत्तर
१. अन्तर्वार्ता संख्या	
२. मिति	गते......... महिना…...........वर्ष......... वि.सं. तारिख..... .....महिना .... वर्ष......... सन्
३. अन्तर्वार्ता स्थान	क. वार्ड नं.: .... ख. गाउँ/नगरः .... ग. गाविस/नगरपालिकाः .... घ. जिल्लाः .... ङ. अञ्चलः .... च. जिपिएस कोओर्डिनेट्सः...............पू. ....उ.

| ४. अनुसन्धाता(हरू)को नामः | (क) .... |
| | (ख) .... |

५. भाषासूचकको नामः ....

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

७. उमेरः ....

८. जातः ....

९. जातजातिको समुहः ....

१०. तपाईंको मातृभाषाको नामः ....

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

के भन्छन्? ....

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

(क) ....   (ख) ....

(ग) ....   (घ) ....

१३. तपाईंकी आमाको मातृभाषाः ....

१४. तपाईंका बुबाको मातृभाषाः ....

१५. तपाईं जन्मेको स्थान/गाँउ कहाँ हो?

(क) वार्ड नं.: .... (ख) गाउँ/नगरः ....
(ग) गाविस/नगरपालिकाः .... (घ) जिल्लाः ....
(ङ) अञ्चलः ....

१६. हाल तपाईं कहाँ बस्नु हुन्छ?

(क) वार्ड नं.: .... (ख) गाउँ/नगरः ....
(ग) गाविस/नगरपालिकाः ....(घ) जिल्लाः ....
(ङ) अञ्चलः ....

१७. तपाईँ यहाँ बस्नु भएको कति समय भयो? ....

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

१९. तिनीहरूले बोल्ने अन्य भाषाः (तलको तालिकामा लेख्नु होस्)

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

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

    (क) पर्छ   (ख) पर्दैन्

२१. (पर्छ भने): तपाईंले आफ्नो मातृभाषाको संरक्षण र सम्बर्धनको लागि केकस्ता काम गरेर सहयोग गर्न सक्नु हुन्छ?

    (क) लिपि विकासको लागि काम गरेर

        (अ) सक्छु   (आ) सक्दिन

    (ख) हिज्जेलाई व्यवस्थित गरेर

        (अ) सक्छु   (आ) सक्दिन

    (ग) शब्दकोष बनाएर

        (अ) सक्छु   (आ) सक्दिन

    (घ) व्याकरण लेखेर

        (अ) सक्छु   (आ) सक्दिन

(ङ) मातृभाषामा साहित्य लेखन उत्साहित गरेर

(अ) सक्छु (आ) सक्दिन

(च) पाठ्यपुस्तक लेखन तथा प्रकाशन गरेर

(अ) सक्छु (आ) सक्दिन

(छ) पत्रपत्रिका निकालेर

(अ) सक्छु (आ) सक्दिन

(ज) प्रशासनमा प्रयोग गर्न लगाएर

(अ) सक्छु (आ) सक्दिन

(झ) प्राथमिक तहमा माध्यमको रुपमा प्रयोग गर्न लगाएर

(अ) सक्छु (आ) सक्दिन

(ञ) अन्य प्रकारले: ....

उपयुक्त भएमा समाज-भाषावैज्ञानिक प्रश्नावली भर्न शुरु गर्ने।

100

Appendix D: Wordlist

नेपालको भाषिक सर्वेक्षण

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

२१० शव्दसूची

अनुसन्धाताहरूको नाम   मितिः...............................

(१) ....

(२) ....

(३) ....

(४) ....

(५) ....

भाषासूचक(हरू)को नाम

(१) ....

(२) ....

(३) ....

(४) ....

(५) ....

स्थानः जिल्लाः ....गाविस/नगरपालिकाः.................वडा नः ....

गाँउ/टोल.........................

भाषको नामः ....अन्तर्वार्ताको माध्यमभाषाः.......................

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

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

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

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

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

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

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

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

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

Appendix E: Filled wordlists from the five survey points

क्र. सं.	अङ्ग्रेजी	Kumarkhod-K	Kunjibari-K	Rajgadh-G	Kumarkhod-G	Kathari-G
1.	body	deha	deha	deha	deha	deh
2.	head	matʰa	matʰa	matʰa	matʰa	matʰa
3.	hair	tsul	tsuli	tsul	tsul	kes
4.	face	mukʰ	mukʰ	mukʰ	mukʰ	mukʰ
5.	eye	tsokʰu	tsəkʰu	tsəkʰu	tsəkʰu	jãkʰ
6.	ear	kan	kan	kan	kan	kan
7.	nose	nak	nak	nak	nak	nak
8.	mouth	mukʰ	mukʰ	mukʰ	mukʰ	muh
9.	teeth	dãt	dãt	dãt	dãt	dãt
10.	tongue	dzibʰa	dzibʰa	dziba	dzibʰa	dzibʰa
11.	breast	dud	dud	dudʰ	tʰən	tsutstsi
12.	belly	peṯ	peṯ	peṯ	peṯ	peṯ
13.	arm/ hand	haṯ	haṯ	hat	hat	hatʰ
14.	elbow	konhija	konhija	kenja	kənhia	kohni
15.	palm	təluwa	hatertala	tala	təlwa	tərhətʰi
16.	finger	aŋgul	əŋgli	aŋgul	aŋgul	aŋgur
17.	fingernail	kʰolka	kʰolka	kʰəlka	kʰəlka	ləh
18.	leg	t̪ʰeŋ	t̪ʰeŋ	t̪ʰeŋ	t̪ʰeŋ	t̪eŋ
19.	skin	tsəmra	tsəmra	tsəmra	tsəmra	tsəmri
20.	bone	həḓḓi	həḓḓi	həḓḓi	həḓḓi	həḓḓi
21.	heart	muṯai	muṯuk	muṯu	muṯu	kəledzi
22.	blood	kʰun	sukri	kʰun	kʰun	ləhu
23.	urine	mut	mut	mut	mut	mut

24.	feces	gu	gu	gu	gu	gu
25.	village	gão	gão	bari	gão	gam
26.	house	gʰər	gʰər	gʰər	gʰər	gʰər
27.	roof	tsʰəppər	tsʰəppər	tsʰəppər	tsʰəppər	tsʰəpəri
28.	door	dwar	kebar	dwar	dwar	kewar
29.	firewood	dzərna	ləkri	dzəlna	dzalən	dzəlawən
30.	broom	barhin	barni	barhin	bariŋ	borhen
31.	mortar	pəttʰəl	sil	sil	sil	pəʈə
32.	pestle	lorhi	pəthəl	lohoro	lərə	lorhi
33.	hammer	mərija	mərija	mərija	mərija	hətʰəuri
34.	knife	tsəkku	kaʈi	kaʈʈi	tsəkku	tsʰuri
35.	axe	kurhali	kurhali	kurhali	kurhal	kurheri
36.	rope	rəssi	rəssi	rəssi	rəssi	rəssi
37.	thread	suta	sutta	suta	suta	suta
38.	needle	sui	sui	sui	sui	sui
39.	cloth	nuwã	nuwã	kəpɖa	nuwã	kəpɽa
40.	ring	aŋʈʰi	aŋʈʰi	aŋʈʰi	aŋʈʰi	əũʈʰi
41.	sun	dʰup	dʰup	dʰup	dʰup	rəud
42.	moon	tsan	tsan	tsəndrəma	tsan	tsan
43.	sky	akas	akas	akas	asman	akas
44.	star	tara	tara	taru	taro	tara
45.	rain	megʰ	bərsa	bərsa	bərsa	bərsa
46.	water	pani	pani	pani	pani	pani
47.	river	ləddi	ləddi	nədi	ləddi	ləddi
48.	cloud	bədli	bədli	badəl	bədli	bədli
49.	lightening	tsərək	tsərək	megʰtsilkinhu	tsərəktsəmkeche	bijlitsəmkəna

50.	rainbow	ãra	ãra	arapara	ãra	indrədʰənus
51.	wind	hawa	hawa	hawa	hawa	hawa
52.	stone	pattʰəl	patʰəl	patʰəl	patʰəl	patʰəl
53.	path	rəsta	rasta	rəsta	sərək	rasta
54.	sand	balu	balu	balu	balu	balu
55.	fire	əgin	əgin	əgin	əgin	əgin
56.	smoke	dʰuwã	dʰuwã	dʰuwã	dʰuwã	dʰuwã
57.	ash	mũs	musi	mũs	mũs	tsʰəur
58.	mud	maṯi	maṯi	maṯi	maṯi	maṯi
59.	dust	dʰula	dʰula	dʰula	dʰula	dʰula
60.	gold	sona	sona	sona	sona	sona
61.	tree	gatsʰ	gatsʰ	gatsʰ	gatsʰ	gatsʰ
62.	leaf	pətəi	patʰi	pat	pat	pətta
63.	root	dzər	dzər	dzər	dzər	dzər
64.	thorn	kãṯo	kãṯa	kãṯa	kãṯə	kãṯə
65.	flower	pʰul	pʰul	pʰul	pʰul	pʰul
66.	fruit	pʰəlpʰul	pʰəlpʰul	pʰəl	pʰəlpʰul	pʰəlpʰul
67.	mango	am	am	am	am	am
68.	banana	kela	kela	kela	kela	kela
69.	wheat(husked)	gəhəm	gəhəm	gəhəm	gəhəm	gəhəm
70.	barley	dzə	dzə	dzəu	dzə	dzə
71.	rice (husked)	tsəul	tsaul	tsəul	tsəul	tsəur
72.	potato	alu	alu	alu	alu	alu
73.	eggplant	bəigən	bəigən	begən	bəigən	begən
74.	groundnut	məmpʰəli	məmpʰəli	bədam	bədam	bədam

75.	chili	mərtsin	mərtsin	mərtsin	mərtsin	mərtsain
76.	turmeric	həldi	həldi	həldi	həldi	hərdi
77.	garlic	rəsun	rəsun	ləhsun	rəsun	rəsun
78.	onion	pjadz	pjadz	pjadz	pjadz	pjadz
79.	cauliflower	kobi	kobi	kobi	kobi	kobi
80.	Tomato	ṯəmaṯər	ṯəmaṯol	ṯəmaṯər	ṯəmaṯol	golbʰənṯa
81.	cabbage	patkobi	bəndakobi	patkobi	patkobi	bəndhakobi
82.	oil	tel	tel	tel	tel	tel
83.	salt	nun	nun	nun	nun	nun
84.	meat	masu	masu	masu	masu	mas
85.	fat (of meat)	tel	tel	tel	tel	tel
86.	fish	matsʰ	matsʰ	matsʰ	matsʰ	matsʰ
87.	chicken	bətstsa	bətstsa	bətstsa	tseŋna	bətstsa
88.	egg	ḍimma	ḍimma	ḍimma	ḍimma	ḍimma
89.	cow	gai	gai	gai	gai	gai
90.	buffalo	bʰəĩs	bʰəĩs	bʰəĩs	bʰəĩs	bʰəĩs
91.	milk	duhni	duhni	duhni	duhni	dudʰ
92.	horns	siŋ	siŋ	siŋ	siŋ	siŋ
93.	tail	neŋər	neŋər	neŋər	neŋər	naŋər
94.	goat	tsʰagəl	tsʰagəl	tsʰagəl	tsʰagəl	bəkri
95.	dog	kutta	kutta	kutta	kutta	kutta
96.	snake	sãp	sãp	sãp	sãp	sãp
97.	monkey	bəndər	bandər	bãdər	bãdər	banər
98.	mosquito	mətstsʰər	mətstsʰər	mətstsʰər	mətstsʰər	mətstsʰər
99.	ant	tsiṯi	tsiṯi	kʰoṯla	kʰəṯla	kʰoṯa
100.	spider	məkra	məkra	məkra	məkra	mokra

101.	name	nam	nam	nam	nam	nam
102.	man	lok	lok	lok	lok	admi
103.	woman	bertsʰani	bertsʰani	bertsʰani	bertsʰani	dzʰõ̱ʈaha
104.	child	tsʰuwa	tsʰuwa	tsʰuwa	baba	bətstsa
105.	father	bəu	bau	bəu	bəu	babu
106.	mother	ma	ma	ma	ma	mæ
107.	older brother	dəda	dada	dəda	dəda	bʰəija
108.	younger brother	bʰai	bʰai	bʰai	bʰai	bʰæ
109.	older sister	bəi	bai	bai	bəi	dəja
110.	younger sister	bəhin	bəhin	bəhin	məi	bəhin
111.	son	beʈa	beʈa	beʈa	beʈa	beʈa
112.	daughter	beʈi	beʈi	beʈi	beʈi	beʈi
113.	husband	bʰətar	bʰatar	bʰətar	bʰətar	sæ̃
114.	wife	məugi	mogi	məugi	mɔgi	məugi
115.	boy	tsʰuwa	tsʰuwã	tsʰuwa	tsʰɔra	tsʰɔ̃ʈa
116.	girl	tsʰuri	mai	tsʰwa	tsʰuri	tsʰɔ̃ʈi
117.	day	din	din	din	din	din
118.	night	rat	rat	rat	rat	rat
119.	morning	behan	behan	behani	behan	bʰor
120.	noon	duipəhər	duipəhər	belabʰa̱ʈi	duipəhər	duipəhər
121.	evening	rat	san	san	belaɖubba	sãdzʰ
122.	yesterday	kali	kalhi	kalh	kal	kail
123.	today	adzʰi	adzi	adz	adz	adzi
124.	tomorrow	kali	kalhi	kalh	kal	kail
125.	week	həpta	həpta	həpta	həpta	həpta

126.	month	məhina	məhina	məhina	məhina	məhina
127.	year	sal	sal	bətsʰər	bətstsʰər	bərəs
128.	old	purna	purna	purna	purna	purna
129.	new	nəjã	nəjã	nəjã	nəjã	ləwə
130.	good	əsəl	əsəl	əsəl	ətstsʰa	ətstsʰa
131.	bad	khərap	khərap	khərap	niətstsʰa	khərap
132.	wet	bʰidza	bʰidza	bʰidza	bʰidzigel	bʰidza
133.	dry	sukʰna	sukʰna	sukna	sukna	sukʰlə
134.	long	ləmba	ləmma	lama	lamba	nəmma
135.	short	tsʰəṯə	tsʰəṯə	tsʰoṯəi	tsʰəṯə	tsʰoṯə
136.	hot	gərəm	gərəm	gərəm	gərəm	dʰipəl
137.	cold	ṯʰəṯər	ṯʰəṯər	ṯʰəndʰa	ṯʰəndạ	ṯʰəndạ
138.	right	dəhina	dəhina	dəhina	dəhina	dajã
139.	left	bajã	bajã	bajã	bajã	bajã
140.	near	bəgəl	ləgte	bəgəl	bəglət	ṯʰamhe
141.	far	dur	durət	dur	dur	dur
142.	big	bərka	bərka	bərə	bərə	bərə
143.	small	tsʰəṯə	tsʰəṯə	tsʰoṯa	tsʰəṯə	tsʰoṯa
144.	heavy	bʰari	bʰari	bʰari	bʰari	bʰari
145.	light	həlka	həlka	halka	həlka	həlka
146.	above	upər	uppər	uppər	upər	uppər
147.	below	təl	nitsan	təl	təl	nitstsa
148.	white	sapʰa	səpʰa	sapʰa	sapʰa	ujər
149.	black	kalo	kalə	kalə	kalə	kərija
150.	red	lal	lal	lal	lal	lal
151.	one	ek	ek	ek	ek	ek

152.	two	dui	dui	dui	dui	du
153.	three	tin	tin	tin	tin	tin
154.	four	tsar	tsar	tsar	tsar	tsar
155.	five	pãts	pãts	pãts	pãts	pãts
156.	six	tsʰə	tsʰə	tsʰə	tsʰə	tsʰə
157.	seven	sat	sat	sat	sat	sat
158.	eight	aʈʰ	aʈʰ	aʈʰ	aʈʰ	aʈʰ
159.	nine	nəu	nəu	nəu	nəu	nə
160.	ten	dəs	dəs	dəs	dəs	dəs
161.	eleven	egarə	egarə	egar	egarə	egarhə
162.	twelve	barə	barə	barh	barə	barə
163.	twenty	bis	bis	bis	bis	bis
164.	one hundred	sə	sə	səj	səj	sə
165.	who	ke	kahãe	kahẽ	kahãe	ke
166.	what	ki	ki	ki	ki	ki
167.	where	kuna	kunhan	kunha	kuni	kəte
168.	when	kətkʰuna	kəb	kəb	kəb	kəkʰni
169.	how many	kətek	kətla	kətla	kətek	kətna
170.	which	koina	kaẽ	ke	kun	kon
171.	this	ila	ila	jehãi	ihan	iʈo
172.	that	ula	ula	uhãi	uhan	uʈo
173.	these	imala	imala	emhã	imhala	isəb
174.	those	umala	umala	umhã	umhala	usəb
175.	same	waẽ	waĩ	bərabəri	wəhaẽ	uhæ
176.	different	bʰin	ələg	ələg	bʰin	ələg
177.	whole	səbkoi	goʈela	səbʰəi	goʈela	səbbera

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178.	broken	pʰuʈəl	pʰuʈəl	bʰãga	bʰaɲigel	pʰuʈəl
179.	few	tʰorek	konek	tʰorəi	tsəiri	kəm
180.	many	bʰəlla	bəhutla	bʰelela	bʰelela	bəhut
181.	all	gotela	səbau	səbhake	goʈela	səbbe
182.	to eat	kʰaba	kʰaba	kʰamu	kʰamu	kʰəel
183.	to bite	kəmran	kəmra	kəmran	kəmra	kaʈlə
184.	to be hungry	bʰoklagi	bʰoklage	bʰoklagi	bʰoklagi	bʰukʰelə
185.	to drink	kʰam	kʰaba	kʰam	piekʰa	pilə
186.	to be thirsty	pjaslagle	pjaslagil	pjas	pjaslagil	piaslə
187.	to sleep	sutam	nidam	sutnu	nidam	sutlə
188.	to lie	unʈaide	kərgən	gərbəram	gərbəram	ogʰərlə
189.	to sit	botʰ	bəʈʰnu	bəʈʰum	bəʈʰ	bəiʈʰlə
190.	to give	de	diba	dum	de	delə
191.	to burn	dzəlanu	dzəlwa	dzʰəlam	dzəlanu	dzərlə
192.	to die	marum	marle	məril	məril	marlə
193.	to kill	mərum	marle	maril	maril	marlə
194.	to fly	uram	urle	uɖəl	ural	urlə
195.	to walk	berwa	bərae	bəral	bəral	lərlə
196.	to run	dəurum	dəurie	dəurbe	dəuril	dəurlə
197.	to go	dzamu	dzawa	dzabe	gel	gelə
198.	to come	os	asek	əswe	əsil	əilə
199.	to speak	bol	bolwa	bolbe	bolil	bollə
200.	to hear	sun	sunwa	sunbe	sunil	sunlə
201.	to look	dekʰ	dekʰwa	dekʰbe	dekʰil	dekʰlə
202.	I	mui	mui	mui	mui	həme
203.	you	tui	tui	tui	tui	tehẽ

	(informal)					
204.	you (formal)	tumhã	təmala	tui	tui	tehẽ
205.	he	wã	waẽ	wəhaĩ	wahaẽ	u
206.	she	wã	wã	wəhaĩ	wahaẽ	u
207.	we (inclusive)	hama	hama	səbʰai	hamala	həmsəb
208.	we (exclusive)	hama	hamala	səbʰai	hama	həmsəb
209.	you (plural)	tumhala	təmala	tumhala	tumhala	torasəb
210.	they	umhala	omhala	umhala	umhala	usəb